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| CHRISTIANITY

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AND ITS REPORTS
WITH

JUDAISM AND CHRISTIANITY

here

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BY
Mar. FR. LAOUENAN

of the Foreign Mission Society,

Titular Bishop of Flaviopolis,
Apostolic Vicar of Pondicherry

VOLUME ONE

decorated with two cards

CATHOLIC MISSION PRINTING HOUSE

1884

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PREFACE.

Thirty-five years ago I first conceived the idea of the ou-
work that I present to the public today, and that I have com-
began to collect the materials. |

Having recently arrived in India, I wanted to know everything about
the country and the people to whom I had devoted my life; I listened
with avidity everything I heard about it from my an-
cians Brothers; I read all the books that talked about it; I ob-
I served with curiosity this world so new to me. |

Soon a serious problem came to preoccupy my mind, in
interesting to my faith as a Christian and a priest. On the one hand, the lec-
ture of the edifying and curious Letters written by the Missionaries-
Jesuits, and that of the Morals and Institutions of the peoples of
India by the learned and venerable Abbot Dubois, taught me
that exists between Brahmanism, Judaism and Christia-
nism of analogies, numerous and remarkable similarities-
bles. On the other hand, most of the books that dealt with these ma-
third parties claimed that Brahmanism, with its institutions
religious and social, is much older than Judaism-
me and Christianity; therefore, that it is Moses and the
Christ who had to borrow from him.

Accepting without control the assertions of the Brahmins, the parti-
without this theory dating back to a fabulous antiquity-
read the origin of the Indian nation, of its royal dynasties,
of its organization, its worship, its sacred books and its
monuments. According to them, it was in India that the Celts, the
Egyptians, the Chinese, the Greeks and the Romans. The Hebrews
They themselves had come to draw their scientific knowledge
and literary, their religion and their theogony; it was India
who had populated China by sending a colony of his

DU BRAHM, I. *

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HE PREFACE,

Kshatryas or warriors, the Tchinas; who had given to
Egypt the cult of the Apis ox, the serpent and onions;
It was from her that the Chinese learned the use of gunpowder
gun and the properties of the magnet; she cultivated astrono-
long before the Egyptians and the Chaldeans, and the observers-
astronomical tions taught in his sacred books remon-
were thousands of years before the beginning of the era
Christian. According to these authors, it would be she who would have in-
praised algebra and number signs and would have en-
given to the Arabs, from whom the Europeans would have received them.
His poems would have served as models for those of Homer, his
pagodas to Solomon's temple; his sacred books would be
the oldest in the world. In a word, the Magi of Egypt,
the wise men of Greece, the philosophers and legislators
of all peoples, Moses and Jesus Christ himself, would be
came in turn to learn at the school of the Brahmins the doc-
trines and sciences which were cultivated in India since
the most remote antiquity.

These are still the claims of some today.
European writers; these are also the convictions of the In-
Brahmins. Just yesterday, a Brahmin affirmed, in a

'public lecture given in Madras, that "the Hindu religion

"was established in India several thousand years ago, in
"the place of the old Buddhist cult, whose followers, after
"their defeats, had emigrated to the neighboring countries of
"Tibet and China. Assyria and Egypt," he said, "have between-
"held since the earliest times relations with
"India; the Yavanas of the ancient Sanskrit books are not

"other than the Jews, the Letter Y having been changed to J, con-
"formally to a certain grammatical rule; several
"passages from the Old Testament are neither more nor less than
“borrowings from the Mahäbhäârata and the Bhâgavata-Purâna;
"the story of Noah's Ark, of how this Patri-
"ark and seven other people escaped the flood, was
" imitated from the Puranas; the Bhagavata also relates the his-
"story of the forbidden fruit in the earthly Paradise; the charac-
"The historical periods of Krishna and Christ are identical;

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The teachings that Christ addresses to his Apostles, and parti-
"especially to Peter, have a striking resemblance to the
"Speech that Krishna gives to Arjuna on the battlefield
"of Kurukshetra; the Christian Trinity is an imitation of
"that of Brahma, Vishnu and Siva; in short, Christianity and the
“Mohammedanism is derived from Brahmanism.” (The Madras
Mail, May 23, 1884.)

Another Indian, addressing his compatriots, said to them
among other things: "What was not the glorious condition
"of our ancestors? About three thousand years ago, before the found-
"dation of Rome, when Solomon, king of the Jews, the most
"great and wisest of all monarchs, wanted to cons-
"to build a temple to God, he chose among our ancestors
"skilled workers, singers with sweet and harmonious voices-
"nious. The monuments of their works and their arts,
"executed two and three thousand years ago, still exist under
"our eyes, and surpass the know-how of the men of the
"present time." (The Madras Mail, 21 May 1884.)

So, today as thirty-five years ago, we affirm
publicly, and without being contradicted, that Judaism and the
Christianity borrowed from Brahmanism, if not the tota-
lity, at least a considerable portion of their traditions,
of their doctrines and their institutions; the Indians themselves-
themselves repeat it after the Europeans: it is a point which
appears to the majority to be definitively acquired.

To return to my starting point, at the time when I
found myself for the first time in the presence of these pre-
tensions, my faith suffered greatly; I was certain that they
were false; but I knew of no way to
refute them. India was still so little known: the products
countless of its ancient literature barely came
to be discovered and collected; it had not been possible to decipher them
only a small number; the inscriptions which cover its ancients
monuments had not yet revealed their secrets: all
things kept this external immobility there, which is the

particular feature of India and which gives it an appearance
of eternity.

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In the meantime, I came across the Discourses of the Scholar
Cardinal Wiseman on the relationship between science and re-
revealed religion, In two of these discourses, the eminent author de-
shows that the antiquity and the anteriority of mathematical sciences--
tics and astronomical, as well as literature of the.
Indians, are not as clearly proven as om: wants well
believe it, and that in the end, neither the biblical chronology nor
the Christian Religion, have nothing to fear from the affirmations
Brahmins and their followers.

It was a flash of light for me: I understood that he was
possible to find scientific proof that institutions
and the sacred books of India are later than Moses and, in
in many cases, to Jesus Christ; and, consequently, that it is the.
Brahmanism which must have borrowed from Judaism and,
Christianity the similarities and analogies that exist between.
the three religions.

So I set out to find this proof. But this
was not an easy thing; except for the Cardinal's Speeches
Wiseman, I had no guide, and until today I don't.
I know of no author who has undertaken this work. This is not.
not to say however that all the Indianists shared the
exaggerated opinions that we have reported above;,
many English writers, the W. Jones, the Celebrooks, the
Wilson, the Bentleys, the Wilfords, etc., etc., had begun-
to throw some day into this indigestible heap of traditions,
of legends and chronological enormities whose books in-
are filled; they had found some dates, few
still precise, but which could serve as points of
landmark.

Another difficulty for me came from the numerous obli«
positions that I had to fulfill: alternately professor and prin-
principal of the Colonial College of Pondicherry, missionary in
inland, secretary and companion of NN. SS.
Clément Bonnand and Etienne Charbonneau in the visit of the
Catholic Missions of India, Superior of the Major Seminary
of the Mission, Bishop and Apostolic Vicar since 1868, I

PREFACE. Y

I didn't always have the means or the leisure to continue my
research; I spent long months, sometimes years.
whole, without being able to add a line to my:work. Any-
I can bear witness to myself that I have never lost
of view, of never having failed to note what, in my
readings and my observations, could help me achieve.
my goal.

My long and frequent travels in India have been part-.
particularly useful in this respect. Not only have I par-
repeatedly ran the vast mission entrusted to him, and
I lived in the intimacy of Indians of all classes; but.
I was given the opportunity to visit the whole of India, from Cape Como-.
rin and the island of Ceylon. to the foothills of the Himalayas; since.
the Malabar Coast and Bombay to Chittagong in Ben-.
oriental gale, and Rangoon in Burma; I was able to see at
themselves these populations with such strange customs, with such civi-
such disparate associations, of which the Indian people are composed;
study on site. their origins, their uses, their institutions-
tions; visit the countries and places in the plains of the Ganges
where ancient Brahmanism and Buddhism were born and flourished.
dhism: Indraprastha and the plain of Kurukshetra, famous
by the battles of the Kuravas and the Pandavas; Agra and its
admirable monuments; Mathura, the homeland of Krishna;
Udjein, the capital of Vikramåditya; the splendid Kanya-
Kubja, which is now nothing more than an immense pile of ruins; the famous-
bre Ayodhya, homeland of Râma-Chandra; Pratishtâna, the saint,
at the confluence of the Ganges and the Yamuna; Kâsi, the divine; the
kingdom of Magadha with its capital Pataliputra, the center of
Buddhism: I held in my hands, in Candy on the island of
Ceylon, the so-called tooth of Buddha which is preserved there; I have
examined at leisure the underground temples and pagodas which I
make the description and tell the legends; I searched them.
Celtic monuments that I speak of in connection with the cult of
stones.

The books provided me with their quota of information;
but I must admit that my situation and my resources do not

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allowed me to study only a limited number of them: the Vedas.
some Upanishads and Sutras, the Laws of Manu, the great ones.
epic poems, some Puranas and a number
of French and English works on India.

In this regard, I request permission to honor
magician or rather justice to English writers: in my humble opinion
reviews, they are generally more accurate and deserve more
confidence than those of other nations. It is true that, living
on the very spot and remaining there for many years,
they are in a position to better see and better understand the

` topics they deal with. But what I particularly noticed-
that at home, is that they do not have a preconceived system,
biased in advance, as happens only too frequently
to writers, French and German; while professing a
great freedom and complete independence of judgment, they.
come closer and remain closer to the truth, and it is very-
rare to encounter in their books these hyperbolic assertions-
questions that I pointed out at the beginning.

Here I am obliged to make a confession: the reader may notice-
that I may not always have cited the names of the authors and
works from which I have borrowed. He will easily understand-
ment, I like to hope, that in a work of this nature,
which lasted more than thirty years, and which was made in the middle of the occup-
pations and the most diverse circumstances, a large number
notes must have been taken in haste, without me having thought of in-
indicate the sources from which I drew them. I will add that, not being
not assured of taking advantage of these notes and delivering them to the public,
I was not always as attentive on this point as I would have been.
could have been? What I am saying is that I composed this work
with the utmost good faith, with the moral certainty of not
to say the truth; which does not, however, guarantee me against-
the error.

I must admit again that my book is not such an en-
entirely as I had conceived it at first: according to my first
plan, it was to consist of only three parts: one which

\ Would expose the relationships and similarities that exist between the.

Brahmanism on the one hand, Judaism and Christianity
on the other hand; the other which would establish that Hindu works
in which these relationships and similarities are encountered, are
later in date than the Books of Moses and even those of
New Testament; the third which would show how the
Indians had relations with the Hebrews and the Christians
constants from Solomon to the present day, and may have had
knowledge of our Holy Books.

But the observations collected on Brahmanism have
then made known that this religious form was not
as immutable as it claims and is believed; that it has
undergone numerous transformations, modifications and
deep, some of which are modern; finally that the
Hindu worship, as it exists today, is, with its books
and its sacred monuments, of relatively recent origin,
This discovery, which I am not the first to have made,
led me to study the internal and successive evolutions
of Brahmanism, their origins, their characters, their
causes and agents; and to research the eras or periods of
times to which these developments relate. This study,
far from diverting me from my goal, led me there,
on the contrary, more surely, by allowing me to show that
These transformations are all subsequent to Moses, and that
the latter was done in parallel with the preaching of Christ-
Tianism in India.

It led me to another, more unexpected result: it is
note that non-Aryan races have exerted an influence-
this considerable on the changes that the doctrines have undergone
and Brahmanic worship. This is how we see the Brahmins
borrow in turn from the abhorred Dasyus the human sacrifices-
hands and the filthy practices of the Saktas; to the cha- tribes
moths, the worship of demons and the phallus or linga; to races
Scythians, that of the serpent; to the aboriginal populations, the
modern characters of Vishnu and Siva, their avatars and
this multitude of female divinities, horrible and blood-
naries, who were made the wives of Siva; to the philoso-

Iranian phes or more probably to the dispersed Hebrews
in Asia, the notion of a unique and creator God, the con-
the origin of the story of creation and the flood and so much
other primordial traditions; to Christians finally, this
that there is purest and highest in their doctrines and
their institutions.

[it therefore seemed to me useful for the very purpose that I had set myself,
to add to my work a separate study on the origins,
customs and cults of the various races and tribes of which it is composed
the Indian people, and to give history transformations
interiors of Brahmanism a more extensive development and
more complete than I had first intended.

I hope the reader will not complain; he will find,
in the part dealing with Hindu races, information
ethnographic, details and traits of morals which will make him

understand, better than any other demonstration, what is
'in reality this people that we dared to represent as the institu-
tor and the model of other nations; in that which exposes the
'changes that Brahmanism has undergone, he will see that India
has not been as motionless as it is said and appears to be. This
What misled foreign observers on this point is that
his activity was carried out within his own bosom and was not
spread outside. Its philosophers have stirred up all the
questions, but in accordance with their particular genius.
Did they find these questions on their own, or
Did they receive the notion from the outside? It is a pro-
problem that has not yet been resolved in a peremptory manner.
What is certain is that they gave their lucubra-=
tions the specific character of their spirit at once subtle and refined
and convoluted, which easily settles for empty words
of meaning.

It is likely that some people will accuse me of having,
in my study on the origins of the Indian people, flattered the
pretensions of certain classes, or humiliated some others, or
at least of having given in to old prejudices. Some
will be unhappy that I did not put them first

rank; others, from what I placed them last; others
will reproach me for having preserved these odious distinctions of
noble classes and servile classes, against which he is
of declaiming mode:

This institution is a social and historical fact, absolutely
independent of the observer and the writer. It is not him
who created this state of affairs, who put certain classes in
high, others in the middle, others at the lowest level. This hierarchy-
archy has established itself and exists outside of him; just as he
cannot ignore it, and even less deny its existence,
Likewise, it is impossible for him to transform it as he wishes.
whim; he is allowed to judge it, but not to distort it.

This is how I understood my situation and my duty: having
to describe the Hindu populations and to research their origins,
I looked at my subject, as the painter looks at the landscape
that he wants to reproduce on his canvas; I have reported, as faithfully-
ment that it was possible for me to do it, what I saw, en-
tense and observed, without worrying about people.
Also, when I had to express my appreciation on
the institution, after having condemned it in principle and
its consequences, I considered it a duty to indicate
the services it has rendered, which it still renders to the people
Indian, the intimate affinities that it has with the character and the

habits of this people.

I owe the reader another very important explanation,
to warn him against a disappointment he will experience
perhaps by browsing my work. He will not find it there, or he
will find only a few dates there which fix in a precise manner
the eras to which the characters relate, the
events and periods mentioned therein. India
does not have a history, or rather does not have any
chronology; historical facts abound in his books:
but none of them have a date; so that it is by reports-
closeness to events belonging to the history of
foreign peoples who have had relations with it, that we are

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managed to determine in an approximate manner the epochs-
ques in which some of these events took place.

Let me cite a few examples: they will
know the processes by which we have arrived at
achieve these results.

In the historical section of the Vishnu-Purana, which is, of
the confession of all Indianists, the most trustworthy among
In Hindu works, we find a list of the kings of Magadha,
of which here is the summary: First appears the dynasty of Vrihädra-
tha, composed of eighteen princes, who reigned for a thousand years;
which would give each an average reign of about 55 years,
something very unlikely. Aia dynasty of Vrihâädratha, succeeds
that of Pradyota, which has five kings and ruled a hundred
thirty-eight years; then, that of the Sêsha-Nâgas, who reigned
three hundred and sixty-two years; then that of the Nandas,
who only held the crown for a hundred years. After these,
come the Mauryas, ten in number, who reigned
one hundred and thirty-seven years; then the Sungas, which lasted one hundred
twelve years; after the Sungas, the Kanwas dynasty, which
governed for forty-five years; and finally, that of the
Andhras, which has thirty-three princes, and retained the su-
sovereignty of Magadha for four hundred and fifty-six
years. That, except for the names of the kings, is all that is reported
the historian.

How and at what times to fix the dates on which
Did these dynasties exist? It is the story of Alexander the Great and

of his expedition to India which provided the means. Here is
in what way:

Alexander's historians mention an adventurer in-
dien, named after Sandrocyptus or Sandracottus, who had some-
some relations with the prince. After his departure from India, this
Sandracottus became king of Magadha and almost all of India
northern; Seleucus Nicator, one of the lieutenants and successors
sisters of Alexander, made a treaty with him and sent him as
ambassador Megasthenes, who resided for several years-

born in Palibothra (Pataliputra or Patna), its capital. The experi-
Alexander's reign in India took place in 327-325 BC;
the treaty between Seleucus and Sandracottus was concluded around 312;
Megasthenes remained at Palibothra from 306 to 298.

Now it remains to find the Sandracottus from which it is made
above benediction, and who was sovereign of Magadha. It was
recognized by certain evidence, in the person of Chan-
Dragupta, leader of the Maurya dynasty, who provided ten kings
in Magadha. It follows that Chandragupta reigned between
320 and 290 BC:

This chronological point, once determined, served to
set several others, and first of all the date on which
Buddha died. Indeed, this reformer was contemporary
of Vidmisara or Bimbisara and of Ajata-Satru, which is converted
draw on his doctrine and who belonged to the dynasty of
Sêsha-Nâgas, mentioned above. Between this dynasty and
Chandragupta had intervened the Nanda dynasty, which
lasted a hundred years. That of the Sêsha-Nâgas had reigned three hundred
sixty-two years; which gives for each of his ten
members an average reign of thirty-six years. Between Bimbisara
and the first Ñanda, there were five kings, who, on this account,
reigned one hundred and eighty years. If we add 100 to 180,
we find 280; and if to 280 we add 320, approximate date
from the beginning of Chandragupta's reign, we arrive at
Fan 600 for the death of Bimbisara.. On the other hand, Buddha
having died in the eighth year of the reign of Ajata-Satru, succes-
sister of Bimbisara, this event therefore happened around the year 592
before Jesus Christ.

We will see in its place that by following other data and
Based on other calculations, the authors set the death of
Buddha, some in 543, others in 477 and even in

412 BC.

Despite these variations, it is today considered to be historically certain that the founder of Buddhism mourut in the sixth or fifth century BC; and, this

point definitively acquired, it was used to determine- undermine several other no less important ones. We do not will indicate two or three.

The hymns of the Rig-Veda frequently cite the name of a king of Benares or Câsi, named Divodäsa, whose sons Pratardana and Parutshepa are the authors of several of these hymns. On the other hand, Brahmanic legends agree unanimously say that this Divodäsa was converted by Buddha himself. He was therefore a contemporary of Buddha and lived in the sixth or even fifth century BC.
It logically follows that the hymns of the Rig-Veda which par- slow of him, and those which were composed by his sons, are pos- after this date, and that it is not possible to postpone it composition in the fourteenth century, as has been done so generally.

Similarly, Prasenajit, king of Srayasti, was instructed by Buddha and embraced Buddhism. Now, this Prasenajit was the father. of Renuka, from whom the famous Parasu-Rama was born. He- He was therefore contemporary with Buddha.

Finally, this Prasenajit was brother of Druvasandhi, king of Ayodhya, the tenth descendant and successor of Ikshwaku, founddate of this city. It is from Druvasandhi that the divine hero Rama-Chandra. According to a list of the kings of Ayodya, Rama-Chandra was the twenty-third successor of Druvasandhi; according to another list, he was the twelfth; of all way, it is much later than Buddha and the si- 11th century; hence the Ramayana, which sings its exploits, could not have been composed at such a re- as it was claimed.

It would be easy to multiply examples of the same kind. and the applications that have been made of them: these will suffice, I hope, to show how impossible it is, in the state present in Indian science, to assign precise dates to the events that took place in India before the

Muslim invasions and the arrival of Europeans.

PREFACE, XHI

In concluding this preface, which is perhaps already too long, it is not
I have only one word left to say: I have undertaken and accomplished this work—
work for the glory of God, for the honor of Religion
of which I am the minister, and for the triumph of truth.
May it, despite the many imperfections it contains,

produce these results!

Pondicherry, June 24, 1884.

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INTRODUCTION

"All men who do not have the knowledge of God are
"Vain, because they did not know, by the contemplation of
"visible goods, to rise to the intelligence of Him who is, and
"by considering his works, recognize the One who
"x is the author. But they imagined that the fire, or the
"wind, or the ethereal air, or the multitude of stars, or the abyss

"of the waters, or the sun, or the moon, feels the gods who govern-

"feels the universe... However, people who worship these
"creatures are perhaps less guilty than others; for,
"If they were mistaken in seeking God, we can say
"in their defense that they wanted to find him. Indeed, so much
"that they were occupied with the works of God, they sought him-
"sang, and they were disappointed by the beauty of the objects
"that they were contemplating.

"But they are entirely miserable and without excuse, they

"have only hopes that are completely vain and dead, .

"those who called the works of the hands of men gods
"men, gold, silver, works of art, figures of animals-
"ills, or a stone without value or use, regarded as
"a deity, because it had been sculpted by an artist
"old. How does it actually happen?
"A worker cuts down a tree in the forest by the foot
"straight; he skillfully removes all the bark, and using
"his art, he makes it a useful piece of furniture for the use of life;
"what remains, he uses to prepare his meal; then, seeing
"that a certain portion of this trunk is good for nothing, that
"It's a piece of wood, all twisted and full of knots,
"cuts at leisure in his spare time; thanks to his skill
"and to his address, he gives him a figure of some kind, that
"of a man or an animal; then he rubs it with vermilion-
"Ion, paints it red and thus makes all its defects disappear.
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EE E ————————————

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"After which, he makes a suitable niche for it, places it against
"the wall, fasten it with nails so that it does not fall
"point; he uses this precaution, knowing that his god does not
"can help himself; for he is only a statue, which needs
"that someone comes to his aid. Then he sends him wishes, and he
"ask advice for his property, for his children, for
"a marriage: from one who is infirm, he asks for health; from one who is
"is dead, he asks for life; to him who is useless to himself,
"protection; to those who cannot walk, success and help
"on a journey; and to whom absolutely nothing can be done, success-
"site in its acquisitions, in its businesses and in all
"the events of life...

"The invention of idolatry was the beginning of the
"fornication and the cause of the corruption of the human race. The
“Idols will not have existed from the beginning and will not last forever.
"It was human vanity and stupidity that introduced them
-"in the world. A father, grieving the untimely death of
"his son had the image made; he worships it as a god
"who has just died, and established among his servants a
"worship and sacrifices; then, as time passed and this cou-
- "criminal tumor having strengthened itself, this error is observed
"as a law, to which is added the authority of
"tyrants. Even those who were far from a king they wanted-
-"were to honor, had the image sculpted, and, having done so
-"bring it to the place of their residence, proposed it to the hom-
- "mages of others.

"The skill of the sculptors has further contributed to pushing the
"men ignorant of the worship of idols; for, desiring to please
"Those who use them have worked hard to produce their
"resemblance with all possible perfection; and the mul-
"ignorant attitude, attracted by the beauty of these works,
"made to consider as gods the men that she
"had honored during their lifetime. Thus, the source of this illu-
"sion is that men, either to satisfy their feelings
"of affection, or to obey kings, have attributed to pier-
" Or to pieces of wood the incommunicable name of
" God,

INTRODUCTION. TT

"And what is even more deplorable is that the
"men, not content with erring in the knowledge of God,
"have pushed ignorance and confusion to the point of giving the
"name of peace to the evils so numerous and so great which de-
"flow from this error. Indeed, either they sacrifice to these

"false deities their own children, or they offer them
"in the secret of infamous sacrifices, or they celebrate in their
"honor of vigils full of turpitudes and orgies. Also
"do they no longer maintain any honesty, neither in their lives, nor
"in their marriage; each kills the other out of envy or outrage
"by adultery; all is in confusion; the blood, the murder-
"tre, theft, deception, corruption, infidelity, tumult,
"perjury, the disturbance of good people, the forgetfulness of God,
"the defilement of souls, the overthrow of the laws of nature
"in the order of birth, the inconstancy of marriages,
"the dissolutions of adultery and fornication, such are
"the dire consequences of idol worship: it is the pri-
"cipe, the cause and complement of all evils."
(Wis. c. 43 and 14). |

It is in these terms that the Author of the book of Wisdom,
inspired by the Holy Spirit, described the origin, progress, de-
degeneration and the fatal consequences of idolatry. This des-
This description applies word for word to Brahmanism, and one
finds all the phases that this religious system has undergone. In
in fact, starting from the idea of the existence of a unique and supreme God-
me, but having lost the notion of pure creation, and the a-
having replaced by the system of emanation, it slips into the
the most absolute pantheism, and admits as representative-
tions, much more like personifications of the divinity,
like true gods, the elements of nature material-
rial and the phenomena they produce: fire (Agni),
the wind (Vâyu) air (Indra), the stars, the water (Varuna),
the sun (Súrya), the moon (Tchandra), the clouds, the light,
the sea, the rivers, etc., etc. From there he falls into the cult of
idols; he descends to men, to animals, to stones,
to the trees; and, - despite the resistance and reactions which
produce in its own bosom, it loses itself in the polythe-

the most extravagant and unbridled ism. Morals follow
the corruption of doctrines, and in turn give birth to-
to new extravagances more monstrous than the
previous: the most shameful passions, the turpitudes
the most filthy, the most revolting horrors are divided
nized and receive a more or less avowed, but uncon-
testable. And this cult, in turn, produces atrocious crimes,
a debauchery of customs and usages, which defies all
imagination and every Christian pen.

This is, in fact, a great error, although it is very common-
common, to believe that the inhabitants of India have always
professed the same religious opinions and practiced the same

worship; to suppose that Brahmanism, as it exists today-
today before our eyes, is the same as that which is contained and
taught in the Vedas and the Laws of Manu; to finally think
that the Indian people, similar to the Feghis of their legends,
who spent thousands of years motionless and absorbed in
uninterrupted contemplation, also lives for
centuries in intellectual and religious immobility. Such are,
undoubtedly, the claims of the known legendary chronicles
under the name of Puranas. According to them, the traditions, the ideas
and religious practices that predominate today in
India, would have reigned from time immemorial, without ever having
varied; the deities who currently receive the homage of
the crowd, would have existed at all times, or at least go back-
would be thousands or even millions of years old; the temp-
ples, whose construction is almost contemporary, would have
were built several dozen centuries ago. And, by a pheno-
leads frequently whenever it concerns another religion
that the Christian Religion, the only divine and the only true one,
gives credence to these assertions, we accept them implicitly and without
control them, without examining whether they are based on a foundation-
seriously. What could be more common than hearing that
India is the primary source, the first home of all civilization-
tion, of any religion, of any philosophy, of any legislation,
of all science; that religious, social and
civil society which governs it, not only served as a model for

institutions of other peoples (4), but are still the same
than those which regulated the life and actions of the ancient Aryas?

In reality, however, India has suffered, like all others
countries inhabited by man, the consequences of the activity and
disquiet of the human spirit: she experienced, in her re-
religion and in its worship, the transformations or rather the deforma-
nations that inevitably occur in all
religious systems which have man alone as their author and for
guardian; Brahmanism, from monotheistic as it was primitive-
tively, became pantheist, then polytheist, and idolatrous until

(1) "If there is a country on earth," says Guigniaut (History
"of the religions of antiquity, volume 1. p. 133), which can claim-
"The sea rightly has the honor of having been the cradle of the human species-
"maine, or at least the scene of a primitive civilization, of which
"successive developments would have carried over into any lan-
"the ancient world, and perhaps beyond, the benefit of enlightenment,
"this second life of humanity; if there is a religion which
"is explained, as if by itself, by the impressions then-

"healths of nature and by the free inspirations of the spirit,
"and whose naive and sublime forms, simple conceptions
This deep at the same time, the vast and bold system,
“in turn, with some success, explain the dogmas
"& and the religious symbols of most other peoples;
€ this country, certainly it is India; this religion, the one which
"appears to us, still alive, on the banks of the (range, with its
Priests, his altars, his sacred books and his poems, his practices
These are its doctrines. Always ancient and always new, India
stands on its own ruins, like an eternal hearth-
€ luminous ment, where the scattered rays come to concentrate
"who have long enlightened or fascinated the world."

"India," says Pauthier in turn (Translation of the Essays of
"Colebrooke on the Philosophy of the Hindus, preface, p. 111),
"India with its Sanskrit language so learned and so metaphysical,
"with his religious thought so deep and so sublime, his thought
"philosophical so abstract and so bold, his imagination so
“poetic and so gigantic, its nature so marvelous
"and so deep, appears to us as the great and ancient hearth
"of human thought, as the central and radiating point of
“this vast circle of philosophical and religious ideas, of idioms
“striking inbreeding, which enveloped high Asia
"and which ended up embracing almost the entire ancient world."

than to an inconceivable excess; the ancient divinities-were ou-
bled, neglected and replaced by other more at-
milking and more popular; numerous and often sects
hostile ones were born in its own womb and were sometimes as-
are powerful enough to threaten its existence. In a word, der-
behind this stillness which seems to be, at first glance, the
particular character of Hindu society, he met,
as everywhere else, lively and ardent intelligences,
strong and restless imaginations, which, little satisfied with the doc-
generally received trines, ew have shaken off the yoke, have sought-
found new ways, formed new schools and en-
dragged crowds of varying sizes behind them.

Which has further powerfully contributed to distorting and cor-
breaking ancient Brahmanism, these are the foreign elements
who came to interfere, and that the heads of religion.
believed obliged to admit it, in order to regain and preserve their pre-
weighting, to attract Aboriginal peoples to their system
religious and social. Before the Brahmanic or Aryan nation
was brought down from the plateaus of Central Asia to the plains
of the Indus and the Ganges, before the hymns of the Vedas
had been composed and collected, India: had long been-
time inhabited by diverse peoples, who had their doc-

religious trines and their own cults. Despised by the
new conquerors, enslaved or driven back
in the mountains and forests, treated as demons, of: sau-
waves, monkeys and bears, they in turn repelled the
Brahmanic beliefs with as much horror as dominion-
Aryan nation; and for a long time there was no between the two
races no compromise, no rapprochement. Little by little
However, the relative purity of Brahmanic doctrine is
allowed to penetrate and be contaminated by the errors of superstitions
aborigines, at the same time as the purity of the race was
compromised by alliances with foreign women. This
was especially after the almost universal successes of the Buddhis-
me, that the Brahmins recognized the rightness of making
concessions to the natives and to admit them widely in their
theogonic system their deities, their legends and their
practices.

INTRODUCTION. VITALITY

But, at the same time as these transformations were taking place
in the intimate character of Brahmanism, he introduced himself there
also, as a result of the relations of the Indians with other peo-
ples, memories, traditions, customs, of which the paren-
with the Bible, with Jewish and Christian institutions
strike everyone's attention. When we examine the names closely

numerous relationships which exist between Brahmanism on the one hand,

Judaism and Christianity on the other hand, we remain convinced-
that it is not enough to invoke the general traditions of the
humankind to explain these strange and par- analogies
times so precise; but that, necessarily, the authors of the li-
Hindu books copied the books of the Old and the New
Testament, or these others. On this point, the opinions

are divided: some, hostile to Christianity or concerned

of rationalist and humanitarian systems, claim that it is
Moses and Jesus Christ who borrowed their stories from India,
their doctrines and their institutions (1); the others maintain
that it was India that borrowed from Moses and Jesus Christ.

The first are based on Indian chronologies,

(1) Just recently, a Protestant minister of Calcutta,
having come to Bangalore, taught in a re-
public statement that "the religion preached by Jesus Christ
"had been borrowed from other great religions. Drawing on
"Brahmanism, Confucianism and other great systems-
"mes, and illuminated by the light from Above, he composed a
“New system, formed from everything that the others contain
"better. But how was Jesus made aware of these
"various doctrines? Here: during the first thirty years
"during his life, he lived on the road followed by the caravans
"which went from Asia to Europe, or vice versa. The mar-
"chands from India who wore the muslins of Dacca, those
"from China who were loaded with porcelain, those who
"sold shawls from Cashmere and Persia, or others
"oriental goods, passed through Judea on their way to
"dating in Rome, and the Child Jesus heard their stories and
"questioned; and thus God made known to him the
"truth about morality and dogma." !!! It is no more
complicated than that, Others, however, have a more
simple again: according to them, Jesus Christ came in

— = to me

who attribute to the nation, to its cult, to its books, a
antiquity superior to the data provided to us
by the Bible. The others have had little until today "
no other argument than their unshakeable faith; for the proofs |
scientific and some of the priority of Ju-
Daism and even Christianity are still quite rare and
especially little known. Except for the learned Cardinal Wiseman,
in his Discourses on the Relations of Science with Reli- |
revealed area, we do not know of any author who has treated
this question ex professo. We encounter, it is true, in the
English works written on India, a wealth of information-
ments and reflections which tend towards the same goal, but nothing
complete and methodical, at least to our knowledge.

It is to try to fill this gap that we have
undertaken this work. But we do not flatter ourselves that we have
entirely successful. The particular character of the whole liter-
Indian culture is to lack almost absolutely chro-
nology; also all the men who wrote about ancient India-
until the Mohammedan invasion in the eleventh century, in
are they reduced to more or less risky conjectures,
to more or less well-founded connections. Our condition
is the same. Certain facts, however, seem to us in-

doubtful, among others the successive transformations which take place are operated in Brahmanic doctrine and worship, and

India to be educated by the Brahmins., As for to the proofs of these insane assertions, one does not think of neither to seek them nor to provide them.

"Manou," said the last in all respects of these writers hostile- "to Christianity, Mr. Jacolliot, Manou inspired the legis- "Egyptian, Hebrew, Greek and Roman lations, and its "spirit still dominates the entire economy of our European laws- "ennes. Going back to the source, we find in "India all the poetic and religious traditions of the few - "Ancient and modern spheres: the cult of Zoroaster and the symbo- "the ones of Egypt, the mysteries of Eleusis and the priestesses of “Vesta, the Genesis of the Bible and its prophets, the morality of "philosopher of Samos and the sublime teaching of the philosopher “of Bethlehem.”!111!

the last of which date back only a few centuries cles; from which it follows that Brahmanism, in its ac- tual, is relatively modern, and, consequently, not later Only to Judaism, but also to Christianity. Now, it is especially in books that were inspired by this form ac- tural of Brahmanism, or perhaps even who created it, that traditions and doctrines that have similar relationships meet ports with Christianity. Likewise, it is mainly in the Laws of Manu which are recorded, the traditions and the insti- tutions which resemble the stories and prescriptions of the Pen- Tateuque and it is now established that the Mänava Dharma Sastra is much later than Moses.

Our work is divided into four parts. In the first, we expose the main analogies and similarities which exist between Brahmanism on the one hand, Judaism and Christianity of the other.

The second consists of research on the origins ethnographic, the customs and cults of the various races and tribes that constitute the Indian people. This table seemed essential to us to make known and understood the influence that the aboriginal peoples, earlier in India to the Aryans, exerted on the ancient Vedic cult and on the changes that have been introduced there.

In the third part, we will tell the story of the transformations-
mations and inner vicissitudes that the Brahma-
nism, from the most ancient times to the present day;
It is here above all that we hope to demonstrate that this cult,
in its current form, is relatively modern, later
to Moses and even to Jesus Christ. To complete and corroborate
In this third part, we will add a study on the
underground temples or hypogea and Brahmanic pagodas,
and we will show that none of these monuments has 7 more
of a thousand or fifteen hundred years of antiquity.

In the fourth part finally, to explain the presence,
in the books and institutions of the Indians, of so much tra-
ditions, prescriptions, doctrines similar to those of the

Jews and Christians, we will give a historical overview
of the relations that the Indians had, first with the He-
many from Solomon to Jesus Christ, then with the
Christians from Saint Thomas, the Apostle, to Saint Francis-
Xavier.

So that the reader can easily understand the
geographical and historical details that we touch on
in the course of this work, we believe it is useful to add here
a compendium of geography and a map of ancient India.

In this precis, as well as in the whole course of our
work, we have taken as a rule to represent, as much
that it is possible, the exact spelling of words and names
Indians. We therefore avoided French diphthongs,
which would necessarily have modified this spelling. It
It follows that the letter w, which is pronounced or in almost all
_languages, must here retain this pronunciation. Thus Bud-

dha and Buddhism must be pronounced as if there were
Buddha and Buddhism; Manu, as if there were Manu;
Abu, as if there were Abu; Sindhu as Sindhu; Kå-
kupur, like Käkoupour, etc.. Likewise one should not
pronounce 0, But 40u: ay will not be pronounced éi as
in "country", but said. Besides, in this we have only done
follow the example of English writers.

We usually indicate long ones with an accent
circumflex.

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ANCIENT GEOGRAPHY OF INDIA.

The ancient shape and divisions of India have been described
in various ways by ancient geographers, Indians too-
as well as Greeks and Romans. According to Eratosthenes and Strabo,
who knew the measurements of distances and descriptions
collected by order of Alexander the Great (327-325 BC).
JC) and subsequently corroborated by the testimonies of Megasthè-
nes (306-298), ambassador of Seleucus-Nicator to the court of
Sandrocottus (Chandragupta), king of Palibothra (Patna), India
had the shape of a rhomboid, one side of which was formed by the
course of the Indus to the northwest, the second by the PHi- chain
Malaya in the northeast, the third by the coastline which extends
from the mouth of the Ganges to Cape Comorin, and the
fourth by the line of coasts which go from Cape Comorin to
the mouth of the Indus.

In the Bhishma-Parva of the Mahäbhdrata (41st century BC
JC), India is represented as forming an equilateral triangle-
lateral, whose base, starting from Ghazni in Afghanistan and
following the Himalayan chain, would end at the point where the Brah-
maputre comes out of the mountains and descends into the plain; and
whose summit would be at Cape Comorin.

According to the Paräsara-tantra and the Brihut-Sanhita of Varaha-Mi-
Kira (6th century AD), India would have the shape of a
eight-leaf lotus flower, with a circular calyx or core.
It would therefore be divided into nine parts: in the center, the

Panchâla; to the east, Magadha; to the southeast, Kalinga; to the south, the Avanta; to the southwest, Anarta; to the west, Sindhu-Saüvira; to the northwest, the Harakaüra; to the north, the Madra; to the northeast, the Kulinda or Kaüninda.

This division into nine parts, but in another order and even with other names, has been adopted by other authors. Sanskrit in the Puranas.

TIa

XIV INTRODUCTION.

pitale, Pushkalavati, is written by the Greek geographers of various ways: Peukelaotis, Peucolaïtis, Peukelas, Pro-klaïis: it is the same as the current city of Hastinagar or Hastnagar.—There were still to be found the towns or fortresses of Varusha (Palodhéri), — Aornos (Ranigat), — Massaga (Bari kot), city of the Masségatoi (Massagetes), — Bazaria (Bazaar), — Embolima (Ohind), where Alexander's army crossed the Indus, after having seized the other cities, — and finally Para-shäwara, the modern Peshâäwar.

9% and 10° The districts of Varana (Banu) and Rohillas Afghans, in the Suleyman Mountains range.

§ II. The Kasmira.

Under the name of Æasmira was understood Cashmir, a number of provinces and states located in the mountains, which, from the 4th to the 7th century AD, were subject to the suzerainty of the Indo-Scythian sovereigns of this kingdom; namely:

1° The proper Cashmir, the Caspeirés of the Greek authors, of which The main towns were: Khdgendra-Pura (Khäkapur) and Khunamusha(Khunamoh}), which already existed at the time of Asôka (264 BC); — Vijayapura(Nijipura), built by this prince around year 250; — Hushkara or Hushkapura (Uskar), Kanishkapura (Kämpüûr), Jushkapura (Lukur), founded by the Indo-Scythian princes Hushka, Kanishka and Jushka, at the beginning ment of the Christian era; — Adhistäna (Srinagar), the capital present, founded in the 6th century; — Parihasapura, built by King Lalitadiya in the 8th century; — Padmapura, founded by Padma, minister of King Vrihaspati, in the 9th century; — Avanti-

Pura (Wantipur), which was founded by King Avanti-Varma,
from 834 to 883.

2° The country of Urasa, the Varsa regio of Ptolemy, the kingdom
of Abissara of the historians of Alexander, located between the Indus
and Kashmir.

3° The states of Rajapura or Rajaori, Jalandhara (the Ka-
lindrine or Salindrine of Ptolemy), whose king is called

ANCIENT GEOGRAPHY.

Phegelas or Phegœus by the historians of Alexander; Satadru
(Sarhind), Cangra, and about forty other small ones
sovereignties located in the Himalayan mountains.

S III. Land of the Taki.

The country of the Taki or Taka-désa, took its name
Takas, Takshakas, Sakas (the Saces) or Någas, peoples
Scythians who worshipped the serpent and claimed to be descended from it, and
who had settled in India around the 6th century BC.
This is the present-day Punjab, the land of five rivers, where there are-
today there is a large tribe of farmers, called
Tâks or Takas. It is designated in the oldest books
Sanskrit under the name of Sapta-Sindhu or the seven rivers: these
seven rivers were: 4° the Kubhtt, the Cophes of the Greeks, the rivi-
current era of Cabul; 2° the Sindhu, the Indus; 3 the Vitasta, the Hy-
daspés of the Greeks, the Behat or Jhelum of our time; 4°
the Asikni or Chandra-Bhuga, the Acenes of the Greeks, the Chenab ac-
tuel; 5° PAirdvati, the Hydraotés or Rhuadis of the Greeks, the Râvi
modern; 6° the Vipdsa, the Hyphasis or Bipasis of the Greeks, the Bias
current; 7° the Sutadru, the Zaradrus or Hesudrus of the Greeks, the Su-
modern Tlej. It included the following kingdoms and districts:

1° The Takshasila, kingdom of the Takshas or of the Taxile of the
historians of Alexander, between the Indus and the Hydaspes. — Cities
main ones: Takshasila, Taxila, (today Shah-Dheri),
— Manikyala (Manikpur), — and Singhapura (Ketas).

2° The kingdom of Sophités or Sopeithés of the Greeks, to the south of
previous and the Oromenos mountain range, the Raunakas
Sanskrit authors, the Salt-Range of English maps, as well
named because there are abundant salt mines there.

3° The kingdoms of the two Porus, the uncle and the nephew, between
Hydaspes and Hydraotes. — Main towns: Bukephalia (Di-
lawar or Djalalpur), built by Alexander on the site where was

killed his horse Bucephalus; — Nikaia (Mung), built by the same Prince on the battlefield where he defeated Porus the Elder; — Hairat (Gujarat).

4° The country of the Kathæi (the Kattis) or Arestæ, who had no king, — Main towns: Sangala, the Sakala of the

has

Brahmes, the Sagal of the Buddhists (Sanglawala-Tiba), who was pri- stormed and destroyed by Alexander; — Tåki (Arasur); — Loha- war (Ptolemy's Labolka, Lahor), founded, according to legend, by Lava, one of the sons of Rama; — Kusawar (Casur), whose other Rama's son, Kusa, is said to be the founder; — Chinapatti (Patti), which served as a residence for Chinese foreigners under the dynasty of Indo-Scythian kings, from the 4th to the 7th century AD.

5o The country of the Sudraki (the Sudracæ, or Oxidracæ of the Greek and Latin writers), the Sudra or Sura-désa, the country of Sudras, tribes of Takas who had no king. — Cities main: Alexandria-Soriana (Shorkot); — Kot-Kamalia, the fortress of the Sudras, which was taken by Alexander; — Harapa, carried by assault by Perdiccas; —Ardone or Ayudhan (Pakpa- It is to the east of the country of the Sudras, beyond the Zaradrus River (Sutlej), that Alexander stopped and that he raised altars before to retrace his steps.

6° The province of the Mallii, another tribe of the Takas, like the previous.— Capital city: Multân (Müla-stâäna, the principal city- Cipale), the Malliorum Metropolis of the historians of Alexander. This prince was seriously wounded at the siege of this city. She had several other names: Kasyapapura or Käsapur (the Caspapuros of Hecataeus, Kaspaturos of Herodotus, and Caspeira of Ptolemy), the city of Kasyapa, which is considered to have been the founder: which would make it the oldest city in Find. — Hansapura and Prahlädapura, the cities of Hansa or Hyrania-Kasippu and Prahlâda, sons of Kasyapa, who reigned there- rent after their father.—Main towns: Tulamba, capital of the Agalassæ;—Atari, a city of Brahmins who did not surrender to Alexander only after a vigorous resistance;—Alexandrèa (Uchh), built by order of this king.

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CHAPTER TWO,

WESTERN INDIA.

Western India consisted of five main divisions i
Sindhu (Sindh), a portion of Baluchistan, the peninsula
of Catch, Gurjara, some states to the west of the Raj-
Putana with the coastline of the Gulf of Cambay to the river
Tapti.

Sindhu, present-day Sindh, extended from the confluence
from the Indus and the Sutlej to the sea. It included:

1° The country of the Sogdians, on the left bank of the Indus. Dio-
Dore gives to these people the name of Sodræ, in which the
some find the Sudras, others the Rajputres-Sodras
(from Rädjä-puttra, son of king), a branch of the Rajputres-Pra-
maras. Alexander founded a new city there bearing his name,
Alexandria, modern Fazilpur.

_ 2° On the right bank of the Indus, the country of the Massani or
Mazarnei, whose capital was Masarna (Shahpur).

3 To the south of the previous one, the kingdom of Oxicanus or Porti-
kanus, or the country of the Præsti (the Piskas of Ptolemy}, of which
The capital Oskana (Mahorta) was taken by storm by Alexander.
Northwest of Oskana was the town of Badana, the
Kandabil of the Arab geographers, the present-day Gandava.

4 South of the previous one and on the same bank, the kingdom
of Sambus or Sabus, whose capital was Sindomana or
Saindhawäna, the city of the Saindhawas, inhabitants of Sindhu,
today the town of Schwän.

5° On the left or eastern bank, the kingdom of Musicanus
or the Musicani, whose capital was called Alor, Alror or
Aror, the Binagara (the double city) of Ptolemy, PObbhi=
Jahwapura of the Indians. To this kingdom belonged the city of

Harmatelia, Brahmanastala, or Brahmanadabad (the city of
OF BRAHM. I, s

Brahmes), whose inhabitants, who had revolted against
Alexander, after swearing loyalty to him, were merciless-
were massacred by order of this prince. Their king, Musicanus,
whom Justin calls Ambiger, was crucified for the same fault.

6° Patalene or province of Patala, which included all
the Indus Delta. — Main towns: Patäla (Nirankot or
Haiderabad of Sindh); — Jarak; — Minnagara or Manhäbari
{Tatha}, the same as Kalyankot or Saminagar, the old one
capital of the Sammas; — Barbariké-emporium, where part of
Alexander's army embarked on the fleet to return
in Persia, and which some identify with modern Karachi,
the others with Bâri-Bandar or Lähari.

8 II. The country of the Arabii and the Oritæ.

West of the Indus Delta and within the limits of the
Present-day Beluchistan, Alexander's historians mention
two peoples, the Arabii or Arabitæ, and the Oritæ or Horitæ,
who were Indian in origin, language and religion.

40 The Arabii of Arrian, called Arabitæ by Quinte-Curce,
Arbiti by Ptolemy, Ambritæ by Diodorus, Arbii by Strabo,
took their name from the river Arabis or Arbis, which separated their
territory of that of the Oritae.

20 These owed theirs to the river of Haghor which crossed
their country and should have been called Aghoritae. A village,
which Arrian calls Rambakia, served as their capital. Alexander
ordered Hephaestion to replace it with a city that
would bear his name. This village of Rambakia is identified with
the present city of Rambagh. In the country of the Oritae, exis-
was the wild tribe of the Langalas, whose capital was Lán-
Kara, towards the center of Baluchistan.

$ I. Catch Peninsula.

Southeast of the mouths of the Indus was the pres-
that island of Catch, whose inhabitants are called Odombæræ
by Pliny, and whose capital was Ketiswara (the city of ten
millions of lingas, emblems of Iswara or Siva), the modern

Kotisar,

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ANCIENT GEOGRAPHY. 19TH CENTURY

§ IV. The Gurjara.
The Gurjara (Guzarat) included:

4° The Gurjara proper or country of the Guzr or Gujars, whose
The capital was Balmir.

20 The Guzarat peninsula, called in turn Surashtra
by ancient Sanskrit authors, Surasteres by Ptolemy and
Author of the Periplus, later Vallabhadra or Ballabhi, when
the dynasty of the Scythian kings Sah or Saii was dethroned and
replaced, in 319 AD, by the Vallabhas. It resumed
its name of Surashtra, around 658, after the expulsion of the Valla-
bhas. Around the year 720, a prince of the Pahlava tribe (people
from the mountains of Beluchistan who spoke the Pehlevi language), including
built the magnificent city of Elapura, where he established the cult
of Siva, under the figure of the Linga and the title of Somnath (Soma-
Nadha, god of the moon). The temple in which this Linga was
possessed immense treasures, which were plundered by Mahmoud-
le-Gaznévide, in 1024.

§ V. Surashtra and other states.

1° Surashtra proper, of which Surat was the
capital, included the southern portion of the peninsula of
Guzarat and the coastline of the Gulf of Cambay to the river
Mahy.

2° The district of Barygaza (Bhârotch) was located at the mouth-
river Narmada or Narabada, the capital of this state,
called Barygaza by the Greeks, Bhrigu-Kachla or Bdérukachha
by Sanskrit authors, was in ancient times a city
very commercial.

9 The district of Kheda had Khaira as its capital, and
was formerly part of the province of Gurjara.

49 The province of Vadari is the country of the Badaras, neighbors

of Pliny's Oraturae (the people of Vadapura or Barpur), and
of the Varetatæ of the same author. It is in this province where
in the vicinity, where the Abhiras and the Saüviras lived,
who mined or extracted gold and silver from the Ara-

vali (Mount Abu) and carried it to Surat and Barygaza. According to
an interpretation which appears to be based on serious foundations-
ments, the country of the Abhiras and the Saüviras would be the Ophir of
our holy books, called Sophir by Jasèphes. According to Pliny, the
Capitalia Mountains (which are the same as the Aravali Mountains and
Abu) possessed abundant gold and silver mines. Au-
Even today, it is the only place in India where money is
found in great quantity; and the torrents which flow down from it
still roll gold. |

CHAPTER THREE.
CENTRAL INDIA.

Central India corresponded to Brahmavarta, Brah-
marshi and to the Madhya Désa of Manu, and included all the
region located between the Himalayan range to the north and that
from the Vindhya Mountains to the south.

§ I. The Brahmavarta.

The Brahmavarta was reduced to the narrow region included
between the Saraswati (Sarsuti) and the Dritchadwati (Caggar);
it was the holy land of the Brahmins, the one they loved
to be considered as the cradle of their nation in India
and which remained for them as an entire territory-
sacred. According to Manu, the plain of Kurukshetra is not
was not part of it, since he connects it to the Brahmarshi. But
This seems to us to be an error; because it is mainly
to the great holiness of this plain that the Brahmavarta owed
the reputation he enjoyed. "South of the Saraswati,
"we read in the Mahábhárata, and to the north of the Dritchadwati,
"Those who inhabit the plain of Kurukshetra live in the
"paradise." This is where Kuru, the common ancestor of the Kaüra-
and the Pandavas, lived in contemplation; that Rôma

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destroyed the Kshatriyas; that Puruvara (Rig-Veda) found his fiancée Urvasi; that Indra, armed with the horse's head of Dadhyanta, killed ninety times nine Writas or Asuras (enemies of the gods).

_ It even seems that later the name of Brakmavarta was extended to an area of country located beyond the plain of

Kurukshetra, up to the Ganges and south of Delhi (Indra-prastha).

The capital of this province was Sthaneswara (Thanesar), on the Saraswati. It was located near the sacred lake of Kuru; hence its name, Sthana (dwelling) and Sar (lake), or the city of the lake. Ptolemy mentions it under the name of Batan or Satan-Kaisara. According to local traditions, she would have was founded by Dilippa, a prince of the Kuru dynasty, and of which Rama-Chandra was the 6th descendant; which brings back-would be the foundation at a time much later than the Great Mahäbhärata War (12th century BC).

In the same province were also the famous Indra-Prastha (modern Delhi), the city of Indra, the city of Pan dus or Pandavas, on the right or southern bank of the Ya-muna (Djamna),—and Hastinapura, the city of the Kurus or Kaüra-Go, on the right bank of the Ganges. A flood of the river having destroyed it, under the reign of Nichakra, this prince moved the seat of his kingdom to Kosämbi, not far from Prayäga (Allahabad), according to some, or, according to others, to Kanyä-Kubja, who was first called Kosämbi or Kaü-sàämbi. If we accept that the great war between the Pandavas and the Kauravas (Mahäbhärata) took place around the 42nd century BC

Our era, it is in the 13th century that we must place the foundation of these two cities.

$ II. The Bramarshi. |
According to Manu, the Bramarshi included the provinces

of Matsya, Panchäla, Samasénaca, Mathura, to which it is necessary join Jajhoti, Mahéswarapura, Ujaïiny and Mâlava.

1° The province of Matsya corresponded to the current states from Bairât, Machéri, Jaypur, Rajgarh, and the southwestern portion

of the kingdom of Gwalior. Its capital was Virát (Bairât), where withdrew the five Pandus brothers, when they were exiled of Indraprastha; from which it follows that this city already existed at the time of the Great War, if this episode is not a simple poetic fiction.

20 The kingdom and city of Mathura (Mattra), on the shore southern part of the Yamuna, between Agra and Delhi, are famous for the story of Krishna and his enemy, King Kansa, Arrian gives the city the name of Methoras and says that it was the capital of the Surasénas, whose country was watered by the river Jobares (the Yamuna), whom Pliny calls Jomanes. North of Mathura and on the other side of the river was the city of Vrindavana or Kalikavartta of ancient Sanskrit authors, where Krishna spent his youth; the Greek geographers give the name Clisoboras.

3° The state of Jajhoti, whose capital was Khajurdho or Mahaba, corresponded to the current province of Bandel-kand.

4o The Mahéswarapura, the Mahésa-Mandala of the time of Asôka (3rd century BC), had Mandala as its capital.

5° LU; ainy (Ujain) is famous for its king Vikramäditiya, who lived around 56 BC The capital, of the same name, was first called Avanti. It was destroyed and buried under a rain of earth, say the legends, around the time of the birth of Vikramäditiya and rebuilt a little further north.

6° Malaga (Malwa) formed a confederation of various states: Dheranagara (Dhar), Anandapura, etc.,

1° Panchäla, or the land of the five (pancha) men capable (Alam) of protecting the country, or the five sons of

Hariyaswa, stretched from the Himalayas to the Ya- River
muna. It included a large number of principalities
secondary, Knowledge:

– Srughna, with a capital of the same name (Sughän o ou
Sugh), and Mandalapur or Mandal. |

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– Brahmapura (Vairât or Bairâtpattam, today
Lakhampur), which corresponds to the province of Gharwal, in
foot of the Himalayas.

– Madipura or Madawar. In this district, there is the famous-
the town of Gangadwara or Mayapura (Haridwar), built
at the very place where the Ganges comes out of the mountains, and which is
for Brahmin Indians a very important place of pilgrimage
quenté. The followers of Vishnu, and those of Siva, quarrel-
ardently attempted the founding of this city. Based on
its current name, the first, who affirm that the Ganges
comes from the big toe of the left foot of their supreme deity,
argue that Haridwar means "the gate of Vishnu"; while
that the followers of Siva, who claim that the Ganges flows out
of the head of this god, want it to be called Haradwar or "the
door of Siva." But both are equally wrong:
This is the Gangadwara temple (the gateway to the Ganges), built near
from the place where the river comes out of the mountains, which gave the city
its original name; that of Haridwara or Haradwara is all-
completely modern.

– Govisana, with a capital of the same name (the village
present-day Ujain or Dran-Sayar, near Kashipur).

– Ahichhatra or Adichhatra, Ptolemy's Adisadra
(Adikat), the ancient capital of northern Panchâla. This
The city owes its name to King Adi or Ahi, whom Drona, the preceptor
of the Pandus, found sleeping under the guard of a serpent Capel,
who had extended and developed his head above him to
serve as an umbrella (Æchkhatra); it would follow that it existed
already at the time of the Great War, around the 12th century BC
our era.

– The district of Piloshana or Virasana, whose towns
The main ones were: Ukala-Kshetra (Saron), – Sahdwar-Kar-
sana,–Piloshana (Pilukhona, near Sikhandarpur).

– Kanyd-Kubja (Canodj), the city of a hundred hunchbacked virgins,
Ptolemy's Canogiza, famous for its beauty and power-
this, today completely ruined. In the first half

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from the 7th century AD, its king, the Vaisya Harsha-Vardana,
was the overlord of all northern India. According to some
authors, it would have been built by Kusämbi, the eldest son of
Kusa, son of Rama-Chandra, who is said to have first named her Kaŭ-
såmbi; but its name was later changed to Kanyà-Ku-
bja by Kusanabha, second son of Kusa, who, having married
the hundred hunchbacked virgins, healed them by touching them.

If we accept the data of the Râämäyana on the position of the
planets at the time of Rama-Chandra's birth, this he-
Ros must have been born around the year 961 BC; but other circumstances-
These give reason to think that he lived in the 5th century BC
our era. Whatever hypothesis we adopt, the
The foundation of this city dates back to after the Great War.

– Sangkasya (Sankisa), where, according to Buddhist legend,
Buddha descended from heaven to earth, accompanied by Indra,
of Brahma and an infinity of Devas, who all recognize-
knew his superiority.

– Käkupur, the present district of Cawnpore.

– Hayamulkha, today Daündhya-Khera,

– The province of Vatsya, where the famous city was located
from Prayâgaou Pratishtâäna (Allahabad), at the confluence of the Ganges
and the Yamuna, and, according to some authors, that of Kosambi
or Kaüsambi (Kosam), which once had a statue of
Buddha made of sandalwood, made by order of King Vatsa Uda-
yana during the life of the prophet himself (6th century BC).

§ IT. The Madya desa.

Madya Desa, or the middle country, included a fairly
large number of provinces.

4° The Késala. This name applies to various regions. The Kó-
The primitive sala, that of the Ramayana, was the region watered by the
Sarayu or Gharyara of the Sanskrit books, the Sulomatis of the Greeks,
the present Sarju; it was the kingdom of Rama, including Ayodhiya
(Oude) was the capital. The Mahábhárata gives the same
name to a country located further south, and to another located to the east;

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ANCIENT GEOGRAPHY. XXV

In addition, he calls Uttara-Kôsala and Präk-Késala provinces
located to the north and east of Ayodhiyä. According to the Purdnas, €t
in particular the Veyu-Purdna, the name of K6sala would have been
extended to the whole country situated between the Ganges and the Vindhya mountains,
and even further south; for there we find that Kusa, son of Rama
and king of Kôsala, built above the precipices of the mountains
Vindhya the town of Kusasthali or Kusavati, to be more precise
even to govern his states; and Ptolemy places in the south a

Konta-K6sala, probably the Mahä-Kôsala that we will see
below.

Kôsala, which is the subject here, is the province of this Roma who
was located north of the Ganges and included the Kôsala
own, the Uttara-Kôsala, the Pâck-Kôsala, etc., whose towns and
main divisions were:

– Ayodhiy4 (Oude), who was also called Séketa and Visaka,
the capital of all Kôsala, the city of the famous Râma-Chandra,
the hero of the Ramayana. Its foundation is attributed to Ikshwaku.
This is, according to Kalidasa's list, the fourteenth, or,
according to another list, the twenty-fourth predecessor of
Prasenajit, who was contemporary with Buddha (6th or even
9th century BC); according to the first calculation,

the foundation of Ayodhiyà would not go back beyond the
8th century; according to the second, it should be postponed
on the tenth or eleventh. Buddha resided there for six years. It was, in
antiquity, one of the most magnificent and powerful

cities of India; today, little remains of them but ruins
formless (1).

(1) The following description of Ayodhiyä, taken from the Rémdyana;
will give the reader an idea of how the people
Indian understood the perfection of a city: "The city of Ayo-
"The dhiyà was full of inhabitants, and everyone was well there
“healthy and happy; everyone was nourished by the best-
"their quality of rice, and each merchant owned a
& store stocked with gems from all parts
& of the earth. The Brahmins perpetually maintained the
"fire of sacrifice and were deeply versed in the

—Jrasvati, founded by Yuvanaswa, prince of the solar race
and great-grandfather of Prasénajit. The latter was con-

contemporary of Buddha, as we have already said, and

grandfather of Parasu-Räma, through his daughter Rénuka, whom he
had given in marriage to the Brahmin Jamadagni. At first
century AD, this city had as its ruler a Vikramä-
ditiya which has often been confused with the Vikramäditiya of U-
Jain and who was, like him, a bitter enemy of the Buddhists.

— Kusa-Bhavana-Pura or Kusapura (today Sultanm-
pure), on the Gomali.

“Veda and the Vedangas (commentaries). They were gener-
"profusionally endowed with all the excellent qualities-
"slow, truthful, zealous, full of compassion, similar
"to the great sages; and their minds and their passions
"were subject to perfect control. All these wise Brahmins
"had three kinds of disciples: first, the young
"people who fulfilled the office of servants to them; in-
Next, the students, who came to receive their lessons; thirdly-
"Fifth place, the Brahmäâchäris, who made their maf-

"tres and themselves by collecting alms. After the Bra-
"Then came the Kshatriyas, who were all warriors, and
"were continually practicing the handling of weapons, under the
"eyes of the Mabhärâjà. Below the Kshatriyas, were the Vaï-
"siyas, or merchants, who sold goods of all kinds
"Gescription, and coming from all corners of the world. The
"Last of all came the Sudras, who were busy at
"service of the gods and that of the Brahmins. Besides these classes
"of inhabitants, there were jewelers and artificers,
"singers and dancers, men who drove
"wagons and others who went on foot, potters and
"blacksmiths, painters and oil makers, mar-
"candles of flowers and betel. In this city filled with a
"well-fed and happy people, there was no one without
"instruction, or who exercised a profession not belonging
"to his family or his tribe, or who occupied a dwelling
"poor, or who was without allies. No wretch was seen there,
“no thief or swindler, no deceiver or boaster;
"a person who was arrogant, malicious, poor and living in
"at the expense of others (except the Brahmins, no doubt):
"no one who did not have children in abundance and who lived
“less than a thousand years.”

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ANCIENT GEOGRAPHY. XXVII

— Ganda (Gonda) in Uttara-Kòôsala, the capital of the
Ganda or Gaura Brahmin family.

— Kapila-vastu or Kapila-nagara (today Nagar-Khas),
east of Ayodhiyà, on the Kohana River (the Rohini), one of the
tributaries of the Rapti. It is the homeland of Buddha. His mother, Maya-
Devi, was the daughter of the king of Koli or Vydghra-pura (Am-Kolil),
located eleven miles east of Kapila. Between the two towns,
there was a pleasure garden called Lumbini by the
Buddhists, and Parädi-Môksha (supreme happiness) by the
Brahmins, where Buddha came into the world. The Kshatriyas
Rajputres, who inhabit this country, claim to belong to the
tribe. of the Gautama, which was that of Buddha.

He Râmagrääma (Deokali), where the portion of the
relics of Buddha, which fell to the kingdom of Kôsala. It
was located not far from the Anomi or Anaümi River (YAùmI
current), which Prince Siddharta (Buddha) crossed with a
leaped from his horse, fleeing his father's house.

– Pipalavana (Sahankat), in the middle of a Pipala forest
(ñcus religiosa), where the ashes of Buddha were deposited–
There are still the ruins of an ancient Stupa (temple or

reliquary) and a Buddhist monastery, called the Fort du
Prince deceased.

2° The kingdom and city of Kasi (Ptolemy's Kassida),
Where Varanasi (modern Benares) was said to have been founded by
King Kasi, prince of the lunar race, and whose twentieth of–
descending was Divodäsa. This Divodâsa having embraced the Bud–
dhism, the city of Kasi was, according to legend, given over to flames
by Krishna's disc; in other words, Divodäsa was
dethroned and its capital destroyed. Assuming that this event–
took place at the time of Buddha himself, that is to say in
the 6th century BC (which seems unlikely),
The foundation of Kasi dates back to the 10th century; but if it does not ar–
Riva only later, that is to say when the struggles began
between the Brahmanists and the Buddhists (which seems more
plausible), Benares would not have been founded until the 7th or 8th century.

In any case, it was in Benares that Buddha began to preach
his doctrine and converted his first disciples.

3° Mithila included several states, the principal of which–
The people were: |

– Garjapatipura (Ghazipur), Sardna (Sarun), Vaisali
(Besarh), Tirabhukti (Tirhut), Janakpur, Kesarya, Navand–
garh, Simrun, etc.

This province was mainly inhabited by a race
warrior, of Tartar or Tibetan origin, whose various
families were called Vrijis or Wäjis, Lichhavwis, Vaidchas,
Tirabuktis, etc., and formed a confederation between them then–
health, known as Sam–Vrijis or the United Vrijis.

40, Nepal, modern Nepal, had as its sovereign, thus
that the states of Tibet and Ladak, a member of the tribe
of the Lichhavis–Vrijis.

o°, On the right bank of the Ganges and at the eastern end of the

Madhya-Desa, were the states of Kankjol, to the south of the
Rajmahal town; — Champa (Champanagar or Champapur),
which corresponds to the present district of Bhagalpur; —and Hiranya-

_ Parvata (the golden mountain), the Modaghiri of the Mahäbhärata

(Monghir).

6°. The kingdom of Magadha, to the west of the previous ones and
and south of the Ganges, was, for several centuries, the state
the most powerful in northern India. Its capital was
Kusumapura, better known as Pataliputra-pura,
the Palibothra of the ancient Greek geographers, modern Patna,
founded by Ajata-Satrou, contemporary and disciple of Buddha
(6th century), and completed by his son or grandson Udayaswa,
around 450 BC |

Strabo, Pliny and Arrian name the inhabitants of Prasii
this country; Quintus Curtius calls them Pharasii; Aelian,
Prakiakoi. These are roughly equivalent to the word Paldsyas
or Paräsyas, inhabitants of the country where the tree Paläsa or Präsa
(Butea frondosa) grows in abundance. — Principal towns;

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— Bauddha-Gaya, where Sakya-Muni (Buddha) spent five
or six years in contemplation, sitting cross-legged at the
Foot of a Pipala (in Tamil, Arasu-Maram, the royal tree,
ficus religiosa). The trunk of this tree is still said to be visible there.

Some distance from Bauddha-Gaya, there is the mountain
holy of the Buddhists, called Kukkuta or K ukkuta-pâda
(rooster's foot).

— Kusanagara-pura, (the city of grass or Kusa), or
Råjagriha (the royal residence), or Ghiri-vraja (the
city surrounded by mountains), and the first capital of Maga-
dha. The Mahäbhärata claims that it was the capital of the ror
Jarasandha, who took part in the great war (12th century BC).
J. €. }. But this assertion has no foundation: Râjagriha
was founded by King Srenika, also called Bimbisara, father
of Ajata-Satrou and one of the first disciples of Buddha.

Among the surrounding mountains, one could see the
Mount Vaihara or Baibhar-Ghiri, in the slopes of which
there was a large cave, which was inhabited by Buddha, and
where the first Buddhist council was held after the death of the pro-

phete (543 or 487 or 477, depending on the date on which this is placed
event),

— The famous Nalanda (Baragaon) monastery, in
which twelve thousand Buddhist monks and novices could
to reside together and devote themselves, in solitude and peace,
to the study of the law and to the exercises of devotion.

— Bihar or Vihar (the monastery). This name, which at first
designated that a particular establishment, extended to the city
and to the whole province.

1°, The province of Kirana-Suvarna, had a capital of.
same name, which was located not far from Bara-Bazar, the chief=
location of the present district of Barabhûm. Kirana means "a man
of mixed or base caste", and Suvarna, or Savarna, the tribe of
Suars, Suvars or Suvarnas, which form one of the subdivisions
the wildest of the Koles; from which it would follow that Kirana-Su-
varna would mean “the land of the barbaric and contemptible Suvars”,

8° The province of Odra, Uryas or Orissa, the Utkala of
ancient Sanskrit geographers, had northern limits
the states of Jashpur and Singhhum, to the west Gundwana, to the
to the south the Mahanady River, and to the east the Bay of Bengal. But
at one time it extended south to the river
Godaveri. Its ancient capital was Katak and later
Jäjatipura (lJäjipur). The aboriginal inhabitants are called
still Odras and Uryas. Pliny calls them Oretes
and placed near them the Malli (mountain people) who lived
Mount Mallus (in Tamil, Maley, mountain), We saw there,
to the south, two mountains named by the Buddhists Push-
paghiri (flower mountains), the mountains currently con-
naked under the names of Udayaghiri and Khaudaghiri, where we have
recently discovered hypogea and buddhist inscriptions
very remarkable dhists.

CHAPTER FOUR.

EASTERN INDIA.

Eastern India included the following states or countries, which were little known to the ancients:

40. The province of Paündra Vardhana, which was located in east of Ugli and corresponded to the current district of Pubna or Pobna.

20. That of Kamarupa, in which one understood all the great valley of Brahmaputra, Kusa-Vishara and Butan. Its former capital was Kematipura (Kamroop), and later Govahati. |

3°. That of Samatata or Banga (Bengal proper),

which included the lower delta of the Ganges and had as its capi-tale Murali or Jasar (Jessore).

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4v, That of Tamralipti (Tamluck), whose people are called-The Tamalites by ancient Greek and Latin geographers.

50, That of Sri-Kshatra or Sri-Hata (Sylhet), to the northeast of the Ganges Valley.

6°. That of Komilla or Tipperah, whose population, called-Zamiræ, considered by the ancients to be a cannibal.

1°. That of the Arradæ, whose capital was Barracura-Emporium (Barracoon), and that of the anthropophagous Besyngelæ corresponded to the province of Arakam and the entire coast which extends to Cape Negrais.

CHAPTER FIVE.

SOUTHERN INDIA.

South India, Dakshina or Dakshinapada (the country
from the right), the Dakshanabadès of the Greek and Latin geographers
(the Deccan), included the entire southern peninsula of
India, south of the Narada or Narabada (Nerbudda) rivers and
Mahänadi. It included a large number of kingdoms and
of districts, the main ones being:

$ I. Ganjam.

Ganjam had a capital of the same name, which appears
having been, at one time, the capital of the kingdom of Orissa. There
finds the city of Purit and the temple of Jaganada (Djaguernadh),
famous for the worship of Vishnu incarnate as Krishna. The pilgrim
Chinese Fa-Hian, who visited this place in the fifth century AD
our era, describes a procession in which one carried on
a chariot with a Buddha tooth, and whose details are exactly-
the same as those of the processions that we do today-

dhui in honor of Krishna. From which we conclude that the cult

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of this last divinity succeeded, in this place, that of
Buddha. On the other hand, it is proven that the current pagoda of
Jaganada was not completed until around 1298 CE.
We will show elsewhere that this is the time towards which com-
threatened the worship of Krishna.

§ II. The Kalinga.

Kalinga or Kolandja (the land of the Koles) extended from
the province of Ganjam in the north to Godaveri in the south, and
successively had as capitals Singhapura, founded by
Singha-Bahu, father of Vijaya, who conquered the island of Ceylon in
time of Buddha (6th century); Sri-kakola (Chicacole); Kalinga-
patam and Raja-Mahendri (Rajamandri).

According to Pliny, the Calingae nation occupied the coast to the south
from the Mandei-Malli to the promontory of Calinga (Coringa) and
the town of Dandagula. This town of Dandagula or Dandaguda
was the Dantapura (the city of denñt) of the Buddhists, where was
transported, after his death, Buddha's left canine tooth,
which was then carried and is still preserved, said-

on, in Candy, in the island of Ceylon; it is the same as Raja-Mahendri and that the Pitundra Metropolis that Ptolemy places near the Maisolas River (Godaveri), or Masuli River, which gave their name to Masulipatnam.

At the time of Buddha himself, the country of the Kalingas and the Masuli was renowned for its manufacture of fine mousselines, a reputation that he has retained to this day.

Some authors mention the Tri-Kalingas, in which we understood the three kingdoms of Dhanaka or Amaravati, of the Andhras or Warangal, and Kalinga proper. Pliny, from his side, mentions the Macco-kalingæ, the Gangarides-kalingæ, and the Kalingæ themselves.

Tri-kalinga is quite commonly derived from Tri-linga, or the triple Phallus; Pliny says in fact: “Insula in Ganges is… Modogalingum nomine ». Ptolemy calls the same country “Triglyphum vel Trilingum”. But Mudu, in Telinga, has the same meaning. fication that the Sanskrit Tri. As for the Ganges, which Pliny men=

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ANCIENT GEOGRAPHY. XXII

mentioned in this passage, the ancients considered the Godaveri as a branch of this river, or as being assimilated to it. There is nothing impossible in this etymology, especially since that the cult of the Linga or Phallus existed in southern India long before the introduction of Brahmanism in these countries, and even before the admission of this object into the pan-Brahmanic theon. It seems to us, however, that it is more natural to derive this word from Tri and Kalinga: it designates- would thus be the three states which made up Kalinga; because the Indians, no more than Pliny, do not say Trilinga or Mudulinga, but Tri-kalinga and Mudu-galinga.

$ III. The Mahd-Kôsala.

The Mahd-Késala corresponded to the Vidarbha of the poems Sanskrit, the present-day Berar, and the province of Gundwana, in the central regions of India. It seems that Kusa, son of Rama, added this country to the paternal states. This is the country of the Günds or Khunds and the Bills or Villyars, which, according to in all probability, accompanied and assisted Rama in his expedition to the south. The ancient capital of Mahi-

Kôsala was Chanda; later it was Negpur.

$ IV. Maharashtra.

Mahärdshtra (the land of the Marats) included everything
the high plateau located to the east of the Western Ghats,
from the Mahy River in the north to the Godaveri in the south.
Capital Paithan, which Ptolemy calls Baithäna and the Periplus
Plitana, on the upper Godaveri.

–$ V. L Andra.

The kingdom of Andra or the Andras included roughly–
near, with the Telingana of the Purånas, the current territory
of the Nizam of Haiderabad, between the Godaveri and Krishna rivers.
Its capital was Warangol. Pliny mentions the Andhras,
which he calls Anduræ, as one of the most powerful nations–
health of India. Wilson believes that the Andhra dynasty
began around 20 BC They seized the Maga–
dha and occupied it in the 2nd or 3rd century AD.

OF THE BRAHM. 1. 5

XXXIV INTRODUCTION.
$ VI. The Dhonakakota.

The kingdom of Dhonakakota, or Dharanikota, is often
mentioned in Buddhist inscriptions of the first or
second century of the Christian era. The Buddhists called it
also Majerika. It stretched along the Bay of Bengal,
from the Godavéry River in the north to Lake Palikat, in the
south. – Its principal towns were: Dhonakakota or Dhara–
nikota, today Amaravati, on the Krishna, who possessed
a Stupa or Chaitya, a Buddhist temple of marvelous beauty–
game; – Malanga regia or Vejipura (Veji), in the province
of Majérika, between Godavery and Krishna; – Machlipatam
(Masulipatam).

§ VII. The Dravida.

The Dravida country, or the Tamil country, included the whole of the south
of the peninsula, on both sides of the Ghates. It was divided into four–
three main kingdoms:

4° The proper Dravida, which corresponded to the current districts
of Chinglepett, Madras and North Arcot, and had as its capital

Canjivaram or Canchipuram, a very ancient city where the Bud-
dhism was introduced fairly soon after the death of
Buddha.

20 The kingdom of Soras or Solas (also written Choras and
Cholas) . which stretched from the Palar River in the north, between Madras
and Pondicherry, up to Callymere Point (the Promontory
Galligicum of the ancients), and successively had as capitals
Orthura (Uryur near Trichinopoly, or another locality
of the same name, which is located on the Gulf of Manar),
Arcat and Tanjaur (Tanjore).

3° The kingdom of the Pandyars, which corresponded to the districts
current Maduré and Tinnevelly, and had as its capital Ma-
Thura (Maduré), very ancient city, founded perhaps in the 5th century
or even in the 6th century BC.

4 The kingdom of Chera or Sera, the Kerala of ancient books
Sanskrit, which corresponded to the district of Coimbatore, to the

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ANCIENT GEOGRAPHY, XXXV

-kingdoms of Travancore and Cochin and the southern part of

district of Calicut or Malabar. Its capital was Carur,
on the Ambrawatty River, a tributary of the Cavéri.

Pliny, Ptolemy, Strabo and the author of the Periplus, Maris Ery-
thræi mention the Derangæ (the Dravidians), — the Soræ
nomads (the nomadic inhabitants of the country of Sora, the Kurum-
bars); — the Kareioi (the Careiars of today, inhabitants of the
coastline, fishermen; — the Kéru or Kallighicon promontory (the
Callymere Point); — Cape Komaria Acron, Cape Comorin
or of the virgin); — the Kabéris river (the Cavéry); — Arcatow
Basileion Sera (Arcat, capital of Sora); — Karura Basileion
Kérobothrou (Carur, capital of Chéra or Kéra; — Madoura
Basileion Pandionis) Madura, capital of Pandien; —Kottiara,
Kottiara Metropolis or Cottara (Kottar), in southern Travancore;
— Kalkoi emporium, the present village of Korkai, on the gulf
from Manar.

$ VIII. Karnataka.

Karnataka (country whose people speak Canara) corresponds-
gave to the current kingdom of Mayssur and the provinces located
to the north of this kingdom. Its first capital was Ama-
gundy, then Vijaya or Bijayanagar (the Bisnagar of the Europeans-
(set).

§ IX. The Konkana.

Konkana or Kokan is so named from Kongkanei,
the mother of Parasu-Râma, who made this country habitable, in
forcing the sea to retreat. It originally included all
the west coast of India, from Surat to Mahé, and
had Callian or Callianapur as its capital.

The first of these two cities is located on the island of Salset-
te, near Bombay, and appears to have been formerly an im-
bearing. The author of the Periplus mentions a city that he calls
Calliena and Which was a very trading port in the 2nd century
of our era: which applies exactly to Callian and the
Bombay harbor.

`The second is located north of Mangalore. Cosmas indico-
pleustés, in the 6th century, speaks of it under the name of Calliana, com-
being the seat of a bishopric and of a consid-
ble. In the eleventh century, this city was the capital of both the
Southern Konkana and Karnataka; its king being Djaïna and
unable to tolerate the actions of Bassava, the founder of the
Modern Lingaism, and its disciples, resulted in trou-
violent wounds, in which the king was killed and his capital
destroyed.

ISLAND OF CEYLON.

Although the island of Ceylon has never been considered
being part of India proper, it seems that it
would be missing something from this notice, if it were not
mentions.

The island of Ceylon has had many names. The oldest pa-

could be that of Ratna-Duwipa, the island of pearls or stones precious. — It was then called Singhala-Duwipa, (island of lion) by Vijaya, son of Singhala, king of Kalinga, who It is said that it took place in the 6th century BC.

Greek geographers alternately give it the names of Taprobane, corruption of Sanskrit Tamra or Tambra-parni; — Simundu or Palai-Simundu; — Saliké, other corruption of Singhala. — Ammianus calls him Sercudivus, Cosmas Sicla-Diba, which have the same origin, adding Divus or Tiba (from the Tamil Tivu and Sanskrit Dwipa, Island)

The Arabs then called it Singal-Dib, Sirin-Dib, Serendib, and Zilan, from which the present name of Ceylon is derived.

But among Indians it is mainly known as that of Langka-Dwipa, or Tanga-Tivu, island of Langha; It is also the one by which it is designated in the Rémäyana.

ANCIENT GEOGRAPHY.

Its capital was Anarajapura, Ptolemy's V Amiragrammon. Cosmas Indicopleustés reports that, in his time (6th century of our era), there existed in this island a Christianity, with a, priest or rather a Bishop and a deacon.

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OF BRAHMANISM

AND ITS RELATIONSHIP WITH JUDAISM

AND CHRISTIANITY,

PART ONE.

RELATIONS BETWEEN BRAHMANISM AND JUDAISM

AND CHRISTIANITY.

= The relationship of Brahmanism with Judaism and Chris-
tianism did not escape the attention of the ancient Mission-
Catholic nuns, who were the first to have been able to know-
of the doctrines and mysterious books of India. All
The world knows the remarkable letter in which the
Famous Father Bouchet, French Jesuit and Missionary of the

Maduré, exposes to the learned Bishop of Avranches, Huet, the tra-
Indian opinions on God, the Trinity, creation, heaven
terrestrial, the flood, etc., and highlights the similarities
that they have with Mosaic and Christian teachings.
Several other Missionaries, including Father Dubois,
of the Society of Foreign Missions of Paris, and a large
number of orientalist scholars, following in the footsteps of the
P. Bouchet, did not fail to make observations that seem
blables and to extend the scope. For us, we have
other merit than having collected the remarks made by
our predecessors, adding to it, to make it stand out better
the value, extracts from Indian books, which we have placed

in relation to the corresponding texts of the Bible. Each of
These comparisons may not always offer an analogy.
gie, an obvious affinity; some are quite vague;
but several are of such precise, such clear similarity,
that it is impossible to ignore its original unity; len-
seems to us to fully justify the opinion of
those who conclude that relationships must necessarily have occurred
take place between the teachers of the Indians and those of the Jews
and Christians.

For clarity, we place these approximations in
a certain logical order.

The GOD.

As we have said before, the ancient Aryans
had preserved with sufficient fidelity the primitive notion of
the unity and spirituality of God; but having lost the noti-
of pure creation, and not being able to reconstitute it by the
by the sole power of their reason, they had fallen into error
of emanation and, consequently, in the most pantheism
absolute. We will find the trace of this error not only-
ment in their doctrine concerning the divine nature, but
again and above all in their traditions on creation.

"Verily," say the Vedas, "there is only one God,
"the supreme Spirit, from whom the whole universe emanates; who is the
“Lord of the universe and who is its author: he is
"The Supreme Being...

“Worship God alone, know God alone; and leave there all
"another speech... (1)

“His glory is such that it cannot be represented by
"no image; it illuminates everything; it delights everything

(1) This text, which is taken from the Mandaka Upanishad, says in
reality: "Know the soul alone." But, as we see-
instead, the word soul is used in the Upani-
shads, and even in the Laws of Manu, sometimes to express-
sea the universal soul, God, and sometimes to designate the soul
human, which is identified with the supreme soul.

"who exists; from him everything emanates; everything that is born lives through him;
"everything must return to him... (1)"

In works subsequent to the Vedas and which have been
composed to serve as their commentaries, the doctrine is the
same; but the supreme being, the universal soul, which was
unnamed until then, has taken a name; it is Brahm (infinity); and
the pantheistic idea is accentuated with more force: "Brahm
"is the eternal, the Being par excellence, revealing himself in felicity-
" and in joy. The world is his name, his image; but
"this first Existence, which contains everything in itself, is alone -
"really subsisting... All phenomena have their
"cause in Brahm; for him, he is not limited by time,
"nor by space; he is imperishable; he is the soul of the world;
"It is the soul of each being in particular... This universe is
“Brahm; he comes from Brahm; he subsists in Brahm, and he
"will return to Brahm... Brahm is the being subsisting by
"himself; he is the form of science and the form of
“worlds without end. All worlds are one with him;
"for they are by his will. This eternal will is one
"in all things. It reveals itself in creation, conservation-
“Vation and destruction; in movement and in
“forms of time and space... Brahm is all things,
"from Brahma (the infinite Being, Brahm personified) to the
"smallest clod of earth. Brahm is at the same time the
"efficient and material cause of the world. He is the potter by
"who formed the vessel and the clay from which it was made-
"tion. Everything emanates from him, without there being any diminution

(1) Under the general name of Vedas we understand not only-
the Vedas themselves, that is to say the Rig, the Yadjur,

the Säma and the Atharra-Véda, but also the commentaries which
were composed later and are known as
the names of Bråhmanas, Sutras and Upanishadas. We
we will see in its place that the oldest of the Vedas, the Rig, was
composed between the 45th and 5th centuries BC: and which we place
commonly the composition of comments between 7*
century BC and the 10th century AD

OF BRAHM, I: 6

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£ I PART. REPORTS OF THE BRAHMANISU®#

"or exhaustion of the source, as light comes out of the
"sun. Everything immerses itself in it again, like
has air globules that burst and merge in the atmosphere-
"sphere, like rivers that disappear into the ocean and there
"lose their identity. Everything comes from him and returns
"to him, as the spider's web comes out of her and comes back in
“she” (Upanishadas, passim).

"There are," says the Vishnu Purdna, "two states in Brahm; one
"with, the other without form (external and sensible); one perishes-

_"sand, the other imperishable, which are inherent in all beings.

"The imperishable is the Supreme Being, the perishable is the world
"whole. The brightness of the fire that burns in a place spreads the heat
"and light all around; so the world is only energy
"manifested from the supreme Brahm. And just as the light
"and the heat is stronger or weaker, depending on whether we
"in sums or closer or more distant, thus the energy
"of the Supreme Being is more or less intense in beings
"who are more or less distant from him"... (1)

“God, author and principle of all things; eternal, imma-
“material, present everywhere, independent, infinitely happy,

_ “free from pains and worries; the pure truth, the source of

“all justice; he who governs all, who disposes of all;
“infinitely enlightened, perfectly wise; nameless, without

“figure, without extent, without nature, without caste, without kinship;
"of a purity that excludes all passion, all inclination,
"all composition": such are, says Father Dubois, the quali-
information that the Brahmins draw from their books for
designate the Supreme Being, to whom they sometimes give the name
of Para-Brahma (Customs and institutions of the peoples of

India, vol. 1. p. 418).

At the Ouppayana ceremony, or investiture of the cordon
sacred, after the young Brahmin received this insignia
distinctive of his dignity, he is left alone for a moment with his

(4) According to Professor Wilson, the Vishnu Puräna, which is
without a doubt the most important work of this kind, has had to
be composed between the 8th and 11th centuries AD.

father... Then the father whispered in his ear the secrets and
the mantras (prayers) suitable for his new condition
Brahmin. It is said that he addressed these words to him, among other things:

remarkable: “Remember, my son, that there is only one

"only God, sovereign master and principle of all things; that
"Every Brahmin must worship him in secret. But know also that
"It is a secret that must never be revealed to the stupid."
"vulgar; if you did it, great things would happen
misfortunes” (Ibid. p. 226).

TRINITY ISLAND.

Indian philosophers have personified the three main
external attributes of the supreme divinity, that is to say those
of creator, preserver and destroyer, and, the distinctions-
relying on each other as well as on the Supreme Being, they
They made three gods, whom they often united into one:

it is the Trimurti (three bodies or three powers), the trinity
Hindu.

"At the beginning of creation," says the Padma Purana,
"The great Vishnu, wishing to create the universe, himself became
"three: creator, preserver, destroyer. To create this
"world, the Supreme Being produced from the right side of his body
"himself as Brahma; on the left side, Vishnu for the
"to preserve; and from the midst of his body, the eternal Siva for the
"destroy. Some worship Brahma especially,
"other Sivas. But it is Vishnu, one and three together, who
"creates, preserves and destroys; and, consequently, that man
. € pious makes no difference between them... s »

(4) The TER Puräna, even in its most ancient parts-
ciennes, is not earlier than the 12th century of our era, and, in

the most recent, belong to the 15th or even the 16th century.

We read elsewhere; "I will show you another form
"(of the supreme deity), composed of Hari (Vishnu),
“Hara (Siva) and Pitâmahä (the great Father, Brahma), combined
"into one who is without beginning, without middle and without
"endless, imperishable. He who is Vishnu is Rudra (Siva);
"He who is Rudra is Pitåmahå; the substance is one, the
"There are three gods: Rudra, Vishnu and Pitâämahää."

"Brahma, Vishnu and Siva," says Father Dubois, "are the principal-
"the deities that the Indians recognize, and they are represented
"sometimes separately with their particular symbols, sometimes
"united in one body with three heads. Under the latter
"form, they receive the name of Trimourti, which means in
"at the same time the three bodies and the three powers; that is to say-
"to say creation, special attribute of Brahma; conservati-
"on, special attribute of Vishnu, and destruction, attribute of
“Siva” (Mores and Institutions, volume 2, p. 289).

"What matters to us here," said Mr. Perrin, "is this trinity
"Indian, which seems to have so much analogy with that which the
"Christians worship; for, say the pagans, Vishnu has
"incarnate, he fought battles with giants, he disappeared
"sometimes. Who does not believe to see in this fiction the incarnation
"of the Word, the temptations of the incarnate Word, his fatigues, his
“persecutions, his battles with the infernal powers?
“The Word is the second person of the divine Trinity;
"Vishnu occupies the same rank in the Indian trinity; and

"Perhaps he is the son of Brahma, who is the first person
"not, and consequently the principle of divinity..." (M.
Perrin, Journey to Hindustan, volume 2, p. 54).

Although this last assumption is not correct,
since the three persons of the Trimurti are an emanation
of the supreme god and a personification of his external actions
higher, it is no less true that there exists, between this
imaginary trinity of the Indians and the true Christian Trinity-
no, a report which suggests that the Indians have
received, at some time, a certain notion of
dogma of one God in three persons. But we will see

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WITH JUDAISM AND CHRISTIANITY. 1

later than this knowledge came to them only a long time-
time after the beginning of the Christian era, and that the
Trimurti was introduced into Hindu theogony only around
the 12th century.

IInd THE CREATION.

"Then," we read in the Rig-Veda, "there existed neither being nor non-
“being; neither world, nor heaven; nothing above Him (the Being su-
"first), nothing everywhere; no enveloping or enveloped being.
“Water did not exist; everything was deep and dark.
"Death did not exist. So there was no immortality; no
"of distinction of day or night; but he (Being without
"name) breathed without breathing, alone with the one he con-
"holds life... Apart from him, nothing existed that has since
"existed. Darkness was there; for this universe was en-
"wrapped in darkness; it was indistinguishable, like fluids
"mixed in the waters; but this mass, which was covered
"of a crust, was finally organized by the power of contemp-
"plation.

“The first desire was formed in his mind, and he

. "became the original productive seed. The wise call it-

"slow non-being, like the limit of being; non-being exists-

"was from the beginning; it is from him that being was born.

"The supreme soul or spirit was the only being that existed
"from the beginning, and no being existed besides him. This
"being felt a desire: I will create the worlds. He created these
“worlds: the ethereal, the luminous, the mortal, the watery. (1).”
(Rig-Veda. Section 8°, reading 7°, Hymn 10° to the Supreme Soul,
Parameters).

(1) Mr. Langlois translates this hymn in the following manner-
boasts: "Nothing existed then, neither visible nor invisible, No

In the Padma Purana we read: "The universe existed only
"in the divine thought, in an imperceptible, inde-
"finishable, not susceptible to discovery by the understanding-
"ment, as if she had been enveloped in shadows or plon-
" ged in sleep. Then the power existing by itself-
"He himself created the visible world with the five elements and the
"various principles of things, extended his idea and dissipated the
“darkness, without diminishing his glory.”

"Every day," says Father Dubois, "the Brahmins must address-
"pour into the water the following prayer, where we find traces of the
"dogma of creation, at the same time as of the flood: Water,
"in the time of the flood, Brahm, the supreme wisdom, whose
"the name contains only one letter, existed alone, and it existed
"in your form. This Brahm, spread and merged in you,
"did penance, and, by the merit of his penance, he created the
"night. The waters scattered over the earth having withdrawn into the.
"same place, formed the sea. From the sea were created the
"day, years, sun, moon, and Brahma at four
"faces. The latter created again the sky, the earth, the air,

"upper region; point of air: point of sky. Where was
"this envelope of the world? Was the wave in the garlic?
"contained? Where were those impenetrable depths of
"The air? There was no death, no immorality. Nothing
"did not announce the day or the night. He alone breathed, did not for-
"bearing no breath, enclosed within himself. He did not exist
"than him. In the beginning, darkness was envelop- `
“swords of darkness: the water was without impulse,
“Everything was confused. Being rested within this chaos,

"and this great whole was born by the strength of his piety,
Linden love | Câma, desire) was in him, and

"from his mind sprang the first seed. The wise, by
"the work of intelligence, managed to form the unioæ of
"the real being and the apparent being... D

It is generally believed that this hymn, as well as the other hymns of the philosophical genre which are found around the end of the Rig-Veda, belongs to the last period of Vêdism, around the 6th or 5th century BC, and perhaps even later.

and the lower worlds, and everything that existed before the "flood" (Mores and Institutions, volume 1. p. 351).

But the story of creation, as recorded in the Laws of Manu, offers even more extraordinary analogies with the biblical story. We transcribe the main ones here passages, by comparing the corresponding bridges of our Holy Books (1).

I. CREATION OF THE WORLD.
Genesis. Mani.

Ch. I. v. 1. In the beginning- Book 1, v. 5. This world was
ment, God created the sky and plunged it into darkness. im-
land. perceptible, devoid of anything

9, The earth was formless and distinctive attribute, not being able
empty, and the darkness covered to be discovered by reason-
the surface of the abyss. ment, nor be revealed; it seemed

completely given over to sleep.

6. When the duration of the dis-
solution was at its end, then
the Lord existing through himself-
same and which is not at the
scope of the external senses, ren-
as perceptible this world
with the five elements and the

3. And God said: Let the light shine forth-
era be; and there was light. sant of the purest brilliance, appeared

and dispelled the darkness.

8. He first produced the

waters, in which it deposits-
It's a germ.

9. This germ became an egg
shining like gold.., in

(1) Moses wrote the PEPE TOR between the year 1625 and the year 1585
BC; while the code of Laws attributed to Manu was not
compiled only between the 5th century BC and the 8th century AD.
ment of the Christian era,

10 -O PART: REPORTS OF BRAHMANISM

Genesis.

9, And the Spirit of God was
carried on the waters (Gloss:
to fertilize them, like a
bird on its egg),

6. And God said: Let the fir-
may be done in the midst of
waters and separate them
from each other..

7. And God made the firmament,

and he separated the waters which were
under the firmament of those
who were above.

8. And God called the firmament-
ment Sky... |

10. And he called the dry land Ter-
re, and to the assembly of waters,
he gave the name of Mer.

97. And God created man
his image; in the image he created him
of God...

Ch. IT. v. 7. Etilsouffla on
his face the breath of life
(by uniting to this body a

reasonable soul), and man
thus became a living being and
animated (or endowed with a vi- soul)
boasts).

Manu.

from which the Supreme Being was born
himself in the form of
Brahma, the grandfather of all
beings.

10. The waters are called
Nåra, because they were
the production of Nåra (the Spirit
divine); these waters having been the
first place of the movement
(Ayana) from Nåra, he was in
consequence Nérdyana (Mou-
tively, or the one who moves
on the waters).

12. The Lord, by his only-
thought, separated this egg into
two parts;

13. And from these two parts, he for-
but heaven and earth; in the mid-
place, he placed the atmosphere, the
eight celestial regions and the dream-
permanent water supply.

i4. From the Supreme Soul, he ti-
has instinctive intelligence;
which exists, but does not exist
by itself; and from this in-
intelligence, the consciousness that
advises internally and who
governs;

15. And the great principle in-
telectual, and all forms
vitals covered with the three qua-

nn. im P.

WITH JUDAISM AND CHRISTIANITY.

Genesis:

Ch. I. v. 20. God created the
fish and birds, each
according to its kind;

25. then land animals:
ires, each according to species...

14: (The fourth day)
God said: that luminous bodies-
be made in the fir-
material from the sky, which they separate
day and night, and that they
serve as signs to mar-
to know the time and the seasons,
days and years.

lities; and the five organs of the
senses, intended to perceive the
external objects.

16. Then he also formed all
(corporeal) beings...

21. The Supreme Being assigned
also, from the beginning, at each
creature in particular his
name, deeds and manner
to live...

24. He gave existence to the
divisions of times, to the stars-
them, to the planets, to the flowers,
to the seas, to the mountains, to the
plains and valleys...

$ H. CREATION OF ANGELS.

St. Paul to the Hebrews, chapter 5.
14. Angels are spirits
administrators ...

Daniel, ch. VII. v: 10. Of

thousands stood at his or- .

dres, and ten thousand times cent-
Thousands of people surrounded him.….

22, The Sovereign Master pro-
produced from its substance a mul-
attitude of gods (devas), es-
sensitively active, gifted
of a soul, and an invi- troop
possible geniuses...

According to the theogony of the Upnékat (or Upanischada, a

commentaries on the Vedas), the creator first produced

Pradjäpati, where the Lord' of creatures, and this one, joining

both hands, put them in his mouth, and fire came out

who is the greatest of the Fereschats (Lucifer) or the prepo-

ses. "In the beginning," it is said in this Work, "there was

"had only the greatest of the attendants; he appeared in the figure of
DU BRAHM. F. +

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15 i PART. REPORTS OF BRAHMANISM

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"fire (Lucifer). He saw that creation was not perfect. fl
"created (among the angels or genies) the species of kings or gar-
"dians, the Rädjas. Among them, Indra is the guardian of the angels,
"or genies, or delegates; Bran is the guardian of the animals who
“live in the water; Mah is the guardian of the Brahmins; Rutra,
"that of the souls of the dead; Marut, that which increases the
"diseases; and Mahâdêva is the guardian of those who are great
"and strong. These are the greatest kings among the Angels..."

Holy Scripture, in a multitude of passages, and the Fathers
of the Church unanimously establish that God governs the
world speaks of the ministry of angels or spirits. May it
suffice it to report on this subject a passage from Bossuet, taken from
his preface on the Apocalypse:

"If we open the Apocalypse," he said, "we see before
"all things the ministry of angels; we see them go without
"ceases from heaven to earth and from earth to heaven; they depart, they
"interpret, they execute the orders of God... All the
"The ancients believed, from the first centuries, that angels
"interfered in all the actions of the Church; they re-
"knew an angel who intervened in the offering, and carried it
"on the sublime altar which is Jesus Christ; an angel whom we call-

"peeled the angel of prayer...

"We must not hesitate to recognize Saint Michael for
"defender of the Church, as he was of the ancient people...
“Daniel tells us about the prince of the Greeks, the prince of the Persians,
"that is to say, without difficulty, angels who preside by or-
"dream of God to these nations; and Saint Michael is called in the
"same meaning the Prince of the Synagogue, or, as the Archan-
" Saint Gabriel explains it to Daniel: Michael, your prince;
"and elsewhere more expressly: Michael, a great prince, who
"is established for the children of your people.

"When I see in the Prophets, in the Apocalypse and
"in the Gospel itself, this angel of the Persians, this angel of the
"Jews, the angel of little children, who defends them
"before God against those who scandalize them, the angel of the waters,
"the angel of fire, and so on with the others; and when I see, among these

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WITH JUDAISM AND CHRISTIANITY. 13

"angels, he who places on the altar the heavenly incense of prayers,
"I recognize in these words a kind of mediation of
“Holy Angels; I even see the foundation which can have given-
"given the opportunity for pagans to distribute their divinities in the
"elements and in the kingdoms, to preside over them; for all
"error is based on some truth which is abused."

"The good angels," continues the Upanischada, "and the demons
“(Djinns or Råkshasas) fought against each other;
"victory remained with the first by virtue of prayer and
"name of God." (Michael: quis ut Deus?) — "And it was done, said
"The Apocalypse, a great battle in heaven; Michael and his an-

"The dragons fought with the dragon; and the dragon fought with-`

"so that his angels; and they prevailed not, and there was no more
"there is now room for them in heaven (Rev. ch. XII).
The jinn, however, had the advantage for a while,
because the good angels attributed their successes to their me-
rites, and gloried in them. The king of the Jinns and his companions
fell into error, because they believed that the body is
everything, that one must worship one's body, and finally that there is no
of universal soul.

"The Eternal," we read again in the Brahma-Sastra, in the
"contemplation of his own existence, resolved, in the plen-
"study of time, to communicate its glory and its essence"
"beings capable of tasting and sharing his bliss and
"to contribute to his glory. These beings did not yet exist;
"The Lord willed it, and they existed. He formed them in part
"of his own essence, capable of perfection, but with the
"the faculty of losing it. He first created Brahma, Vishnu and
"Siva; then Maisasura and the whole host of angels. He
"established Brahma prince of the whole angelic troop and his
"vicegerent in heaven. He gave him as coadjutors
“Vishnu and Siva. He divided the angels into different orders,
"and set a ruler over each of them. Joy and harmony
"reigned around the throne of the Lord, when envy and
"jealousy seized Maisasura and the other chiefs of the

"angelic bands. They forgot the duties that were theirs

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14 í PART. REPORTS OF BRAHMANISM

"were imposed, deviated from the obedience they owed
"to their Creator, and refused to submit to the vicegerent
"and to his coadjutors, Vishnu and Siva. They said within themselves-
"same: We want to govern; and they inspired the same
"ambition to a great number of angels who parted with
"them from the throne of the Lord. God, angry at the crime of these re-
"beautiful, after having them warned unnecessarily to return
"in duty, commanded Siva to drive them out of heaven, and
"to throw them into the thick darkness, to suffer there
"eternal torments,"

What striking reminiscences not only of the doc-
General Triune of the Catholic Church on Angels and their
distribution in several orders, but also of the terms themselves
my employees by our Sacred Writers speaking of the angels
rebels and their punishment! "How," cries Isaiah, "are you
"fallen from the sky, Lucifer, you who rose so brightly from the
"Morning? How did you fall to the earth, you who wounded
"the nations? You said in your heart: I will ascend into heaven,
“I will exalt my throne above the stars of God; I
"I will sit on the mountain of the firmament, in the sides of
"the North; I will place myself above the highest clouds;
"I will be like the Most High. And behold, you have been cast down-
"into hell, into the depths of the abyss" (Isaiah. ch. XIV.
v. 19 and following). “God,” adds Saint Peter, “has not spared-
"He grieved the angels who sinned, but cast them down into
"Tartarus, where darkness serves as chains for them, to
"to be kept until the day of judgment (1)" (Second Epistle-
be of S. Pierre. ch. II, v. 4.).

(1) The prophet Isaiah lived and wrote from the year 785 to the year 681 BC—The Second Epistle of St. Peter was written around the year 67, and the Apocalypse of St. John around the year 68 AD — The Brah-ma-Sastra is from the 13th to 14th century AD.

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WITH JUDAISM AND CHRISTIANITY.

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$ IIT. CREATION OF MAN.

Genesis.

Ch. I. v. 27. And God created
the man in his likeness...
He created them male and female.

Ch. V. v. 1. On the day when God
created man... V, 2, he them
created them male and female, and he
blessed; and he named them Adam.

Ch. II. v. 20. But Adam
had no helper who
was similar.

21. So God sent him
a sleep, and when he was
asleep, he pulled one of his
ribs and put flesh on the
place. |

29, And from this coast that he
had taken away from Adam, the Lord
God formed a woman, and he
brought to Adam,

23. And Adam said: Behold now-
holding the bones of my bones, and the
flesh of my flesh; it will be
called Virago, because she
was taken from the man...

Manu.

Book 1, v. 32. Having divided
his body in two parts,
Supreme Being became half

male and half female, and
uniting with this female part-
he begat Virddj (that is to say
say an androgynous being).

33. The one whom the divine male
called Virddj produced
himself, it's me, Manu,
who in turn created all this
universe,

It is not surprising that Manu represented the
first man as having been first androgynous, male and
female; some heretics have interpreted it the same way
the words of Moses, which, at first sight, lend themselves easily-

only to this interpretation.

There exists, in the hypogeum or underground temple of the island of Ele-
phanta, near Bombay, representations of the creation of the
first man, as reported by Manu. This
The temple is divided into five parallel naves carved into the rock.

PART 16. REPORTS OF BRAHMANISM

same which serves as the core of the mountain from which the island is formed;
These naves are divided from each other by rows of massive pillars.
sive and sculpted, which are part of the same rock and adhere equally-
ment to the pavement and the ceiling. At the end of the central nave, we
sees a gigantic figure of the Trimurti, sculpted in relief
in the rock wall; Brahma, the creator, is in the middle; Vish-
Nu, the preserver, is on the right; Siva, the destroyer, is
on the left; each is recognizable by certain distinctive marks-
dyes. To the right of the Trimurti, at the back of the second nave,
in a large panel carved into the rock, we see a large
full-length human figure, half male and half female,
that is to say presenting on the right side all the characteristics of
the man, and on the left side all those of the woman. This fig-
re represents the first man. androgynous, under the name of
of Virâdj. To the right of Virädj, and a little above, stands
Four-faced Brahma, seated cross-legged on a
lotus flower; on the left is Vishnu, seated on the eagle Garuda.
Along with Brahma, we recognize Indra and Indrâni on their
elephant, and below a female figure holding a disc.
On the other side of the Trimurti, at the back of the second nave of
left, in a similar panel, we find the man and

the woman separated and forming two distinct persons; between
them and above their shoulders, rises the head deploy-
a capel snake or spectacled snake, holding in
its mouth a fruit similar to an orange or an apple
pomegranate. (1)

The Upanischad, which we have already cited, recalls the same
tradition and names the first man Adima. "Finding himself
"Alone," he said, "Adima felt no joy... He wished
"the existence of another than himself, and suddenly he found himself
"like a man and a woman united to each other. So
"He caused his own being to divide into two, and he became
"man and woman." The first woman is named Pakriti,
which can be translated as procreated, like the Hebrew Eva
by invigorated.

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(1) These sculptures do not appear to date back further than the
10th century of the Christian era.

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WITH JUDAISM AND CHRISTIANITY: 47

IV. THE EARTHLY PARADISE,
The tree of life, the fault of the first man:

“Brahma, having created the first man, placed him in a
"place of delights called Chorca (Swarga), filled with trees and
"of fruits. There was even a tree whose fruits had
"the virtue of giving immortality. The lesser gods;
"not having the privilege of immortality, all attempted
"kinds of means to acquire it. In the end, they decided
"to have recourse to the tree of life, which was in Chorca. This
"they succeed in this way, and by eating from time to time
"fruit of this tree, they kept the precious treasure for themselves
"that they had so much interest in not losing. But a fa-
"A young serpent, named Cheia, saw that the tree of life
"had been discovered by the gods of the second order. As
"apparently the custody of this ar-
"bre, he conceived such great anger at the surprise which
"had been made, that he spread on the spot a large quan-
"a poisonous thing. The whole earth was affected, and not a single man
" should not escape the attacks of this deadly poison. But

"The god Shiva took pity on human nature; he appeared under
"the form of a man and swallowed without ceremony all the venom of which
"the malicious serpent had infected the universe" (Letter of the
“Father Bouchet to the Bishop of Avranches. Edifying letters,
"volume 11).

The same Father Bouchet still thinks that the respect that the
Indians have for certain rivers and especially for the
Ganges, comes from what they heard about rivers
of earthly paradise. They say that the Ganges flows through a garden
delicious which produces exquisite fruits, which have the virtue
to add a century to the life of those who eat it (Ibidem).

The Rig Veda sometimes mentions four sacred rivers
and sometimes seven. Other Indian books place heaven
at the summit of Mount Meru. Finally, several commentators
of the Bible thought that the earthly Paradise was located-

was going to the summit of the Himalayas, to the place which is occupied by
today by Lake Manasarovara, and that the four rivers
cited by Genesis are: the Oxus, also called Djihoun, which
flows north; the Indus, which first flows west;
the Brahmaputra, which first takes its course towards the east; and
the Ganges, which flows down to the south. Lake Manasarovara (Lake of
splendor) was also considered by the Indians as the
common source of the Ganges and the Brahmaputra. But there is no
is not so; it is only true that the four rivers
mentioned above have their sources at the foot of the immense-
plateau on the summit of which this lake extends.

V. THE FIRST TEN PATREARCHS,

Giants, human lifespan in the first age.

Moses.

From Adam to Noah (in com-
taking themselves), there was
ten Patriarchs: Adam, Seth,
Enos, Cainan, Malaleel, Jared,
Enoch, Methuselah, Lamech,
Noah.

Gen. ch. VI: v. 1... The:

men who began to
multiply, and having engendered
girls, children of God,
seeing that the daughters of the men-
my were beautiful, took them
for wives...

Manu.

Book 1, v. 34. It is I
(Manu) who, wishing to give
birth to the human race, have
first produced ten saints

eminent (Maharichis), sei-
lords of creatures, namely:

35. Maritchi, Atri, Anghiras,
Pulastya, "Pulaha, Kratu,
Pratcheta or Daksha, Vasichta,
Bhrigu and Narada.

These all-powerful beings cre-
seven other manous, the

gods, their dwellings...

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WITH JUDAISM AND CHRISTIANITY. 19

Genesis.

4. There were giants on
the earth at that time; for,
after the sons of God had-
married the daughters of men-
my children were born from them

who were powerful men-
sants and famous in this sie-
keys.

The first men, of a-
near Genesis, lived more-
several hundred years. But
God, seeing the corruption ef-
crushable produced by the union
of the sons of Seth with the daughters
of Cain, said: My spirit (the es-
took life) will no longer remain
in man for so long
that he has done so far; the name-
no one of his days will rise
more than 120 years...

Manu.

31. The giants, the vampi-
res, the titans, the dragons...

83. Men, exempt
of diseases, obtain the ac-
fulfillment of all their
desires, and live four hundred
years in early life; in
the Treta-Yuga and the following ages-
vans, their existence loses
by degrees a quarter of its du-
ree. giy

VI. UNIVERSAL FLOOD.

The tradition of the universal flood is encountered, with va-
laughing more or less considerable, in several works
Sanskrit: the Sathapatha Brahmana, or commentary on the Fad-
white jur-Veda, the Bhägavata Puräna, the Matsya Purna
and the Mahábhárata (1). We will be content to give

(1) We have already said that the Bråhmanas belong
to an indeterminate period, which extends from the #° century BC
until the 10th century AD — The Bhagavata-Puräns

OF BRAHM. I. 3

the latter's story, comparing the passages of Ia
Genesis which relate in a more striking way with
the poet's narration, from which we remove what seems unnecessary-

tile to our goal.
Genesis.

Ch. VI. v. 8. Now Noah found-
go grace before the Lord.

9. Noah was a righteous man
and perfect among men-
months of his time; he walked
with God.

Chapter VIII. v. 6. Noah was
six hundred years old, when
the flood waters covered

Mahabharata.

Manu, son of Vaisvaswata
(the sun), was a great king
and wise, a prince of men-
my, similar in its -brightness
to Pradjäpati. By his strength, his
splendor, his bliss, Manu

surpassed his father and grandfather.

Arms raised high, this sou-
sovereign of men, this great
saint, standing on one foot,
long supported this peni-
good attitude.

Head tilted, gaze
fixed and motionless, this fearsome-
The penitent devoted himself to these aus-
terities for a long se-
years.

the earth. A fish having approached
x of the penitent on the edges of the
river Varini, spoke to him thus:
“O blessed one! I am a
small and weak fish, which have
fear of large fish and
strong.. because the big fish
always eat the little ones.

and the Matsya-Purana were composed around the 12th century
of our era. — The Mahäbhärata, an immense poem which does not
contains no less than 250,000 verses, divided into 18 cantos,
belongs to various eras, from the f° or the 2°
century BC, until the 12th century AD, or må=
me later,

WITH JUDAISM AND CHRISTIANITY. 21

Genesis,

Gen. ch. VI. v. 13. God said
to Noah: The end of all flesh is
arrival... I will destroy the
men with all that lives
on earth. –

17. I will spread the
flood waters on the earth,
in order to kill all flesh
which is alive under the sky:

Mahabharatx.

This is our condition.
Therefore save me from
these big monsters that inspire-
rent fear; I will be you
grateful for the action that
you will have done for me."

Manu, having heard the
fish speech, was moved
of pity, and having taken it with
hand, he placed it in a

vase filled with water. Soon the
fish grew so much, that
can no longer fit in the va-
if, he asked to be dropped off
in a lake. Still having
swelled to the point that the lake
could no longer contain it, he
got to be thrown into the Gan-
ge, and from there into the Ocean.

When the fish had been je-
thrown into the ocean by Manu, he
He held this dis-
course: “O blessed one! you
"gave me a whole ef
"continuous conservation; ap-
"take from me what you
"must do when the time
"will have come. Soon all this
"which belongs to fixed and
"mobile to nature will undergo
"a general submersion,
"a complete dissolution,

"This temporary submersion-
"The world's future is coming-
"no; that's why I tan-
"Speak today what you

22
Genesis.

everything that is on earth se-
consumed,

14, Make yourself an ark
composed of well-squared wood-
laugh.

48. And you will enter into
the ark, you, your sons, your wife
and your sons' wives, (In
all, eight people).

21. And you will take with you
you of all that can happen
eat, and you will place it
in the ark.

29. Noah did exactly
everything that God had pressed upon him-
crit.

Ch. VIII. v. 1. And God
remembered Noah.

Ch. VII. v. 17. And the flood
took place, and the waters multiplied-
bent, and they raised
the arch at a great height
above the earth.

48. They flooded everything,
and covered everything on the sur-
face of the earth: but the ark
was on the waters.

PART 1. REPORTS OF BRAHMANISM

Mahabharata.

"must do for your own
"safety, What dies and what
"that does not die, time
"approaches for him, threatening-
"scary and terrible.

“You have to build a na-
"turns strong, solid, well assembled-
"wheat with ties.

"There you have to go up with
"the seven Rishis. (In all, eight
" people) .

"And you will also wear on
"this ship all the seeds-
"these, so that they are kept there-
"wind for a long time."

I will act as you have done
prescribed, was Ma's reply
naked to the fish...

Then Manu, having shaved-
seemed all the seeds,

began to sail on the ocean
terribly raised; and Ma-
he thought about the fish, and ce-
he having known this pen-
saw, immediately presented himself mu-
nor a horn. Then Manu
tied a rope (others
say a snake) to the horn
fish; and the fish in-
dragged the ship across the waves
of the ocean.
= Neither the earth nor the regions
of the sky, nor the space which is in-
three of them were no longer visible:
everything was water, space and the
sky.

WITH JUDAISM AND CHRISTIANITY. 23

Genesis.

19. And the waters rose-
rent prodigiously beyond-
above the earth; and they sub-
all the highest merged-
your mountains which are under
the sky. |

23... And Noah was left alone
with those who were with him
in the ark.

24. And the waters covered
the earth for one hundred and fifty-
these days.

Ch. VIII. v. 4. And the ark
stopped on the Armé-mountains
deny.

45. And God said to Noah:

46, Come out of the ark, you
and your wife, and your sons and the
wives of your sons with you.

17. Grow and multiply
on earth.

21. I will curse no more
the earth because of men,
I will not strike again, as
I did it, living beings..

Ch. IX. ù. 21. All flesh
living will no longer perish from now on-
but by the flood; there is no-
there will be no more floods now
who troubles the earth.

Mahabharata.

In the middle of the world like this
submerged, the seven saw themselves
Richis, and Manu and the fish.

So the fish made this sail
ship for several se-
years.

Then, where the Himalayas
raises its highest peak,
there the fish dragged the ship.

The ship was immediately attacked-
cherished by the Richis at the top
of the Himalayas.

So the graceful fish
said to the Richis: “I am Brah-
"my... in the form of a
"fish. I came to you
"save from the terrors of the
"dead. Manu must
"now born all the
"creatures, with the gods, the
"demons and men.. By
"my favor, the creation of
"beings will no longer fall into
" confusion.

= Father Dubois (Mores and institutions... volume I. p. 48), after
Father Bouchet, noticed the resemblance that exists between the

names of Manu and Noah. "Manu," he said, "could well be
"composed of Må or Mahå, which means big, and Nouvou
"which would be the Indian form of Noah."

Whatever the value of this etymology, one cannot
to avoid being struck by the analogy of the Indian Manu with the
Menes of the Egyptians, Minos of the Greeks, and above all Man of the
English, the Mann or Mannus of the Germans. In Sanskrit, Ma-
naked designates the being who thinks, the being formed from an earthly body
and an intelligent soul, man. This is the sense in which
The words Manu and Manavas are commonly used in
the Rig Veda. Manu is the root of the word Manas, which means
in Sanskrit spirit, will, and which we find in the mens
of the Latins.

As for the time when the flood of Manu came, it
still gives rise to an extraordinary rapprochement with the
flood of Moses. The first came at the end of the Third Age
and served as a transition to the fourth, to Kali-Yuga, the age of
misfortune in which we live. According to the data provided
by Indian books and monuments, he arrived in the year 3101
before Jesus Christ. Now, according to biblical chronology, the de-
The universal luge took place in the year 3308 or 3021 BCE
Christian, according to the texts that can be adopted indifferently,

VII. FAULT AND PUNISHMENT OF CHAM.

Genesis. Padma Puran.

Ch. IX. v. 18. Noah had Sir W. Jones. Asiaticresear-
three sons, who came out of the arks. T. 3.p. 262. “Satyavra-
che: Shem, Ham and Japheth. "ta, king of all the earth, had

"three sons: Serma, Charma and
"Yapéti. They were men
"wise, excellent in virtues

me, me has this

Genesis.

20. Noah planted the vineyard.

21. And having drunk some wine, he
got drunk and appeared naked in his
tent.

22. Cham Payant seen, thus
that the shameful parts of
his father went out and announced it to
his brothers.

23. But Shem and Japheth, I-
as a coat on their
shoulders and walking backwards-
lons, covered the nakedness of
their father, without seeing her.

24. Noah, waking up from
this drunkenness and having learned this
what the youngest had done to him
of his sons,

25. Said: Cursed be Chana-
year; he will be the slave of the slaves-
of his brothers.

96. And he added: Let the Sei-
Lord God of Shem be blessed;
let Canaan be his slave!

27. May God multiply the
posterity of Japheth, whom he ha-
dick in the tents of Shem, and
let Canaan be his slave!

You

Padma Purana.

"and noble, valiant actions
"and eager for victories.

"Satyavrata, who was doing his
"delights of contemplation
"spiritual, seeing that his

"sons were fit for the gov-

"government, put them in charge.
"But one day, by decrees
"of fate, the king drank wine
"new; he lost his senses
"and fell asleep naked.

“Charma witnessed it; he
" called his brothers. What is it
"This," he said, "In what state
"is our father?"

"Serma and Yapéti covered-
"rent the king of clothes and the
"recalled to the use of his
" sense.

“When he was awakened, ins-
"truth of what had taken place,
"he cursed Charma: You will be,
" he said, the slave of slaves;
"and, because you have been a
"mocking in their presence,
"your name will mean mock-
" laugh.

"He then gave to Serma
"a vast sovereignty over
"noon of the mountains of the
"snow, and in Yapéti everything that
"is north of these mountains-
" genes,

VIII. ABRAHAM, ISAAC, JACOB, MOSES, JOSHUA, JOB.

Several authors and particularly Father Bouchet, in his letters to the Bishop of Avranches, find in the names of several characters and in various Indian traditions, analogies with the names and main facts of history of Abraham, of Isaac, of Jacob, of Moses, of Joshua, of Job. We confess, however, that these analogies do not seem to us not sufficiently well-founded to be reported here.

"The obligation to marry within one's tribe and even within one's
"family," observes Father Dubois, "was imposed on the Jewish people in
"the regulations that Moses transmitted to him by order of the Lord,
"so that the possessions of the children of Israel would not pass away
"not from one tribe to another; all men therefore had to
"marry women of their tribe and kindred, and all
"women had to accept husbands from the same tribe
"(Num. ch. 36. v. 6 et seq.). Abraham married his niece,
"He brought a daughter of his relatives from afar for Isaac. He-
"He and his wife Rebecca forgave their son with difficulty
“Esau for marrying foreign women, and they sent-
"their son Jacob went to a far country to choose
"a woman in his lineage. It is still the uni-
"versal and invariable of the Indians; we sometimes see them
"to go two hundred leagues away, and more, to seek
"in their native country and among their relatives women
"for their sons and husbands for their daughters" (Mores and
institutions... volume 1, p. 41).

"The age at which a young Brahmin should be married is about
"sixteen years, although we often delay doing so. The one we
The one he chooses for a wife is a child of five, seven, or all

"at most nine years old. The Hebrews also married good
"time their children. Any boy who was not married before
"eighteen years old, sinned in their eyes against this pre-
"acceptance of the Creator: Be fruitful and multiply; he could ma-
"laugh as soon as he was over thirteen. The
"girls from an early age, and they were married off when they
"had reached the age of puberty, which, among this people, was
“set at twelve years” (Ibid. p. 294).

"As the wedding expenses are considerable, we
"sees in all castes several young people who, de-
"provided with the means to do so, have recourse, to pro-
"to cure a woman, by the same expediency that Jacob used towards
"Laban. Like this holy Patriarch, the Indian without for-
"you enter the service of one of your parents or any other
"a person of his caste who has daughters to marry, and he commits himself
"to serve him free of charge for a certain number of years,
"provided that, at the end of this time, he will obtain the hand
"of one of his daughters, and that the father-in-law will bear the costs of the ma-
" riage. And what is singular is that the number of an-
"born of service required in India to have a wife to
"these conditions, is the same for which Jacob committed himself to
“to serve Laban, that is, seven years” (Ibid. 295).

But let us compare the prescriptions of Manu with those of Moses on the subject of marriage; we will find other motives there of astonishment.

Moses.

Number. ch. XXXVI. v.7 et 8. Let all men take- women in their tribe and their kinship, and that all women (having a inheritance) take husbands from the same tribe.

OF BRAHM:; I:

Manu.

Book 3, v. 4. Having received the consent of its director, that the Dwidja (the Brahmin) marries a woman of the same classifies me as him... and that he avoid

5. The one who does not descend from one of his maternal ancestors or paternal up to the sixth

9

Fig. 1 PART. REPORTS OF BRAHMANISM

Moses.

Tobit, ch. VII, v- 12. And Ra- guel, taking his daughter's hand- he put it in his right hand of Tobit...

Genesis. ch. IT, v. 23. Here now the bone of my bones and the flesh of my flesh. It is why man will leave his

father and mother, and he attached-
will dear to his wife, and they se-
will be two in one flesh.

Lev. ch. XVIII, v. 16. You
will not reveal turpitude
of your brother's wife,
because it is turpitude
of your brother himself.

f

Deuteronomy 25:3. When-
that two brothers remain in-
seems, and that one will be dead
childless, the dead man's wife
will not marry any other than
her husband's brother, who took her-
drape for women, and will arouse
children to his brother, and he
will give his brother's name

Manu.

degree; that which does not belong
not to his father's family or
from his mother by origin
commune.

43. The ceremony of the uni-
one of the hands is enjoined, when-
that women are of the same
classify me as their husbands.

Book 9, v. 45. The husband does not
made by only one person
with his wife.

101. That a mutual fidelity-
it remains until the
death; it is the main duty
of the wife and the husband.

58. The older brother who con-
woman is born carnally
of his younger brother, the young
brother the wife of his elder brother, to
unless the marriage is

sterile, are degraded.

59. When you don't have a child-
children, the offspring that one
desire can be obtained by
the union of the suitable wife-
ably authorized with a fre-
re or another close relative.

60. That the parent in charge of
this office, approaching
of a widow, or of a woman
without children, produces only one
son, and never a second..

69. When the husband of a
young girl comes to die
after the engagement, that the
full brother of the deceased

WITH JUDAISM AND CHRISTIANITY, 29

Moses.

to the eldest son he had
of her.

Deuteronomy 22:13. If
a man, having married a
woman, then conceives of it
of aversion...

14. And that seeking loc-
case of sending her back, he
imputes a shameful and di- vice
se: I didn't find it
virgin... If he lies, we will hit him-
pera... But if the accusation is
true, she will be stoned...

Ch. XXIV, v. 1. If a man-
me, having married a woman,
then designs the warning
sion for some hon- fault
tenous, he will make a divorce document-
this, and having put it between the
hands of this woman, he

will send away from his house.

Manu.

take as a wife.

12. After marrying re-
regularly a young girl,
a man must abandon it,
if she has fatal marks,
if it is sick or polluted.

11. For a whole year-
era, that a husband
his wife's dislike; but

after a year, let it stop

to live with her.
80. A devoted woman
to intoxicating liquors, having

bad morals, always

in contradiction with his ma-

laughed, attacked by an in-- disease

curable, of a me-
song, and who dissipates his wealth,
must be replaced by a
another woman.

81. A barren woman must
be replaced in the eighth year
born; the one whose all-
children died, the tenth;
the one who only gives birth
girls, the eleventh; that
who speaks bitterly, on the
field.

supports

Be e

I PAR. RELATIONS ON BRAHMANISM

X. LEGAL IMPURITIES AND DEFICIENCIES,

One of the most remarkable things about institutions
and the customs of the peoples of India, it is the similarity or rather
the almost absolute identity of their rules concerning impu-
legal links and defilements with those which reigned among the
Hebrews. Here we place in view the prescriptions of Moses

and Manu on this matter.

§ 1. UNCLEAN ANIMALS,

Moses.

Deut. ch. XIV, v. 3. Ne
do not eat what is unclean,

11. Eat all the birds
pure...

12. Do not eat those who
are unclean, namely: the eagle,
the griffin, the sea eagle, Pi-
œion, the vulture, according to his es-
species (all birds of prey and
which tear with their claws);

14. Every kind of cor-
beautiful...

15. The ostrich, the owl,
the larus, the sparrowhawk and all that
who holds to his species,

16. The heron, the swan, libis,
the dive, the porphyrion, the
owl, the onocrotale, the chara-
drius, the hoopoe, the bat-
FiS..

6. You will eat of all
animals that have horns
divided in two and rumin-
nent; but you must not

Manu.

Book V, v. 11. That all
Dwidja (twice-born Brahmin
or invested with the sacred cord)
abstain from animals car-
nivores without exception,
birds that live in the
cities, from quadrupeds to
uncloven hooves, of loierous
to eat;

12. Of the sparrow, of the plon-
geon, of the swan, of the crane,
of the village rooster, of the Serasa,
of the gallinule, the woodpecker, the
parrot, martin;

13. Birds that strike-
pent with the beak, birds
web-footed birds, lapwings,
birds that tear aveo
their claws, of those who plunge-
people to eat fish,
meat exposed in the
a butcher's shop, and
dried meat.

14, Of the heron, of the wagtail,

WITH JUDAISM AND

Moses.

eat those who chew the cud
and whose horn is not split-
due, like camel, of the
hare, from the choreographed grid. ..

8. The pig also, which has
the split horn, but which does not

Do not chew the cud, you will be unclean.

9. Among the animals that
remain in the water, man-
look for those with fins
and scales, but do not miss-
Do not be with those who have neither
fins or scales,

Leviticus, ch. XI. v. 20 and following.
Everything that flies and walks in
same time on four feet
will be an abomination to you.
But for everything that works
on four feet and which, having
the hind legs more
long, used for jumping
on the earth, like the bruchus,
the attacus, the ophiomachus, the
grasshopper..., you can
eat.

Among all the animals in
four feet, those who have
hands on which they mar-
chert, will be impure. The be-
letter, the mouse, the crocodile,
the shrew, the chameleon,
the stellion, the lizard, the mole,
everything that creeps on the earth,
any walking quadruped
on the chest, everything that has
several feet or drags itself
on earth will be abominable.

CHRISTIANITY. gi
Manou,

of the crow, of the animals am-
fish-eating phobias,
tame or do- pigs
mestics, and fish (ex-
accepted some).

17. Let him not eat the
animals that live apart,
neither wild beasts nor birds
buckets that he does not know, nor
those with five claws.

18. The hedgehog, the porcupine,
the Ganges crocodile, the rhi-
noceros, the tortoise and the hare
are allowed, as well as the
quadrupeds that have only one
row of teeth, the camel
except, |

32
Moses.

Lev. ch. X, v. 14. You
you will eat too, YOU, YOURS
sons and daughters (it is said
to the high priest Aaron), the
chest of the victim who was
offered in sacrifice, and the shoulder
which has been set apart; for it is
what has been reserved for you
and hosts for your children
peaceful people of the children of Israel;

15. Because they have of-
to the Lord the shoulder, the
chest, and the fats that are
burn on the altar, and that these
things belong to you,
you and your children, by a
perpetual ordinance, according to
the order given by the Sei-
lord.

PART I. REPORTS OF BRAHMANISM

Manu.

27. The Dwidja can eat
meat, when it has been
offered in sacrifice and sanctified
by the usual prayers, or
when the Brahmesle desire,
or in a religious ceremony-
euse, when the rule obliges it-
age, or when his life is in
hazard ;

29. Provided that it is of
the flesh of the animals that he is
allowed to eat.

2. MAN-MADE IMPURITIES.

Number. ch. XIX. v. 11 and
next. The one who has touched
the corpse of a man will be
unclean for seven days.

All who enter
a dead man's tent,
all the vases that are there,
the one who touches the corpse
of a man killed in the cam-
loincloth, or one of its bones, or a
tomb, will be unclean for
seven days;

The one whom the impure will have al-
will also be unclean.

Book V, v. 58 and following. To the
death of a child who has tou-
your teeth and who has re-
the investiture of the cordon,
all his relatives will be impure
for ten days, or four
days, or three days, or even
only one, according to their me-
rite.

64. Touching a corpse..

85..or a man who
touched one,

65. Attend the funeral
of his tutor,

AYEC JUDAISM AND CHRISTIANITY. 32

Moses.

Lev. ch. XXI. v. 1 and following.

Let the priest beware
to become soiled by contact with
his dead fellow citizens, if this
is not when these dead are his
close. But the High Priest
will never approach one
dead, even when ze. would be
his father or mother.

Chap. XV, v. 2 et seq.
The man who suffers from the
gonorrhea will be impure, so
that everything he touches...
The man who lets the flow
seed, his clothes, the
woman he will have approached
dear, will be impure.

The woman who has her period,
all those who will have it
ched, the objects to which she
will have touched, will be impure.

Ch. XII. v. 2. After his
layers, a woman will be im-
pure for 40 days, if
she gave birth to a
boy, and 80 days, if it is
a girl.

Deut. ch. XXII. v. 10.
If a man has experienced any-
that something impure in a
dream, he will be unclean.

Lev. ch. XI. v. 33 et seq.
If something falls from the

Manu.

81. Stay in the house-

sound of a dead man,
81. Touching a human bone,
are causes of defilement.

61. The father and the mother, at Ia
birth of a child, are
soiled.

63. Spread the seed
(manly), even involuntary-
ment, to give birth to a child
child, by a union with a
woman already married to another,
are causes of defilement.

Lev. ch. VI, v. 40. A man
must not approach his
woman when her period com-
begin to show themselves, nor re-
lay in the same bed as her;

65. For a woman who has
her period or who does her cou-
ches is impure.

85. Touching a Tchandäla
(impure caste man),
a woman having her period,
a woman who has just given birth
dear, are sources of
defilement.

Metals, houses,
vases, furniture, etc.

34 I PART. REPORTS OF BRAHMANISM

Moses.

corpses on anything,
it will be defiled; whether it is a
wooden vase, a garment or
skins, or hair shirts. If
it is an earthenware vase... it
will have to be broken... But the
sources, cisterns and all
water tanks cannot-
may not be soiled, either
than seeds.

Deut. ch. XXIII. v: 12. You
will have a place outside the camp

for the needs of nature;

. otherwise it would be defiled.
Number ch. V. v. 2. Order
to drive out of the camp all le-

Manu.

may be soiled by the
same causes and are purified
in various ways (not-
sim).

All excretions or se-
creations of the human body...
any relationship with a man
defiled or excommunicated, the
white leprosy, etc., are
causes of defilement...

brave, every man who suffers
gonorrhea, all those
who have defiled themselves by the con-
tact of a dead person, whether it is a
man or woman.

Father Dubois, with his usual sagacity, did not fail
to observe these reports, which are otherwise so striking. At the risk of
repeat ourselves, we will record here the remarks that he has
made on these points in various places in his work: Customs
and institutions of the peoples of India.

“The house where a woman gives birth, and all who live there-
"They are unclean for ten days... The woman in labor does not recover
"its state of perfect purity only after a month; until then,
"She must live in an isolated place and have no communication
"with no one... This usage has a lot of similarity
"with that of Jewish women in the same circumstances;
"However, the Indians do not pay attention, as well as the fa-
"the Jews knew, unlike the sexes in relation to time
"from the mother's defilement..."

WITH JUDAISM AND CHRISTIANITY. 35

"The Indians consider themselves defiled for having sim-
& plement attended a funeral; they will immerse themselves in
"water immediately after the funeral ceremony, and person-
"wouldn't dare go home (or at least eat) before
"having thus purified himself. The mere news of the death of a relative,
"even if he were dead a hundred leagues away, it produces the same effects and obliges
"the same PEEPS all the members of the family who
"are informed..

"Until the corpse is removed, not only the
"people of the house, but also those of the neighborhood, do not
"can neither eat, nor drink, nor go about their business
"ordinary.

"Neither incense nor perfumes can suffice to pu-
"to check the house of the deceased; a Brahmin must be present
"(priest) come and make disappear by his sacrifices,
"his prayers and his sprinklings of lustral water, the defilement that
this house and all its inhabitants have contracted.

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“According to the law of Moses, when an Israelite came to mo-
laughing in a house or in a tent, all those who are there
were and all the furniture that was there, contracted
an uncleanness that lasted seven days. Everyone who touched

also unclean for seven days. To atone for this
defilement, we threw ashes into a vase full of water
of a red cow sacrificed by the High Priest on the day of
the solemn expiation (Numbr. XIX); a man free from
all impurity dipped a bunch of hyssop in this
water and sprinkled the furniture, the room and the people
defiled. On the seventh day, these people bathed all
the body, washed their clothes; after which, they were
supposed to be perfectly purified.…

is SR

"The monthly flow and that which accompanies childbirth im-

"a filthy character temporarily prevails over women;
"It was the same among the Jews...
OF BRAHM. I. +0

the body; the bones or the sepulchre of a dead man, were

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20 1 PART, REPORTS OF DRAHMANISM

"The touching of the dog and several other animals
"defiles the person of the Brahmins. If, whatever they may have
"do, a dog comes to touch them, they have no other choice
"take than to rush to throw themselves fully dressed into
"water, in order to wash away the filth that this filthy animal has
"imprinted on their person and their clothes.

"Among a large number of animals that the Hebrews regard-
"were considered unclean, the dog was also one of the most me-
"prized. But one was only defiled by eating flesh or
"by touching the carcass of one of these animals; they do not defile-
"didn't, as long as they were alive...

"The Brahmins," says Father Dubois elsewhere, "impose on themselves an abs-
"absolute tinence of meat; which includes not only
"everything that has had life, not excepting fish, but in-
"core that which had a principle of life, like the eggs of all
"species...Some other castes and sects observe the same
"abstinence . . . This rigorous precept of abstinence seems to have
"gained favor among the Indians from the beginning of their
"meeting in a body of nation, that is to say at a time little
"far from the universal flood; and one must see there, according to me,
"a strong indication of the high antiquity of these peoples... After
"the flood, it is true, Noah received from God, for him and for his
"posterity, an absolute empire over all animals and the per-
"mission to feed on their spoils (Gen. ch. IX. v.
"2 and 3). We can therefore conjecture that the Brahmins, or
"rather those from whom they derive their origin, separating themselves from
"good hour of the first descendants of Noah, and before
"the custom of feeding on the flesh of animals had become ge-
"general, continued to follow the way of life and preserved
"this horror of blood which was peculiar to the antediluvian race-
"come, and which has continued from generation to generation in their posterity-

"rity."

We are forced to contradict ourselves here with
the venerable author of the Customs and Institutions of the Peoples of
India: not only is the fact that he states not correct, but
the conclusion that he draws from it in favor of the high antiquity of the

*

Indian people (or rather the Brahmanic race) lack
“undulation. It is true that, in the south of India, the Brahmins
and some castes profess to never eat anything
of what has come to life; but this total abstinence is due to one of
these exaggerations of purity that we find in several others
uses. We saw above (page 32) that the law of
"Manu allows the Brahmin to eat meat when it.a
"was offered in sacrifice and sanctified by the customary prayers,
"or when the Brahmins desire, or in a
"religious ceremony, or when one's life is in danger...
"provided that it is the flesh of animals that is permitted
"to eat." The Vedas note, on the other hand, that,
In ancient times, the Aryans ate meat and drank
fermented liquors. Even today in Hindustan,
where the Brahmins reside as a body of nation, they eat li-
of meats permitted by Manu. It is true that the
same Laws of Manu, which allow the Brahmins to eat
some meats, they absolutely forbid them in others
passages; but this contradiction only proves that
all the various parts of the Mänava-Dharma Sastra have
were not written at the same time or by the same man.
We can, not without reason, attribute the custom of abstaining from
meats to the influence of the metempsychosis system, to that of the
Buddhism, to principles of hygiene or political economy
transformed into religious law for a people, all of whom
institutions, to be observed and preserved, had to
be placed under the protection of religion.

XI. MISCELLANEOUS USES.

Father Dubois also points out the community which
exists between the following usages of the Indians and those of the Jews.
"In several places on the Indian peninsula, men-
"My children shave all parts of the body where it grows

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38 I PART. REPORTS OF BRAHMANISM

"hair, from head to toe (except eyebrows,
"mustache and a tuft of hair on top of the
"head); and this usage is everywhere observed by the Brahmins, sur-
"all the day they get married and in other circumstances so-
"lennelles... It was also practiced among the Hebrews and made
"part of the ceremonial precepts of the old Law (at least
"towards the Levites). Take the Levites, says the Lord to
“Moses, and purify them according to the following rite: that they be as-
"permeated with lustral water, and let them shave all the hairs of their
“flesh (Number ch. HIV. v. 6, 7.)”

About the tuft of hair that the Indians leave
grow on top of the head and which in Tamil is called Cu-
dhumi, we will add that the Afghans, the Persians, the
Chinese and several other peoples of Asia have the same usu-
Everyone knows the Chinese tail. The Jews also-
if they appear to have had it: Daniel (ch. XV. v. 35) relates that Ha-
Bacuc was carried from Jerusalem to Babylon, and from Babylon to
Jerusalem by a hand that grabbed the tuft of hair he had
on the head. It seems, however, that God has forbidden this cou-
to the Israelites; it is written in Leviticus: "You will not
"You shall not cut your hair in circles and you shall not shave
"not the beard." On this passage, Menochius makes the observation
"next: "Now still some peoples are being razed
"the whole head, except for a small tuft of hair which they
"let grow at the top or on the sinciput... This usage
"is very ancient; it was adopted by the Gentiles, and especially by
"the Egyptians; therefore the Lord forbade the He-
"breux."

In the Christianities of the Malabar or western coast of
In India, it is absolutely forbidden for the faithful to wear the Cu-

dhumi, because this tuft of hair represents, it is said,
the snake, and that by keeping it, one is supposed to make a profession
to worship this animal. It is possible, in fact, that such was
among certain peoples, the Chinese for example and the Nagas
and other serpentine tribes of India, the origin of this custom,
Today, however, it does not seem that anyone is thinking about it: it is
just a matter of fashion, or perhaps hygiene,

WITH JUDAISM AND CHRISTIANITY. 39

"The custom of anointing the head and body, usual among the Indians, |
"was also very widespread among the Hebrews, and it was among
"them a precept of health and cleanliness...

"There is no kind of outward signs of pain that
"usually given by Indian women at the death of
"their husbands. The Hebrews also, at the death of their friends and
"of their loved ones, made all the outward signs burst forth
"of affliction; they wept, tore their clothes, beat themselves-
"pay their chests, tear out their hair and beards, or
"at least they cut it; they even scratched themselves-
"cuts and incisions on the breast. This is exactly what
"takes place in India...

“Magic occupies one of the first places in the picture
"sciences of which the Brahmins claim to be the exclusive heirs-
"sifs. The principal work of magic of the Indians is the qua-
| "third Veda, called Atharvana-Veda... We know how much
| "magicians and soothsayers were held in high esteem among children
i "of Israel. God, through the mouth of Moses, severely forbids-
"ment, but uselessly, to consult them (Leo. ch. XIX and

"XX).

“Every morning, after his ablutions, a Sannyassy (peni-
"tent) must rub his body with ashes, as a sign of
"penance. Most Indians only rub it
"the forehead... The Hebrews had the custom, in the great
"calamities, to take sackcloth and cover oneself with ashes, in
"a sign of sorrow and great repentance for their sins..."

"Among the Hebrews," writes Sonneraf, "the priesthood belonged-
"born exclusively to the tribe of Levi; among the Indians, he
"You have to be born a Brahmin to claim the honor of the priesthood-
"this; they alone have the privileges that the law of God granted
"to the Levites." |

This assertion is not absolutely correct: the caste of
Brahmins, like the tribe of Levi among the Hebrews, is well
the priestly caste par excellence, in the sense that it is
from its bosom are drawn most of the priests of the pagodas; but

apart from these, the other Brahmins (and this is by far the
largest number), do not fulfill any religious function
external; moreover, we find in several other castes and
in some pagodas, non-Brahmin individuals who are
clothed with the priesthood,

"When Indians enter a temple, a house-
"his, or simply approach a person they res-
"respect, or even just greet her, they pull their
"shoes. God also ordered Moses to pull his shoe
"to approach the burning bush...

"In India, at least according to established customs, girls
"have no direct share in the paternal inheritance; we con-
"try, when we marry them, to give them a dowry of jewels
"or in money; but in no case do they inherit from their father
"deceased, even when they have no brother, unless he
"there is no will... Among the Hebrews, the eldest received a
"double share in the paternal inheritance and remained the head of the
"family. When there was one or more male children, the
"daughters did not inherit. But, if there were none, the
"daughters collected and shared the patrimonial fortune,
"on the condition of marrying only within their tribe..."
(Customs and institutions of the peoples of India, passim).

XII. TEMPLES OR PAGODAS.

Today there are very few, if any,
large temples or pagodas north of the Narbaddha River.
It is even doubtful that there ever were any. The temples of
Hindustan and Bengal are generally what is called in
the south of the pagodins, that is to say small sanctuaries. sürmon-
of fairly slender pyramids. But throughout the south of
In India, we find a very large number of pagodas
very large, adorned with massive and high towers, of an archi-

often remarkable texture, and which offer similarities
striking with the arrangements of Solomon's temple in Jerusalem
Salem. The following descriptions of each are
borrowed from different authors, who could not have thought
to the connection we make. We simply have-
added some observations of our own.

Temple of Jerusalem.

The Temple of Jerusalem
had three speakers. The first
first, or the court of the Gentiles,
had four doors surmounted
of towers, looking at the four
cardinal points. The door
golden, covered with gold blades,
to the orient, and the beautiful gate to
the West, were the two
main ones.

All around this enclosure-

you and inside, reigned

Hindu temples or pagodas.

The main entrance gate
pagodas usually made
facing east; we see some
some of which have the entrance
main one looks west.
Several temples, the most
big, have two or four
doors, always facing
the four cardinal points;
but the eastern gate is
always the most beautiful and the most
decorated. These doors are practical=
qued through high py-
ramid, with number of floors
odd, which always go in
narrowing, and whose
summit is finished in a cross=

sant or half-moon. These pyra-
mides, as well as the lintels
doors that are formed of
large monolithic stones,
are covered with sculptures.

Several pagodas have two,
three and up to seven speakers.
That of Sirangham (Sri-Ran-
ga), near Trichinopoly, is
of this latter category.

Around these speakers, at the in=
interior, reign of the galleries

42 PART, REPORTS
Temple of Jerusalem.

covered galleries, hold=
naked by columns of sea:
carved and decorated.

The second enclosure, less
large and contained in the
first, was paved with mar-
and surrounded by porticoes
supported by wealthy colonists-
It was called the forecourt
Jews, because only the
Jews' nation had the right
to enter it. The third in-
girt, or court of the Priests;
was surrounded by buildings

which served as a dwelling for the

Levites on duty.

In the middle of the forecourt of the
Priests, on an embankment, rose
the altar of burnt offering, of for
square. Next to it, two bas-
bronze sins, each supported
by twelve bronze oxen and
filled with water, were used for-
to see the hands and feet of
priests.

We were talking on the altar
burnt offerings the perpetuated fire-

fuel intended to consume the
victims.

OF BRAHMANISM
Hindu temples or pagodas.

up to date, with a flat roof and
terrace, is supported by
carved monolithic columns.
In Sirangham, each enclosure
torment a street inhabited by
families of various castes,
each in order of its
dignity; the closest
of the center are reserved for
Brahmins.

In the middle of the first
courtyard, opposite the entrance of the
temple, or even outside,
we see, on a large pedestal-
tal or in a kind of lan-
dull open and supported by
four monolithic columns,
a stone figure representing-
being a deity, ordinary-
ly the Pulléar in the
temples dedicated to Vishnu, ow
the beef in the pagodas con-
sacred to Siva... In a few
women, this building is carried
by elephants or
oxen.

Outside or inside,
opposite the main door-
there rises a column of
granite, more or less high,

Temple of Jerusalem.

The vast probatic swimming pool

water tank surrounded by
five large porticoes and-
intended to wash the victims before
the sacrifice, was near
from the wall, to the northeast.

At the end of the forecourt of the
priests, the temple stood
properly speaking, whose entrance
was only allowed to priests
service. A vestibule pre-
yielded the sanctuary, in the center
of which was the altar of the par-
smokes. Behind this sanctuary,
was the Holy of Holies,
separated by a partition and a
veil of fine linen. It contained
the Ark of the Covenant; the Great-
Only a priest could enter, and
only once a year
born. He had no other opening-
than the door, and this opening-
The window looked to the east.

The Temple of Jerusalem
was not wanted, but cou-
OF BRAHM. I.

WITH JUDAISM AND CHRISTIANITY. 49

Hindu temples or pagodas:
elegantly cut and sculpted,

on which we place certain-

the era of lamps
or a stove to burn-
first of incense.

In Eûlé, and more often in
the very enclosure of the pagodas;
there are large reserves-
water sources for ablutions.
These tanks are usually-
surrounded by stairs
made of stone and decorated with port-

ticks.

In the center of the last en-
the sanctuary is placed around it
of the main deity, who
gives its name to the pagoda,
The door is low and narrow-
you, facing east. He
there is no other opening.
The sanctuary is divided into
two parts, sometimes in
three. When there are three, the
first is a portico or-
green; the second contains the other-
such on which the sacrifices
are offered; the third, where
resides the idol, is ordinary-
closed; the door does not
perhaps opened only by the
officiating priest, who, with
a few acolytes, only the
right to enter this en-
mysterious right.

Some modern temples
are covered in vault: but

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Temple of Jerusalem.

green of support platforms
naked on one side by the walls
enclosure and the other by
marble columns. By
its position, by the solidity and
the shape of its construction,
he could serve if necessary and
often served as a citadel.

PART I. REPORTS OF BRAHMANISM

Hindu temples or pagodas.

Most of them are topped with
stone platforms

size, which one or more support
several rows of pillars of
granite. The surrounding walls,
whose solidity corresponds to that
of all buildings,
are loaded with sculptures and

of bizarre figurines and some-
sometimes obscene. Several
pagodas are built with
so much solidity, that they have
several times served as a strong-
resses. (1)

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XIII. PROPHECIES CONCERNING THE COMING
OF A SAVIOR GOD.

Long before the birth of Christ, a renewal,
a restoration was expected worldwide, with
a Savior, a king of peace and justice. This expectation is often
wind mentioned in the Puranas. Sometimes the earth is there
represented complaining of being on the paint to damage itself in
Pâtäla (hell), under the weight of human iniquities accu-
emulated on it. The gods themselves complain of the op-
pressure of the giants. Vishnu consoles the earth, his companion,
as well as the gods, assuring them that a Savior will come
to redress their grievances and put an end to the tyranny of the de-

(1) We will see later that no pagoda dates back to.
more than a thousand or twelve hundred years, and that the greatest number
of these buildings are of modern construction,

mons; that for this purpose he will incarnate in the house of a ber-
and will be raised among the shepherds.

Shortly before the birth of Jesus Christ, not only-
not only the Jews, but the Romans themselves, on the authority of the
Sibylline Books and the decision of the College of Augurs of Etruria,
thought that this important event was near. He
was the same in the East and even in China; it was a star

who announced to the worried and attentive Magi the birth of
the divine Child, and led them to the place where he was born,

Around this same time, a king of India (Kansa), alarmed by
these prophecies, which foreshadowed both his ruin and the
loss of his empire, took precautions to seize
of this Child-Savior and to get rid of him. We will see him-
We will later discuss the details of the legend of Krishna, eighth
and principal incarnation of Vishnu.

It is written in the Padma-Puräna, that Bali, giant or de-
my, asked the god of gods, Vishnu, for the grace to die
with his hand, in order to be able to go to paradise located on the island
white. Vishnu replies that it is a favor that is not
not easily granted; that he will grant it to her nevertheless-
less. “But,” adds the god, “you cannot come into my
"Heaven now; you must wait until I incarnate under
"the form of a boar, in order to bring about in the world a re-
"newly total, to establish and consolidate it on a
"firm and permanent base. You must wait for a Yuga all
"whole, so that this new age replaces this one; then
"You will accompany me to my paradise."

We read in the Skanda-Puräna (1): "When 3,100 years of the
"Kali-Yuya will be over, then Sacca (Salivähana) will be over
"will and will deliver the world from misery and all evil." Now,

Sacca or Salivåhana died around the year 79 of the gt PAE era

(4) The oldest portions of the Skanda-Puräna

appear to predate the reign of Mahmoud the Ghasnavid

(997-1030 AD); the others are more modern.

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at the age of about 84. He was in the fifth year of
his age, when he manifested himself to the world, precisely the year
3,101 of the Kali-Yuga; which places its manifestation at the pre-
first year of the Christian era.

According to another tradition, the goddess Kali is said to have predicted Vicramäditya that he would reign, or his posterity after him, until that a child born of a virgin put an end to his life, to his kingdom or to his dynasty. Vicramäditya, king of Udjein, in Rajputäna, lived and reigned around 56 BC. His dynasty soon disappeared after him. |

In the appendix of the Agni-Puyräna (1), it is said that, in the holy city of Pratishtäna, would appear Salivéhana (The man. attached to the cross), the great, the powerful, the spirit of righteousness and of justice, whose words would be the truth itself, which would be free from spite and envy, and whose empire would extend over the whole world; that all peoples would gather around. of him, and that he would lead souls to the abode of eternal happiness- nel. (We will see the legend of Salivähana below.)

In the collection of Edifying and Curious Letters we find (quavo edition, volume 2, p. 606-607) another prophecy of the coming of the Savior, much more precise and more extraordinary- than the previous ones, but which we cannot report without making any reservations. It was collected and published by Father Calmette, French Jesuit of the Pondi Mission- chery; he gives it with the text. telinga, in a letter of the September 28, 1730.

Our reservations will result, we hope, in elucidating- a very important point for the very object of these studies, and to remove an unfortunate misunderstanding, which could have served, if not to title, at least as an apology to the absurd book called Jezeus Christina, by Mr. Jacolliot.

(1) The Agni-Purana is generally considered to be a modern work.

WITH JUDAISM AND CHRISTIANITY. +T

According to our custom, we will place opposite the prophe- the passages of our Holy Scriptures which have been reproduced- produced by the Indian author.

So here is what Father Calmette writes:

"In the book of the poem called Barta-Chastra (it is the

"Mahäbâärata"), third volume, which is entitled Arannia

“Parva, or Adventures of the Forest, after a long detail of the

"disorders and misfortunes which will be the lot of Kali-Yu-

"gam, which is, according to the Indians, the fourth age of the world.
"and the one where we live, Marcandeyudu, Indian Sage,
"addressing Darma Raju, one of their greatest

"kings, is expressed in the following manner, which is the transla-

" tion of the own words which can be found at the bottom of the page.

(i.e. from the Telinga text of the Arannia Parva.) .

Holy Scripture.
St. John, ch. VIII. v. 14 and
45. Towards the middle of the feast,
Jesus went up to the temple and

began to teach; and the Jews.

astonished at his knowledge said:
How does this one know
the Scriptures, he who has not
studied?

Isaiah, ch. IX. v. 7. The empire.
of the Messiah will spread everywhere;

and peace will have no end;
he will sit on the throne of
David to strengthen and strengthen him-
to be informed in truth and justi-
tice.

Mahabarata.

"That's when, I mean to
"the end of Kali-Yuga, that he

"a Brahmin will be born in the

"city of Sambhala. It will be
"Vishnu-Yesu. He will possess

"the divine Scriptures and all-

"you have the sciences, without having
"employee, for- the apprentices-
"dre, more time than he
"must pronounce a
"only. word.

"That's why we give him-
"will be called Sarva-Bud-
"dha (one who knows excellently-
"ment all things). So,
"which was impossible at all
"other than him, this Vishnu-
"Fésu, Brahmin, conversant
"among those of his race, pur-

"will manage the land of sinners,

ms ss n

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Holy Scripture.

Malachi, chap. I. v. 11.
From sunrise until-
that at sunset, my name is
great among the nations, and
I am offered sacrifices in
any place. AN

Malachi, chap. II. v. 1.5.
Here comes the Dominator

that you are looking for... It will be
like a man who sits
either to melt and exhaust-
to give silver and gold, and they offer-
will offer sacrifices to the Lord
in justice.

Isaiah, chap. XI. v.1,5,6 and 9.
And there shall come forth a shoot out of the
vine of Jesse, and a flower

OF BRAHMANISM

Mahdbärata.

"will establish justice and justice there
"piety, will offer the sacrifice of
"horse and will submit the uni-
"verses to the Brahmins.....

"However, when it will be

"arrived at the time of his

"old age, he will retire into
"the desert to do penance-
"this and this is the order that Vish-
"Na Karma will establish among the
"men: he will fix the truth
"and justice among the Brah-
"mes and will contain the qua-
"three castes within the limits
"of their laws... It is then
where we will see the pre- reborn
"first age. This supreme king
"will make the sacrifice so com-
"mun among all na-
"tions, that the solitudes even-
"I will not be pri-
"vees.

"The Brahmins, fixed in
"the good, will not take care
"more than ceremonies of
“religion and sacrifices;
"they will make flourish among them

"penance and others
"virtues that work at the
"following the truth and spreading-
"will everywhere the clarity of
“divine Scriptures.

“The seasons follow one another
"with proper order,
"the rains in their time

WITH JUDAISM AND CHRISTIANITY. EME BORN
AE

Holy Scripture.

will be born from this root...and
justice will be the belt of his
kidneys; . . the wolf will live with
the lamb; the leopard lies down-
will look for the kid;
calf, the lion and the sheep habi-
will be together, and a little
child will lead them all. . And
no animal will harm or

Mahabarata.

"will flood the countryside.
"The harvest in turn will make
"to reign abundance; milk
"will flow at the whim of those who
"will milk it, and the earth being,
"as in the first age,
“intoxicated with joy and bliss,
"all peoples will taste
"ineffable delights:. .."

will kill all over the mountain
holy, because the earth is
filled with science.

It is impossible to doubt the perfect good faith
of Father Calmette. But, in return, we can assume that this
good faith was surprised by some cunning supplier of
texts, as happened to several other Indianists. Ge

what is certain is that the Telinga lesson translated by the
P. Calmette, and of which he gives us both the text and the tra-
duction, differs considerably from the Sanskrit text of the Mahå-
birata, as one can see by reading the version
following the same passage by Mr. Fauche.

“Then, excited by time, will arise The Brahmin Kalki, sur-
"named the glory of Vishnu, a personage of great vi-
"strong and of high intelligence, born in a
"pure house of Brahmins and in a well-formed village
"(Sambhalam). From his thought will come forth all the chariots, the
"weapons, warriors, arrows and breastplates. There will be born a
“king, victorious by virtue, and monarch of the whole world;
"he will attract heavenly favor to this world filled with new-
"young beings.

"Scarcely will he have appeared, this inflamed Brahmin, of a vast
"intelligence and putting an end to destruction, he will shorten, he
"will turn back the Yuga.

"Surrounded by his peers, this Brahmin will sacrifice troops
"whole of these vile Mletchas (sinners) who have come.

"Then, when he has killed these brigands there
"hand of the Brahmins, he will prepare, according to the rites, this land
"for the great sacrifice of the horse.

“After he has established the boundaries fixed by Swayambhu;
"this being with holy glory, with pure works, will enter into
“the delicious forest.

"The children of Manu, inhabitants of the world, will imitate his
"good conduct, and the destruction of the brigands by the Brah-
"will assure me happiness in the Krita age (the first age).

"This Krita age obtained, there will be extermination of vice and
"increase of virtue; and men will no longer worry
"than their duties. There will be hermitages, chaityas,
"dwellings near lakes, lotus ponds,
"temples dedicated to the gods, sacrifices and ceremonies
"varied. The hermitages which were once occupied by
"heretics (Buddhist monks) will then have for
"inhabitants of beings faithful to the truth. All things, or
"sown, or planted, will come to their increase; all
"will bear fruit in all seasons; men will find-

will see their pleasure in almsgiving, the accomplishment of their
"vows and the repression of the senses. The Brahmins will be given
"to the sacrificed and to whom prayers are murmured; they will love the
"virtue, and joy shall be with them; kings shall defend this land-
"re with the weapon of prayer ..:;:

“Remembering the Wind Purana (Vayu-Purana), I
"narrated all these events, both past and future."

We have taken care to underline all the passages of
this text which, from near or far, recalls the text of P.
Calmette; but however much good will one puts into it, it is
impossible to see in the Telinga version anything other than a
very free imitation, and perhaps deliberately arranged, of the ori-
original Sanskrit.

The same is true, moreover, of the Tamil version, of which
Here we give some excerpts: "When, is there
"said, by the mixture of castes, all the rules will have been

"upset, then Vishnu, the universal preserver, in-
"will drive out, put a brake on the wicked, and firmly establish-
"the Brahmins lie.... Know then that the justice of kings,
"rain, health of men, length of life, prayer,
"penance, the Omän, and other sacrifices, the formulas
"nuns, divine service, and every blessing come
“Brahmins. Brahma, Vishnu, Parameswara (Siva) Devin-
"dira (Indra) and all the other gods are subject to the
"Brahmins.... Whoever recognizes this superiority of the
"Brahmes is sure to avoid all misfortune, all illness, all
"persecution from enemies, and to acquire immortality-
"ality." |

Thus, the Sanskrit text carries the glory of Vishnu (Vishnu
Yasas), and the Tamil text Vishnu the Universal Preserver
(Vishnu Sarva Iratchaga), which the text of Father Calmette renders
by Vishnu lesudu and which he translates as Vishnu iesou. Fr.
Calmette did not notice that the Sanskrit Fasas, glory, is
rendered in the Telinga version by Fatchoudou and not by tesudu.
Moreover, no language of India, prior to the state-
development of Christianity in this country, does not possess the word
iesu and even less the Jezeus of Mr. Jacolliot.

Another mistake of Father Calmette was to have thought that
the prophecy in question predates birth
of Jesus Christ. First, the name of this divine Savior was not

known only from the day the Angel announced it from God to
Mary and Joseph. Secondly, no Sanskrit book has been
translated into Telinga before the seventh century AD. In
third place, the Aranya or Våna parva of the Mahabharata, and in
in particular the prophecy of the end of the world and the renovation-
tion of all things, are of recent composition, since they
cite the Väyu Purána, which belongs to the 14th or 15th century.

It follows that even assuming that the Telinga text of the
P. Calmette and the version he gave of it were perfect:
ment exact, there would still be no reason to be surprised, since-

that this text would be much later than the Gospel and

even to the introduction of Christianity in India.
OF BRAHM, 1. 12

5? PART I. REPORTS OF BRAHMANISM

Father Bouchet, writing to the Bishop of Avranches, remarks
that the Indians waited for the Messiah, as proven by the
following prayer that they make during the sacrifice of the Ekiam, or
sacrifice of the sheep: “When will the Savior be born?
“When will the Redeemer appear?”

JESUS CHRIST.
Legends relating to his birth and childhood

and died.

4° LEGEND OF SALIVAHANA.

Salivähana (which means carried on the cross (1) or the gallows)
was the son of Tatchaka (serpent, worker, God (2)). HE na-
left and was raised in the house of a potter. His mother was from
the tribe of Serpents, and was also born in the house of a
potter. She conceived at the age of one and a half, from the great serpent
(Tatchaca), while she slept in her crib. Sa-
Livähana was therefore the son of a carpenter, of the great
serpent or God.

(1) Sula, suli means post, gallows, cross. This sula having
changed into Sala while the holy man, (Mandaryah,

another form of the legend of Salivahana, which we will see below after) was attached to it, this Mandavyah took the name of Sulastha or Salastha, which is synonymous with Salivahana.

(2) God, in Sanserit, is called Deva Tatcha or Tatchaca, the divine worker or creator. It is perhaps from Deva-Tatcha that is derived from the Deothat or Teutatés of the Celts and Gauls, the Tou- achta or Touisto of the Germanic tribes, who produced Manu or Mannus (Manu), the first man. Tatchaca was also the name of a serpentine tribe (the Nagas, of whom we will speak elsewhere }. The great serpent Tatchaca, father of Salivå hana, was the chief of the snake tribe.

The potter used to make figures of all kinds- to amuse the child, who soon learned to imitate them, and, going further, even gave them life. His mother led him- one day he found himself in a place full of snakes, and said to him: “Go and play with them; they are your parents.” The child went and played with snakes without fear and without receiving any wrong.

"And the child who is yet at the breast," says Isaiah (ch. 11. "V. 8), will like to play on the asp's hole; and he who au- "has been weaned will boldly carry his hand into the cave of the " basil. "

The apocryphal gospels report the same circumstances- these from the childhood of Jesus Christ.

Around this time, Vicramaditya, ruler of Udjayani (Udjein) who had been told that a child born of a virgin would take away from him- would have the crown and life, was alarmed by the public rumor that published the birth of this child. He sent broadcasts everywhere- saries to find out the truth of this event and discover- to see the heavenly newborn. Soon his emissaries returned and told him that the fact was only too true, and that the child was already in his fifth year. Vicramaditya then raised a army, in order to exterminate him and his supporters, if any had. He advanced with all possible diligence, and found the child surrounded by countless figures of soldiers, horses and elephants. The child having given them life, attacked Vi- cramaditya, challenged him and left him on the battlefield dead- so wounded by his hand. The dying monarch does not ask- only one grace to his conqueror: it was to allow that his era or period was current with his own throughout India.

The child granted his request; after which he cut off his
head and threw it into the city of Udjayani, although it was at a
huge distance from the place of the fight (1).

(1) The era of Vicramaditya, which is still current in the north-
western India, began 56 years before Jesus Christ. That of

However, pursued by the victor's army, the trou-
Vicramaditya's people fled to Udjayani, and crossed-
crossed the Narbadda River. Salivahana's army, which was following them
close up and was formed only of clay soldiers, descended after
them in the river, where she suddenly melted and disappeared
in the waters.

The Agni-Purdna, on the other hand, tells that Salivahana was conceived
miraculously in the womb of a virgin. He was the son of the
great Tatchaca. His mother's virtue was at first suspected;
but the choirs of angels came down to worship him. His
birth was no less wonderful than his conception;
the choirs of angels awaited the moment, and showers
flowers fell from the air. The king of the land, in
learning of these prodigies, was alarmed and sought in vain to
to kill the child. The latter constitutes himself the absolute master of
three worlds: heaven, earth and hell. The good and the bad-
will genies recognize him as their lord and master. He
used to play with snakes and walk on them
vipers without receiving the slightest harm. He soon surpassed
the masters who instructed him; when he was five years old, he appeared
before the assembly of the most respectable doctors of the country;
to their great admiration and deep astonishment, he gave
the explanation of several difficult cases; his words were
like ambrosia.

In the Vrihat-Katha, Salivahana is called Vicrama,
and is an incarnation of divinity. When his mother conceived him,
She became resplendent like the rising sun, and all the
spirits from heaven came down to greet and worship her. When he

Salivahana or Sacca, dates from the year 78 of the Christian era and is
used in astronomical calculations. It was around this time
(78 AD), that the apostle Saint Thomas was martyred in Cala-
mina, in India. Wilfort, from whom we borrow these similarities-
ments and legends, thinks that their authors have confused Sali-
Vahana with Saint Thomas, and consequently with Jesus Christ himself-
same, whose life and the

dead.

WITH JUDAISM AND CHRISTIANITY. 55

came into the world, heavenly music was heard, and a rain
of flowers fell to the ground. The High Priest, who was without
children, had one on this occasion, as well as the first
minister.

90 LEGEND OF MANDAVYAH OR SULASTHA.

In the Dandaca forest (1), in the middle of the Sahyadri mountains
(2), was Permitage of Mandavyah, very holy, very well-
watching and showing no respect for anyone. He lived among the
five fires, entirely absorbed in contemplation and repeat-
both in himself the sacred names.

Many bandits laden with goods they had stolen,
seeing themselves pursued by the king and his troops, sought a
refuge with the holy man. The king had no sooner at-
dyed, that he ordered them all to be executed. Among them was com-
took the holy man, who was crucified, and from this crucifixion he took
then the name Sulastha (carried on the cross or crucified).

Now, in the neighboring village, there lived a very faithful and very virtuous-
woman, married to a thief and a debaucher, whose whole
the body was covered with leprosy. Some of his limbs
had even fallen, others were deprived of movement.
[he loved the game, and his faithful wife used to carry him,
like a child wrapped in swaddling clothes, in a house of
game, where he spent part of the night; then she brought him back-
was at home in the same way.

It was midnight, and the night was very dark; passing near
of a cross, she struck against it, shook it violently and
and left her husband. The holy man who was attached to this
cross, put to too great a test, said to him: “At sunrise,
your husband will die." But such is the power of a virtuous woman

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(4) The Dandaca forest covered a large part of the Deccan,
and mainly the regions where the Godavéry and its tributaries

have their sources, |

(2) The Sahyadri Hills are the portion of the Ghats which had-
the Konkan,

and faithful wife, that she prevented the sun from rising. Thick-
its darkness covered the face of the world and lasted for ten thousand
years, during which the gods and all created beings were
in the deepest dismay.

All the gods, along with Siva and Brahma, came to Vishnu, the
conservative, begging him to find a way to raise
the sun. Vishnu was very embarrassed; for he could not rev-
to ask for the decrees of two such holy figures. After some
reflection, he said to the gods: “Anasuya, the wife of Atri (the night),
"is very faithful and very virtuous; go to her and persuade her
"to speak to the thief's wife; perhaps they will come
"to some arrangement."

Anasuya consented, and having discussed the matter with the other-
three, everything was arranged. In her virtuous and faithful character
wife, she ordered that the thief should live; and, on her part, the
his wife commanded the sun to rise. To give-
give satisfaction to the holy man, whose words could not
be despised, they agreed that in the future all women
brides would stand, when it was dark, in a state of wish-
and would lay down their wedding clothes and ornaments.
benevolent Mandavyah was easily appeased; the sun rose
and the darkness was dispelled.

The holy man who, during all this time, had remained in
contemplation, arms above his head, descended from the
cross; the leper who was at his feet was healed, lived until
a happy old age and obtained eternal happiness (Abre-
ge of the Scanda-Puräna.)

Another Purana speaks of Mandavyah in the manner
next. “There appeared in the Deccan a very holy man
"Brahmin, of those called Pitchécaras (beggars).
"This one's name was Mandavyah. He said everywhere that he
"had come only to help the afflicted, that who-
"whoever would demand his protection would obtain it immediately, and
"that he would even give his life for him. People of all kinds
"came to him in great numbers. Among them was a vo-

"their who, pursued by the agents of justice, demanded his

"protection; it was immediately granted to him, and the Brahmin was
"truly crucified in his place. Then he ascended into heaven and there
"took the thief with him."

According to the Mahábhárata, the king who had ordered to be-
to identify all the thieves and the holy man with them, learning
that those were all dead, but that this one, his arms a-
above the head, remained meditating and silent, understood that
Mandavyah was a Rishi, and hastened to bring him down from the
Cross; then, touching his feet, he humbly begged him to
forgive. The Rishi immediately descended into hell and-
asked the king of death and justice how he had been able
be crucified, since he was innocent. Yama replied that,
in his childhood, he had pierced an insect with a blade of grass
innocent. The Richi said that at that age he could not be guilty
nothing. As a result he drove Yama out of the infernal realm
and ordered that he be reborn from a woman of the Su- caste
drapes (1).

3° LEGEND OF KRISHNA

No myth, no Indian legend has served more than that
from Krishna to the hateful ramblings of the authors who
claimed that Christianity itself originated
of India, and that the Gospel stories of the birth,
the childhood and entire life of Jesus Christ, are only one
pastiche of the story of this supposed Hindu god. No other
legend, it must also be admitted, no longer offers any resemblance to
the facts of the life of our divine Savior and Redeemer. But
we will demonstrate in its place that it is the authors in-

(1) The above captions were taken from a book
entitled: Essay on the origin and decline of the Christian Religion
held in India, by Captain Wilfort. This author thinks that
Salivähana and Mandavyah or Sulastha are the same person-
swims and sees in their legends reminiscences of the life of
Jesus Christ.

who, in modern times, have drawn from the saints
Gospels and embellished the life of their hero with circumstances
borrowed from that of Jesus. For the moment, our task is
reduced to exposing the relationships that exist between fa-
Krishna's bubble and the authentic stories of the Gospels.

Krishna is the incarnation or descent par excellence (ava-
tära) of Vishnu, the second person of the Indian Trimurti.
"We could," says Mr. Garcin de Tassy (History of Literature-
"Hindu and Hindustani culture), compare the manifestations
"earlier, imperfect manifestations of divinity, to
"prophetic revelations of the Old Testament; and, indeed,
"Hindus seem to see the same difference in it as we do
"between these revelations and that of the Gospel; as it says
"St. Paul at the beginning of his sublime epistle to the Hebrews,
“God, who spoke in the past through the prophets, has spoken to us
"in these last times through his Son."

The Brahmin Padmanaba who, in the 17th century, initiated Abraham
Rogers to the mysteries of his sect, testified to him that "between the
"Of the ten appearances of Vishnu, this was the most admirable.
"and the most extraordinary; because, in the other appari-
"tions, Vishnu had come only with a part of his divisions-
"unity, as with a spark of fire that detaches itself from the
"mass; but that, when he came into the world under the name
"from Krishna, he came with all his divinity and that the sky remained
" empty. "

The Vishnu Purana relates that when Vasudeva was born,
father of Krishna, the gods, to whom the future is known, foreseeing
that the divine Being had to take a human form in his
family, indulged in great joy and made the
sky of their songs and the noise of their musical instruments-
sique. -

Some authors have found between the names of Christ and
Krishna a phonetic resemblance all the more striking-
It is known that in certain parts of India the name of the divi-
Indian unity is Kristna instead of Krishna. But the report
between the two names stops entirely at the sound; while

Christus is the surname of Jesus and means anointed or sacred,
Krishna is the proper name of the Indian hero and means black,
and not at all sacred, as a modern author has claimed.

_ Through his father Vasudêva, Krishna was descended from Yadu (1), whose name recalls that of Judah. He was of the caste of Kshatryas, warriors and kings; his mother Devaki was the king's daughter Devaka and cousin of King Kansa. Mary and Joseph were also of royal race.

Kristina is the eighth incarnation of Vishnu; who was born in this form to destroy Kansa, tyrannical monarch and oppressor, or rather demon and titan, mortal enemy of gods. In a previous life, Kansa had already declared himself enemy of the gods under the name of Kalameni and had been put to death by Vishnu. The latter, indignant at the evils with which he heaps- blaired his people again, resolved to destroy him a second time times, and for this purpose incarnated in the person of Krishna: So Christ came into the world to destroy sin and the reign of the demon.

(1) Yadu was the eldest son of Yayati and the originator of the race of the Vadavas. The Yadavas were a tribe of shepherds who made- knew how to graze their flocks here and there, and dwelt in large covered wagons. It is not known when they entered in India. At the time of Krishna's birth, they were camped on the banks of the Yämuna (Djamna), in the vicinity of Mathura (Mattra). Vasudeva must have been a rich man and a considerable figure, since he was able to obtain the hand of the daughter of the king of Mathura. In any case, this union proves that at that time alliances with foreign women- were not yet defended to the Aryans. Deevaka and his children Dèvaki and Kansa belonged to the aboriginal race of Dasyus, Daïtyas or demons,... Several authors identify the Yadavas with the Geti of Central Asia, the Juts who have gave their name to Jutland: with the Muslim Djats, who are today widespread in Punjab and Rajputana. The Fa- Daväls from South India claimed that they belong to Ha same caste or tribe.

DU BRAHM:. I. to

The king of the Daityas, (1) Ahuka, had two sons, Devaka and Ugrase- The first fathered a daughter named Devaki, the second a son called Kansa. Devaki was married to a noble man of the race of the Aryas, named Vasudêva, son of Sura, descended- dant of Yadu; from this marriage were born eight children, including Krishna was the last.

Ugrasena was king of Mathura (today Mattra, on the
left bank of the Yamuna, between Aelhi and Agra), which was
then part of the empire of Hastinapura. But he was dethroned
by his own son Kansa. Vasudèva led a pastoral life,
leading his flocks from one place to another on the banks
fertile rivers of the Yamuna, which then served as a boundary between the
territory occupied by the Aryas and that of the Dasyus or abori-
genes. Besides Devaki, he had a second wife called
Rohini.

However, Kansa having been informed by a holy man,
named Narada, whom his cousin Devaki would give birth to
a son who would kill him and seize his kingdom, empri-
rang Vasudêva and Dêvaki in his own palace and their gift
had guards who, by his order, successively massacred-
their first six children.

As Devaki was pregnant for the seventh time, a
divine intervention transported the child from her womb to his
of Rôhini, who was enjoying her freedom, and the child was thus saved-
vė: it is Bala-Räma, the precursor and the insepa-
Krishna's incarnation and, like him, an incarnation of Vishnu.

(1) Daityas, demons, giants. The Daityas, in the poems
epics, are the personification of the aborigines, who inhabited
already India when the Aryans descended there. They are associated
to the Danavas, to whom the same character is attributed, The ones and
The others are the Dasyus of the Rig-Veda. They are continual-
ment at war with the gods (the Brahmanic gods and the
Brahmins themselves, who call themselves the gods of the earth).
It is the poetic memory of the struggle of the aborigines with the
Aryas and the cults of each people. Mythologically, the
Daïtyas are the sons of Kasyapa, by his wife Diti (hence Dai-
és, while the Danavas descend from the same father through

naked.

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Her eighth son was Krishna, the black one. While she
carried in her bosom, she was able to have an interview with Yasoda,
wife of the shepherd Nanda, Arya who was also of the breed
of the Yadavas. This interview is narrated as follows:
“After Krishna was conceived in the womb of Devaki,
"Maya (illusion) came to dwell in Yasoda's bosom, and
"She became pregnant. On the occasion of a festival, Devaki having
"obtained permission to go bathing in the Yamuna,

"met Yasoda by chance, who was bathing there on his side.
“She told him her misfortunes and sorrows, and Yasoda pro~
"told Devaki to keep her child and give him his own
"clean." We see in this interview a memory of the vi-
site that Mary made to Elizabeth. On the other hand, Yasoda is also
called Yasu-Mati, which can be translated as Mother of Fasu.
"While Devaki was carrying Krishna in her womb,
"Prem-Sagar, all the devatas, having left their chariots
"in the space of the air and having made themselves invisible, came
"in Mathura, in the abode of Vasudêva. There, the hands
"joined together, they recited the Vedas and sang praises
"in honor of this divine pregnancy. No one saw them,
"but everyone could hear their songs." (1).

When the time for childbirth came, Krishna was born to
midnight, having on the chest a tuft of hair arranged com-
me a cross of Saint Andrew. The gods, to preserve it,
sent the guards into a mysterious and lethargic sleep,
during which Vasudêva was able to secretly carry him beyond,
of the Yamuna, which was, as we have already said, the limit
of the states of Kansa and separated them from the country occupied by the Aryans.
Having crossed the river, he found on the other bank the chariot of
Nanda, husband of Yasoda, who had just put to the
world a little girl. Vasudêva climbs there, flies to the dwelling
of Nanda, which was located in Gokula or Vraja, puts Krishna
near Yasoda, who was sleeping, takes his daughter, returns to Ma-

(1) The Prem-Sagar narrates at length the birth, the
first games and the adventures of Krishna; we place the
composition around the 2nd century AD.

Thura without being seen and substitutes Nanda's daughter
to his son. |
No sooner had Krishna arrived at Gokula, than all the cowherds
and the shepherds made their wives take pots of milk
on the head, and they themselves came, dancing and singing-
so much, offer Nanda their gifts and congratulations. It is
the memory of the adoration of Jesus by the shepherds in Bethlehem.

In the morning, Nanda got up and sent for the scholars and
the astrologers. They brought their books and their astrological tables-
logic; then, having studied the aspect of the planets and meditated
on their suits, they made the following statement:
“This child is the second deity; he will annihilate all the Asu-
"ras (evil genies) and will deliver the land of Vraja from the far-

"water from his misfortunes. Everyone will celebrate his glory..."
Is this not the counterpart of the consultation that Herod had done?
on the birthplace of the Messiah? (1)

Then Vasudêva said to Nanda: "The vile Kansa will send without
"Doubtless looking for the child Krishna to put him to death. Go
"All of you out of here, before the Raëkshasas (demons) come-
"nent. We do not know how far the perversity of a
"wicked man." Hearing these words, Nanda agitated
took all his family with him and fled far away.

Indeed, when Kansa learned what had happened, he
flew into a great rage and ordered all the en-
male children of his kingdom (another version says: all the
male children of the Yadu tribe), hoping to get rid of them
to be rid of Krishna. But he escaped this danger, and de-

(4) It has been calculated with the greatest care and according to the best
astronomical tables the birth chart or horoscope of Krishna,
as reported in the works which tell of his birth;
and it was found that the birth of Krishna, or at least
the composition of the legends that speak of it does not go back further
as early as the beginning of the seventh century AD;
because the state of the sky, as described in this natal chart, is
dates back to August 7, 600 AD.

died with Nanda and Yasoda, whose son he was considered.
It is a reminiscence of the flight into Egypt and the massacre
children of the tribe of Judah.

To the worries of Mary, when she lost her divine son at
Jerusalem, corresponds to the desolation of Yasoda, when Krishna
stayed in Mathura. “Having gone to Mathura,” says the Prem-
“Sagar, Krishna sent away Nanda, the shepherds and their children
"to Vrindavana, and himself, with Bala-Râma and some
"friends, stayed in Mathura. Then the first ones set out-
"were born thoughtful, like a jeweler who has lost his fortune;
"their feet were wobbly on the road. However, they arrived-
"come to Vrindavana. Upon learning of their arrival, Yasoda ac-
“ran all moved, and seeing neither Krishna nor Bala-Rama,
"She said to Nanda: O my husband, where have you left our
"Son? Instead of bringing him back, you brought clothes
"and jewels; it is as if you had thrown out of the
"the house that was there and that you had replaced it
"by glass. Fool! You left ambrosia for

"poison; you have done like the blind man who, without knowing it,
"found the philosopher's stone and threw it away; then, when he
"He hears the qualities praised, he hits his head in frustration. Nan-
"He replied: O woman! do not call Krishna your son; re-
“Know him as your Lord and worship him.”

The two brothers, Krishna and Bala-Rama, soon surrendered
famous for their prowess; as children, they showed
wonderful boldness and strength. Having grown taller,
Krishna persuaded the shepherds, who had gathered in large numbers
number around him, to abandon the worship of Indra and the
Vedic deities for the one of the cows that fed them
and mountains that fed the cows. Indra angered
wanted to drown Krishna and his companions under a deluge of
rain; but the young hero, having raised the mountain Govar-
dhana and supporting it in Pair with a single finger, used it as-
of a huge umbrella to shelter himself and his companions
gnons and herds.

Just as the Apostles of Jesus Christ, through the mouth of
Saint Peter, confessed his divinity, and that three of them

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were witnesses of his transfiguration; thus the shepherds, compa-
Krishna's sons, recognized that he was god and deserved
to see his paradise. "Lord," they said to him one day,
"You have deceived us for a long time; but now
“We know the mystery; you are the creator of the uni-
"towards the one who erases the sins of creatures, the Lord
"of the three worlds. Be kind to us, and mon-
"Give us your paradise..." Krishna complied with the wishes of
his companions, and showed them in Vradja itself the stay
where he gives bliss to his worshippers. At this moment, the intel-
The intelligence of the inhabitants of Vradja was opened, and, with joined hands-
With their heads bowed, they said: "Lord, your greatness is
"without limits; we cannot celebrate it worthily. Thanks,
"be given to you because, through your kindness,
"We have seen today that you are Vishnu, and that,
"To relieve the earth of the burden of its crimes, you have
originated in the world.., »

Some miraculous deeds are also recorded from Krishna which have
some connection with the miracles of our divine Savior. We
also tried to bring together some of the doctri-
which are attributed to him of the teachings of Jesus Christ.

Here's what we found most remarkable about this
regard: it is the summary of the moral doctrine issued by Krishna
in the Bhagavat-Ghita (1), as Cockburn-Thomson has
published in his introduction to the translation of this episode of the
Mahabharata.

"The means proposed by the Bhagavat-Ghîta to fight
"the baleful influence of the world, in place of asceticism, is

born

(1) The Bhagavat-Ghita is an episode of the Mahäbhârata,
in which is reported a long dialogue which took place during.
the very battle of Kurukshetra, between Arjuna, one of the
Pandavas, and Krishna who had offered himself to be his squire
and the driver of his war chariot. Krishna develops
a very curious exposition of semi-mythological pantheism*
semi-philosophical of the Brahmins. This book belongs to the
period of the Puranas, and was composed between the 19th and 42nd centuries.
century of the Christian era.

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“Simple, if not easy. It consists of destroying all attachment
"to the world. When this is done, our actions are no longer ca-
"carried out for selfish motives, but carried out as a
"duty or as a sacrifice, with the Supreme Being always
"placed before the eyes. But from this attachment to the world,
"one can only triumph through the subjection of the heart, which is
"the seat. The heart naturally hates what it does not like
"not; but the perception of external objects as
"pleasant or unpleasant, is acquired by means of the senses which
"connect the inner man with external matter.
"Patanjali (speaker) would therefore like to cancel their
"influence on the heart, by diverting it from objects which can-
"will please him or displease him more. On the other hand,
"our author shows himself willing to allow the Continuation of
"their influence, but at the same time he wants to subdue the heart
"so completely that this influence is zero. This submission-
"sion must be carried out through devotion. Man must be
"resolute and firm; he must always have before his eyes only one
"object, its final emancipation; and while it diverts
"his thoughts from every worldly and external object, and that he meditates
"only on the Supreme Being, he must, by the power of
"soul over the body and by the force of his own will, em-
"to sin one's heart from feeling either affection or love"
"sion for the objects from which he receives impressions through the

"channel of the senses. Passion, whatever its nature, is
"the door of destruction and must be subjugated. A single object
"desire is allowed, it is the final emancipation; only one
"object must be loved, only one being must be considered with
"Attention, this is the supreme Efre. Complete equanimity,
"a complete indifference to pain, pleasure, love
"or hatred, for any worldly object, must be acquired before
"that this devotion to the one Supreme Being may be
“strongly (rooted) in the heart. In every action of life,
"This Supreme Being alone must be the object of our thoughts. We
"We must constantly remind ourselves that the action accomplished is not
"not done for our own benefit, by any interested motive
"but as an offering of love and duty towards PEter
“supreme, in purity and equality of heart.”

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Here end the circumstances of the legend of Krishna which
offer analogy with the life of Our Lord Jesus-
Christ. Let us add that these circumstances are reported uniquely-
ment in relatively modern and beautiful works-
blows after the beginning of the Christian era, com-
we will prove it elsewhere:

XV. PRIESTS; PRIESTLY HIERARCHY:

“A true Guru (priest, preceptor) is a man to whom
"the practice of all virtues is familiar, which with the
"sword of wisdom, pruned all the branches and tore off
"all the roots of sin, and which dissipates, with the light
"of reason, the thick shadow in which he is enveloped; which,
"though sitting on the mountain of sins, opposes their
"reach a heart as hard as diamond; which behaves
"with dignity and independence, who has the heart of a father
"for all his disciples; who makes no distinction of his
"friends and enemies, and has for both a
"equal benevolence; who sees gold and precious stones with equal
"of indifference than pieces of iron and shards, without
"to make more of some than others; who puts all his
"care to remove the darkness of ignorance in which the
"The rest of the men are immersed.

"He is a man who indulges in all the practices of de-
"votions which have Siva as their object, and omits none of them...; which,
"amid the thick clouds of ignorance that surround him-
" shines like a sun...; which repels from its thought
"any action, however criminal, and only practices
"acts of virtue; who, knowing all the ways that lead
"to sin also knows the means to avoid them all..."

(Excerpt from Vedanta-Sara).
Many gurus remain celibate; others are ma-
tied. Each sect and sometimes each caste has its gurus

individuals. They are not all invested with equal authority;
There is a kind of hierarchy among them. Besides the members
of the subordinate clergy, who are numerous everywhere, each sect
has a limited number of senior pontiffs, to whom the gu-
inferior rus are subordinate, and from whom they take their
spiritual power or jurisdiction; these pontiffs also have the right
to remove them and put others in their place... (Insti-
tutions and morals. etc. T. 1. p: 169).

Typically, gurus reside in some kind of
monasteries adjoining pagodas, or in iso- hermitages
called Madha. The place of residence of the superior guru-
laughing is commonly called Simhäsana or throne; and this:
him of the lower gurus pidha or seat...

The name Puréhta is given to a kind of priests do-
mestics or chaplains. Their main jobs are
to announce the good and bad days, to begin with
any matter or to postpone it; to put it aside, by
their prayers, the pernicious effects of curses or the influence-
of evil constellations; of assigning happy names
to newborn children and calculate their horoscope; to be-
to build new houses, wells and ponds; to purify the
temples and consecrate them; to attract the divinity into the ido-
them; to preside at weddings and funerals; to compose
and to publish the annual almanac, etc. (Ibidem).

XVI. RICHIS OR PENITENTS.

The Richis or penitents had the principle that it was born-

necessary to dissipate, through the practice of penance, the clouds of illusion or Maya which misleads us and seduces us... The penance gradually brings the one who imposes it on himself to the degree of wisdom and spirituality which he must reach to operate his

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deliverance; it is then that his soul will be reunited forever to the divinity, to Parabrahma.

How did they obtain the gift of wisdom through penance? and perfect purification? By three means: the repression of passions, Contemplation, mortification of the body and meaning, or complete self-denial.

By the first of these means, they tended to annihilate in them the three great inclinations of men: the desire for gold, the desire for the earth, and the desire for women. (All that is in the world, says St. John, is concupiscence of the flesh, lust of the eyes and pride of life (I. 2. v. 16.) They wanted moreover that the impulses of the soul be renounced more natural and even to the feeling of its own conservation- tion. They demanded that their disciples be insensitive to cold and heat, to wind and rain, to suffering and to diseases.. |

There are still so-called penitents today who pro+ these principles... Many go completely naked; this indecent conduct is intended to convince their admirers that they are inaccessible to the attacks of concupiscence, and than the objects most capable of exciting it do on them no impression... Besides, it is far from being the case that are sober men; they are, on the contrary, of an in- extreme temperance in eating and drinking; they feed themselves- feels publicly, without shame and without incurring any blame, of all kinds of meats, liquors and other drugs in- intoxicating... Emulating pigs, they carry filth and ab- ejection to the point of feeding on human excrement, without witness-

to show no repugnance. They are called Bahiraghis. They are

the gymnosophists of ancient Greek authors.

Mortification consisted of leading a hard and austere life,
to observe rigorous and almost continuous fasts, to in-
inflict voluntary punishments, finally not to neglect the
indispensable duty of frequent ablutions... (Ibidem).

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XVII. ANACHORETES, (VANAPRASTAS).

The desire to sanctify oneself in solitude and to attain
a higher perfection engaged, it is said, (1) in the
In ancient times, many Brahmins left the city
and the trade of men, to go and live in the desert
with their wives, whom they persuaded to follow them-
vre... It was these solitary people who gave so much luster to the
caste of Brahmins; many even think that it owes them
its origin (2). But this sect is today entirely
extinct in India.

The Vanaprastas' way of life was based on observati-
we strictly follow certain rules, the main ones being:

4° The Vanaprasta must renounce the society of other hom-
my, even to that of the people of his caste, and go to establish
his stay in the deserts, far from cities and any ha-
bitten. |

2° He will take with him his wife, who will submit to the same
kind of life than him.

3° [he will only live in cottages covered with leaves,
more elegant and more convenient houses being prohibited
to people who profess to renounce the world and
to his pleasures.

(1) The real existence of the Vanaprastas has been questioned.
However, it seems difficult not to grant some foundations-
ments to the many legendary stories that speak of it. Among
the excavations which exist near Nassick, to the northwest of
Bombay, there are two that contain carved cells
in the rock, and which were intended for the habitation of the vanapras-

heaps: but they have never been inhabited.

{2) We will see elsewhere that if the caste of Brahmins must not

not Its origin is with the Vanaprastas, individuals belonging
to non-Aryan tribes have obtained, by this means, the favor
to be admitted into this caste and that their descendants have
inherited this privilege,

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4 He shall not wear cotton linen; he shall wear only
fabrics made with plant fibers.

5° [he will observe with the most scrupulous exactitude all
the rules prescribed to the Brahmins, especially ablutions and
prayers three times a day.

6° He will pay the greatest attention to the choice of sub-
substances on which it can feed; the plants and fruits which ex-
spontaneously in the desert must compose its food-
usual laughter.

1° Meditation and thought of Parabrahma must occu-
for all his leisure time; he will strive to achieve by this means
his union with divinity.

The study of science was, moreover, one of the main oc-
cupations of these solitaries: theogony, metaphysics, las-
astronomy, judicial astrology, poetry, were those which they
cultivated preferably (Tbidem).

XVIII. SANNYASSIS — RELIGIOUS, VIRGINS.

The Sannyassi imposes on himself the obligation to abandon his wife
and his children. Like the Rishi and the Vanaprasta, he submits
to harsh austerities; he also professes to be a mor-
tification and resigns himself to living only on alms.

There should not be a movement of spite or enthusiasm-
my passenger suggests to a man the resolution to become
Sannyassi; his vocation must be the result of a mu-

thoughtful and having as motive the disgust of the world and of his pleasures, a burning desire to achieve perfection. Here the main rules of conduct that he must follow:

1° Every morning, after his ablutions, a Sannyassi must rub the whole body with ashes, as a sign of peni-tence.

20 He must eat only one meal a day and must give up to the use of betel.

3 Not only must he renounce the company of women-my; he cannot even look them in the face. (1)

(1) Do the Sannyassis really keep chastity? question, Father Dubois (Institutions and customs etc.) answers without hesitation: No. "Many," he adds, "have concubines which they keep under various pretexts, mainly as quali-"tea of cooks. Now according to the prejudices and customs of the country, "to keep a woman as a servant or to have her as "concubine, that's quite a... There are a lot of people who "secretly indulge in vices that would make the li-"the most shameless Bertin. Of this number are most of the gu-"rus and Sannyassis who travel the country to live in "at the expense of public credulity... Others live locked up "in a kind of cloisters or monasteries (Madhas) and "are considered to keep celibacy exactly; but people feel-"ses among the pagans themselves, do not add faith to it " robust..."

In this regard, we add here an anecdote that they tell the newspapers of this day (10 Nov. 1881) and which confirms the apre-ciation of Father Dubois:

"The chief guru of a new sect called Khumbhu-"paltias is a certain Bhimal Khond of Sonepore, in the "southwestern provinces of Bengal. This Bhimal, though born blind, "is gifted with talents of a superior order. Having acquired certain "religious books and having them read to him, he was able to compose at his own "turn a few books of verses in praise of the Supreme Being. 11 "exerted a great influence on the Khumbupattias. But "soon the relations that existed between him and a woman "of the sect excited the suspicions of its adherents, who "however, they did not dare to question the purity of his con-" until the day the woman became evidently pregnant, "Bhimal, unable to deny the fact, first got out of the situation by

"announcing that this woman would give birth to Arjuna (a
"heroes of the Mahäbhärata), who would destroy all the in-
"believers. The Khumbupattias therefore took patience until-
"than at the woman's birth, and were very surprised when she
"gave birth to a daughter. Bhimal appeased them again by
"saying that it had been revealed to him that a woman should put

4° Once a month, he will have his head and face shaved.

5° [he can only wear wooden clogs on his feet; his
clothes must be dyed yellow.

6° When traveling, he must carry a stick in one hand
seven knots, on the other a calabash or a copper vase, and
under his arm a gazelle skin. — (The seven-knotted staff
of the Sannyassi is not a simple utensil intended to help him
in his walk; it is an imitation of Aaron's rod, of
that of Moses, of the staff of Elysium; it is the instrument of the
rabdomancy or divination by the wand).

1° He must live only on alms, and he has the right to de-
to be sent wherever he goes; however, it is more appropriate
that he receives it without asking for it. (4t)

8° He must not sit down to eat.

9th He will build a hermitage near a river or a
pond.

10° When traveling, he will not stay anywhere and will only tra-
pour into inhabited places.

"in the world a girl who would destroy all the unbelievers by
"her charms. But then the child died a few
a days later: Bhimal then said that the little goddess had not
"wanted to stay on earth, because she had found it too
"tainted with vices and crimes. This time, he said in vain,
"most of the Khumbupattias separated from him. However-
"However, many have remained faithful to him and worship him as a
"god and his concubine. Both of them stand together-
"ble on an altar every morning, and their followers worship them
"circling around them and singing until lunchtime-
"ner; then they wash their feet with milk, which they drink
" Next !! ".

(1) Some Sannyassis, mainly those who are called

Nagas, (serpents), because they go around naked like the ser-
pents, do not follow this rule exactly, quite the contrary.
Gathered in groups, they do not just ask for the other-
mone, but they demand it with threats, and even, if they are not
don't give what they ask for, they put their threats to
execution, |

110 He will look at all men with the same eye; he will put himself-
above events and will see, with the most perfect
indifference, the various revolutions that are shaking the world and
overturn empires.

412. His only care will be to acquire the spirit of wisdom and the
degree of spirituality which must ultimately reunite him with the divin-
unity, far from which creatures and passions repel us-
sent. To achieve this end, he must exercise absolute authority.
on his senses, completely subjugate anger, envy, lust-
re, finally all the disordered movements of the soul; without quor
his penance would produce no fruit.

In the sects of Siva and Vishnu, we recognize es-
species of nuns, that is to say of women specially con-
sacred, under the name of wives of the gods, in the service of one or
of the other of these deities. They form a distinct class
temple dancers, but equal them in depravity.

The ability of men to remain single in order to
dedicating oneself to the contemplative life is not common to women;
they cannot, under any circumstances, profess virginity.
It is a universally established opinion in India that the
Women are created only to propagate the species and satisfy
the sensuality of men. Those who do not find anything to con-
to contract a legitimate alliance, attach themselves as concubines to
whoever wishes to receive them in this capacity; and the wives
gods are not exempt from this necessity; they are

the proven concubines of the priests and dignitaries of the tem-

poles to which they are attached.

As for the Deva-dassis, (slaves or servants of the gods),
dancers or bayadères, although dedicated to the service of

temples, they are simply public prostitutes. (Ibi-
dem).

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74 I PART. REPORTS OF BRAHMANISM
XIX. YOUTH.

The Brahmins subject themselves to frequent and often
rigorous; age, infirmities, even illnesses, unless
even if they are very serious, cannot exempt them from it.
On certain days, it is only allowed to eat one meal,
around three o'clock in the afternoon; there are others where one
cannot eat or drink before sunset.

The day of the new moon and the full moon are days of
fasting. The tenth, eleventh and twelfth day of each
moon are also fast days; the tenth and the do-
eleventh, we can have a meal; eleventh, we absolutely cannot-
eat nothing. The thirteenth day of the moon being inauspicious,
On this day, one should not eat until after sunset.

On the fourteenth day of the moon of the month of Maga (February)
falls the festival called Siva-Rattry; on that day nothing is owed
eat for twenty-four hours, nor indulge in sleep.

On the ninth day of the moon of the month Chitéra (April), an-
anniversary of the incarnation of Vishnu in the person of Rama,
we only have one meal without rice.

The eighth day of the moon of the month Sravana (August), day
or Vishnu incarnated in the person of Krishna, all nourishment-
Rite is prohibited.

The birthdays of the ten avataras (incarnations) of
Vishnu, the days called Manavadhy, Yugadhy, Sankran-
ty; those where eclipses, equinoxes, solstices fall,
the conjunctions of the planets and other unlucky days; the

anniversary of the death of his father and mother, the di-
sleeve and several other days of the year are those to-
which one must fast by having only one meal.

Indians of other castes who have the right to wear the

triple cord, and even several others that do not enjoy
of this privilege, but who are jealous of attracting respect and

public consideration, also observe most of the
fasts prescribed to the Brahmins. When these days of motifica-
tion arrive, they abstain from all manual work;
workers and craftsmen suspend their work, merchants
close their shops, the ploughmen rest and leave
rest their cattle... » (Ibidem).

XX. OF SIN AND THE MEANS OF PURIFYING ONESELF FROM IT.

The Indians borrowed from the Christian religion until the
expressions that mystical authors and ascetics have been able to-
found in the Holy Books and which they repeat so frequently.
So, if one has read the Epistles of Saint Paul, the one
to the Romans in particular, and that we know the practices
and the language of the Brahmins, one cannot help but re-
to examine the analogies that exist between the expressions of sin,
man of sin. body of sin, reign of sin, deliverance from
sin, etc. and those that the Brahmins employ in certain
circumstances.

In the morning Sandhya, the Brahmin invokes water to ob-
to have his sins forgiven; after various ablutions, he as-
worse a little water through the nostrils, then forcefully expels it through the
left nostril; by this means he casts out all the sins he has
in the body and causes the host of sin to fall, which he crushes with
the left heel.

In the midday and evening Sandhya, it is the same-
only the war against sin, which he must represent to himself under the
form of a black man with a horrible face, the belly
red, with white beard and hair, and endowed with ex- strength
extraordinary. It is Mandehas, the man of sin, the enemy of
sun.

Here is another portrait of the man of sin from the Sama-

Veda: "The murder of a Brahmin forms his head; the use of
OF BRAHM. I. 1%

PART 7. REPORTS OF BRAHMANISM

"intoxicating liquors, the eyes; theft, that of gold in particular-
"culier, the face; the murder of a guru; the ears; the one
a woman's nose; a cow's, her shoulders; T'en-
"lifting of another's wife, the breast; the oppression of the
"just and innocent, the belly; violence against a per-
"sound that implored our protection, the navel; speak ill of
"his guru, rape a virgin, betray the secret that we have
"entrusted, to destroy whoever has placed his trust in us, the parties
"shameful and legs; small sins are the
hairy...»

This is a doctrine taught in Indian books, sup-
believed by philosophers, and also sometimes admitted by
Brahmes, that the only defilement of the soul proceeds from sin, and
that it is the perversity of the will which is the cause. One of
their poet, Venianna, expresses herself thus on this subject: "It is the water
"which causes the mud, and it is also she who cleans it. The will
"is the cause of sin, and it is she alone who can purify it."
But this doctrine has been completely obscured by the passions
whose Brahmins became slaves. They made them
imagine that, without leaving the ways of sin and without renouncing them-
of heart, one can purify the soul by various means ex-
interiors which, given their extreme ease, are only suitable for di-
to diminish the horror of evil, and to maintain in a fatal
safety for those who commit it. Thus, ablutions pa-
are very effective in erasing it; especially those which are made
in certain rivers considered holy, like the Ganges,
Indus, Godavéry, Cavéry, etc. purify the soul of all
defilements and all sins. It has the same purifying virtue
is attributed to certain springs or ponds. The time of the eclipses-
pses, solstices, equinoxes, new moons, the eleventh
th day of the moon, etc. etc., are favorable times for
to cleanse oneself of one's sins; the bath then taken in some place
whatever it is, but especially in the sea, has the virtue of delivering
the soul of all its defilements.

Could we not find in these beliefs and practices-
that is a reminiscence of the doctrine and the green of baptism-
even Christian?

WITH JUDAISM AND CHRISTIANITY. 11

Reading the Vedas, the Puranas, and other sacred books,
the pilgrimage to certain temples and holy places; reciting cer-
certain prayers, enjoy the happiness of contemplating certain per-
sonnages, think of Vishnu, of Siva, of the main deities,
wear their emblems or objects dedicated to them,
rub ashes on one's forehead, give alms to the Brahmins,

dig wells and ponds, build temples and

hotels for travelers, contribute to the costs of worship,
etc., are still very effective means to purify the soul.
(Ibidem).

XXI. PRAYER, CONTEMPLATION (YOGA).

The men who, after the flood, preserved the precious
deposit of the knowledge of one true God, applied
also, one cannot doubt it, in the contemplation of his divine
perfections, as being a means proper to nourish in them the ats
dedication to the duties they had to render to him. Abraham,
Isaac, Jacob, Moses, David, the Prophets gave turns to
turn the example and the precept. This pious custom is trans-
from age to age until the establishment of the Christian religion-
enne, who herself looks at the meditation of the law of God
as an essential duty.

The first teachers of the Indians, sons or grandsons of
Noah, who, by separating himself from other men, preserved the
knowledge of the true God, remained equally persuaded
of the obligation to reflect often on one's greatness, of
fear of falling insensibly into complete oblivion of this
Supreme Being. But these pure notions, soon disfigured by
imagination and passions, corrupted by idolatry, degenerate-
were born into frivolous and senseless practices. To the first
contemplatives of India were succeeded by fanatics who, not re-
holding from their predecessors that vain outside, abandoning themselves-
were soon born to all the impressions of their mad enthusiasm-

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me, to all the nonsense they judged likely to flatter the taste of a people fond of exaggerations. From there was born the sect Fôghis or contemplatives.

Contemplation is called Yegha, from which comes the name Yoghis, who are given to a sect of vagabonds who are hundred- seized, although very inappropriately, to engage in this exercise.

According to their doctrine, the practice of Yôgha spiritualizes and singularly perfects the Sannyassi by making him pass successively by four states, each more perfect than the others.

The first is called Sdléka (unity of place). In this state, the soul finds itself inhabiting the same place as the divinity; it is the exercise of the presence of God.

After having practiced the Sålôka exercise for a long time, the soul passes to the second state, called Sdmiba (proximity). Through the exercise of contemplation, of distancing from objects earthly, the knowledge and thought of God become more familiar, and the soul seems to get closer to him.

Following a large number of generations spent in this state, soul arrives at the third, the Sårúba (resembl- Once it reaches this point, it gradually acquires a perfect resemblance to the divinity and participates in in some way to all its attributes. |

Finally, this state leads her to the fourth, to Sdyudjya (identity). This time, a perfect and inseparable union takes place- rable of the soul with divinity.

These details probably give rise to the conclusion that the an- Ancient penitents of India were instructed in spiritual matters- tural and means of achieving perfection; and one can believe that, in the beginning, their spirituality was quite pure and reasonable; but it soon became corrupted; the con- true templation has given way to absurd practices and ridiculous to which the same effects are attributed, and the Yógha

has long been reduced to pure charlatanism (Institut-
tions and customs of the peoples of India).

WITH JUDAISM AND CHRISTIANITY.

XXII END OF THE WORLD.

"At the end of the present Yuga (age), the end of the world will take place.
Then the sun and the moon will be darkened, the stars will fall
from heaven, a fire will burn and destroy all things. Vishnu,
incarnating in a white horse of prodigious grandeur,
will come to earth, holding a sword in one hand, and a sword in the other
a shield. After having inspired terror everywhere by
a neighing like the rolling of thunder, it
will first destroy kings, then all men, and finally his father
and his mother. After which, a new Yuga will begin, in
in which only virtue and happiness will reign.

Some of the features will not be without interest
which the wise Markandéva, in the Arania or Vana Parva (Ma-
häbhärata}, describes the state of society in recent times
and the signs by which we will recognize that the end of the world
is next. We put in view the passages corresponding-

authors of our Holy Books.
Holy Scriptures. Mahabharata.

2nd Ep. of St. Paul to Timo- Then vice will stand do-

tea, c. TII.

v. 2. In the last
time, there will be men
in love with themselves, full
of greed, of swelling, of or-
rage; blasphemers, dis-
blessing their parents,
ungrateful and impious. |

v. 3. Without affection, enne-

mining on worlds with
three feet; while the ver-

you will no longer come to hom-
less than on one foot.

The Brahmins, the Kshatriyas,
the Vaisyas, the Sudras, will do
a trade in virtue,
dressed in disguise.

Ignorant men and

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Holy Scriptures.

. peacemakers, slanderers,

incontinent, inhuman, without
mercy ;

v. 4. Traitors, insolent,
swollen, more fans of the
pleasure of God;

v. 9. Bearing the appearance of the
piety, but abjuring the spirit
and the truth.

H. Petr. ch. 2, v. 4. There
will have masters among you
liars, who will introduce
sects of perdition, and which,
denying the God who brought them-
bought, will attract upon themselves-
but a sudden ruin.

v. 2. And many imitate them-
will in their debauchery..
v. oh. and, seducing you by
artificial words, they
will traffic in your souls for.
satisfy their greed.

v. 6. 10. God will punish

judgment day those prin-

mainly who, to satisfy
their impure desires, follow
the disordered movements of the
flesh; who, proud and bold,
self-indulgent
my, and blaspheming the true

Mahabharata,

presumptuous will destroy the
truth in the world, and their
life will be shortened by loss
of truth, and the brevity of
their life will prevent them from ac-
to seek science.

Through ignorance, greed.
will invade private men
of science, and the foolish,
abandoned to avarice and
anger, will attach themselves to love
of themselves.

Nourishing enmities,
all castes will be con-
fondues.

At the end of the Yuga, the children
of Manu will steal from each other-
and will harm each other
to others; they will be
atheists and they will no longer recite
of prayers.

The Brahmins themselves,
despising the Vedas, does not observe-
will not see their homework: ; they
will no longer sacrifice, they will not
will burn more oblations;
blinded by the protests,
trembling, running, they will go
seek asylum from rivers,
to the mountains and the preci-
pieces; they will put their desires
into precipices. The old-
bacon will have the thoughts of
young people, and young people
will have the spirit of old men;
the coward will boast of his courage-

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WITH JUDAISM AND
Holy Scriptures.

doctrine and what they ignore,
only enjoy themselves in cor-
ruption and all kinds of vi-
these:

II Petr. ch. 3, v. 14, They au-
make eyes full of adultery
and of incessant sin; a
heart filled with avarice.

v. 17: These will be fountains-
waterless clouds, agitated clouds
carried by whirlwinds, to
what is reserved the obscuri-
darkness.

CHRISTIANITY. A

Mahabharata.

age, and the heroes will have the lan-
pledge of cowards.

Men will have
barbaric customs; they eat-
will be of everything. The desire of laughter-
Chesses will push any man
to deceive and everything
time of purchase and sale
you.

We will even make stiences
through ignorance.

These are the signs
of the end of time:

Men will show themselves
constantly cruel, deserters
of duty, eaters of flesh,
spirit drinkers
them...

Indra will pour his rains out
seasonal, and ceremonies
men will be without any
order;

The Sudras will engage
animosities with the Brahmins,
and the earth will be filled with
troops of barbarians; |

The loners who live
fruits and roots, do not habi-
will not take the hermitages; and
This is how the' will disappear
barriers (of evil) in this
troubled world;

The disciples will not remain
not faithful to the instructions
(of their masters), and the tre-

his I PART. REPORTS OF BRAHMANISM

Holy Scriptures.

S. Math. c. XXIV. v. 29. The
the sun will be darkened and the moon
will not give its light;
the stars will fall from the sky;
and the virtues of the heavens will be
shaken:

St. Luke. ch: XXI. 4. 10. The
nations will rise up against the
nations, and kingdoms con-
three kingdoms. v. 11. There
will have in various places trem-
earth movements, plagues,
famines, terrible things-
boastful in the sky, and
extraordinary signs.

v. 16. You will be delivered by
your parents, your allies and your
friends; and they will put you to
dead.

S..Math.–c. – X. 0. 21: The
brother will deliver his brother to the
dead, and the father his son; and
the sons will rise up against
their father and will kill him.

Rev. c. VI. v. 12. In the or:
opening of the sixth seal, ilse
there was a great tremor of
earth; and the sun became black,
and the moon all red with blood;

Mahabharata.

come out of a tutor, we take care of it
will laugh as soon as we have it
received :. .

The beaches will not have any
light; the constellations se–
will be without splendor; the stars
will only have omens if–
masters...

Many falls of
meteors will inspire a great
fear, the sun will burn, ac–
accompanied by six others.

The foolish kings, Igno–
rants and presumptuous, ar–
born in Teur mutual destruction–
the, will provoke themselves with a
criminal thought; the soul eq–
rea, not satisfied with their
goods, they will delight everyone

`means the wealth of others.

The father will eat the son, and
the son will eat his father.. The
sons will kill their father and their

mother; and women, lean-
yant on their sons, will soak
their hands in the blood of
their husbands.

There will be noises everywhere
confused and an unaccustomed redness
tumée of the sky; Raghu (planè-
you) will hide the sun, and everyone
of its risings will be done in

WITH JUDAISM
Holy Scriptures.

and the stars fell from the
heaven on earth.

II Petr. c. III. v. 7. The
heavens that exist now-
nant, and the earth are intended
to be burned on the day of judgment-
ment. v. 12. The ardor of the fire
will dissolve the heavens, and will make
melt the elements.

Rev. VI: v. 15. And the kings of
the earth, and the princes, and the tri-
buns, and the rich, and the powerful-

AND CHRISTIANITY. 38

Mahabharata.

the deepest darkness.

The fire will blaze from all
sides. Requesting water,
food, shelter,
travelers will not be able to obtain it
hir, and, from everywhere excluded, they
will be forced to lick on
the road:..

The abandoned men were dressed-
give their parents and their

friends; they will ask for success-

my free ones will hide in the cities, on the beaches, everywhere

the caves and rocks of the countries; moaning in turn

mountains. these lamentable words:
v. 16. And they will say to the “Alas! my father! alas!

mountains and rocks: my son, they will travel the

Fall upon us and hide- earth. (1)

We.

| sants, and slaves and hos- sively an asylum to the cities,
}

XXII: HELL.

The Indians admit a place of torture reserved for
souls who were completely given over to sin during their life;
This hell is called Naraga or Pâtâla. It is divided into seven
main dwellings intended to contain the different species-

A ———…-…“…- Ř

(1) This description of the warning signs of the end of the
world made Suite, in the Aranya-Parva of the Mahäbarâta, to the
prophecy of the coming of a saving God reported above,
pages 49 and 50, and therefore is not older.

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ŝi i PART. REPORTS OF BRAHMANISM

these sinful souls, and where they experience torments
more or less rigorous depending on the seriousness of their crimes.

This is, in brief, what the Padma-Puräna says about punishments
of hell: "One is buried there in an eternal night; one does not
"heard only moans and horrible cries; the dou-
"the most acute ones that can be caused by iron and

"by fire, are felt there at every moment without interruption-
"on." (Are these not the outer darkness, the ge-
noises, the gnashing of teeth, the terrible fire that
changes into sulfur and fetid pitch, of which our Saints speak
Scriptures?)- “There are punishments assigned to each gender
"of sin, to every sense, to every member of the body: fire,
"iron, snakes, poisonous insects, ferocious animals, birds
"of prey, gall, poison, stench; everything, in a word, is emplo-
"There to torment the damned... These, without power
"succumb to these unbearable tortures, grow without
"cease the shouts and screams that resound throughout
"hell and further increase the horror of this dreadful se-
" day . "

The duration of the punishments of hell is not infinite, according to the

Indian beliefs; it is proportionate to the seriousness of the
faults, and the authors do not admit eternal punishments.

When the time assigned for punishment has expired, the soul
is reborn into a new mortal condition and begins again

his trial on earth. This is also the case, moreover, with the rewards-

thoughts of heaven; they only have a limited duration, in the end
from which souls are reborn into the world. And these towers-
ments and these rewards, as well as rebirths,
renew indefinitely until souls have acquired
the degree of purity and holiness which merits their absorption
in the Supreme Soul, or final deliverance.

WITH JUDAISM AND CHRISTIANITY. 89
XXIV. PARADISE.
Para-désa, the land par excellence, superior,
or even the delicious stay.

The Indians recognize several places of bliss,
in which are received the souls who have lived in the inno-
cence, or. atoned for their sins by repeated regenerations
and through penance. There are four main ones: the Suarga,
or Indra-Lôka, the paradise of Indra; the Kaïlasa, paradise of
Siva; Vaikunta, paradise of Vishnu; finally, the Brahma-Le-
ka or Déva-Lôka, or Sattya-Lôéka, paradise of Brahma.

The pleasures enjoyed in these different stays are

all purely corporeal and suitable for flattering the senses. However-

whereas we find in some authors a more - conception

spiritual, but exaggerated, of heavenly bliss. When the soul,

_ they say, by the practice of virtues and penance, is

became pure as gold and completely detached itself from the
false goods of this world, she will reunite and identify with
Parabrahma, the supreme deity, the universal soul, likewise
that a drop of water gathers and is lost in the sea from where it
has come out; this is supreme bliss.

We end here our comparisons between traditions,

the doctrines and institutions of Brahmanism, and those of
Judaism and Christianity. They are not the only ones who
have been made; a large number of others have been indicated by
various authors. Those we have reported seemed to us
the most remarkable and the most incontestable. They will suffer
ample to show that there has been between India on the one hand,
the Hebrews and the Christians on the other hand, communications
and numerous borrowings for doctrines, traditions
and institutions, whether civil or religious.

Now we have to show that they are the Indians.

who have borrowed from our Holy Books or received from the Hebrews and

REES

Christians, consi jgné d SE ae Ed admitted in their
Re and their customs, so many traits of resemblance and

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PART TWO.

ORIGINS, CUSTOMS AND RELIGIONS OF RACES
OR VARIOUS TRIBES OF WHICH IS COMPOSED
THE INDIAN PEOPLE.

GENERAL CONSIDERATIONS.

All nations, almost without exception, are composed-
of peoples of diverse origins, who came successively-
establish themselves in the same country, are juxtaposed or su-
perposed to each other, by trade, more often
through violent invasion and conquest, and eventually blended
together, so as to form, at least externally,
the same nation, governed by the same laws, speaking the same language
official language, professing the same religion. It is partly-
the same goes for the Indian people: it is made up of an infinity of
tribes and races that came to inhabit India at different times
varied; but these races and tribes, instead of mixing-
to see and unify among themselves, have kept themselves separate from each other
of others, preserving with jealous care their name and their
their own nationalities, their religion, their language, their customs
particular, only allying within their own bosom; so.
that they have kept until now, with few exceptions, the

physiognomy and character which distinguished them when they entered the country, and that they can still be recognized easily, despite the distance between the branches

various. And this, by the way, is the first and prin- main source, but perhaps the least noticed, of the distin- tion of castes in India.

The nation of the Aryans or the Brahmins is not the first which, after the dispersion of the children of Noah, came to be- bliss in the fertile plains watered by the Indus, the Ganges and their many tributaries. Before her, many others tribes had invaded the country from various points, and, re- each other, -had spread to the extrem- of the peninsula, in the Island of Ceylon and up to the regions known today as Indo-China and the adjoining islands- adjacent. When the sage Agastya (around the 5th or 6th century before the Christian era) came to visit the Deccan, he found there numerous peoples; and when Rama-Chandra made his famous expedition to the island of Ceylon (4th century), to recover his wife Sita, abducted by the giant king Ravana, he was assisted by a considerable army of non-Aryan soldiers, native to the Deccan, which were placed at his disposal by their own sou- sovereign.

The immigrations of the Aryans, who themselves seem to have successive summers, contributed again to pushing back far from the pleas- rivers of the Indus and the Ganges, the primitive populations who do not did not consent to submit to their yoke nor to assimilate to them social and religious system. The hymns of the Rig-Veda, the most ancient Hindu books, bear witness at every moment to the length and difficulties of the struggle that the Aryans endured support to settle in these plains; the tribes. aborigines, who were already in possession of the country, did not cede it to them without resistance. Finally subjugated or pushed back, the ones identify with the winners, the others withdraw into the mountains and forests, or invade the Deccan plateaus, where they are organized by nationalities and languages, subju- in turn, or pushing back into the mountains the fears places that were already established there.

The Sanskrit books after the Vedas, the Sur-poems all and the Purdnas, bear witness to these facts

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OF THE DIVERSE RACES OF INDIA. 89

numerous and explicit: we read on each page, so to speak, indication and name of tribes that were settled in the country when the Aryans presented themselves there. Sometimes, out of contempt, they call them Dasyus (wild slaves), Rakshasas (dė- mons), Daityas, (giants, wicked), Nishadas (vile, contemptuous- sands), monkeys, bears, reptiles, etc.; sometimes they designate them by their proper names, which we will find in certain castes still existing. |

They still call them the yellows and the blacks, to dis- distinguish from the Aryan race, which was the white race. According to the Môtcha-Dharma of the Shantiparva, “the color of the Brahmins” "is white, that of the Kshatriyas red, that of the Vaisyas yellow- saffron, and that of the Sudras black: "But, admitting that these differences really existed in the origin between the great divisions of the Indian people, one cannot today rely solely on skin color to distinguish a caste or tribe from another tribe. Either by the effect of the climate, environments, social position, degree of civilization- sation or barbarism, of the type of work and occupations; either as a result of alliances between individuals belonging to tribes and diverse races, skin color and external forms of the body are no longer a sure sign of the primitive origin. We will often have the opportunity to remark- quer, in the continuation of this work, that at a certain time the Aryans themselves allied themselves through marriage with the tribes aborigines and blacks, and even that they admitted in within them, and even within the Brahmin caste, individuals and families belonging to these tribes. From this comes that the Brahmins, at least in the Deccan, are not white today. today as were their ancestors, and that, among the Indians themselves, the whiteness of the skin is not considered com- a sure sign of the purity and honorability of the ra- this. It is therefore necessary to resort to other indications to find the origins of the various castes and tribes. This is what we we will try to do in the following chapters.

CHAPTER ONE.

PURE CHAMITE BREEDS.

It is certain that several ancient tribes of India des-

descendant of Ham through his son Chus or Khus. Ham, in Hebrew, means heat, hot, sunburned, and, according to many authors, Chus or Khus (Ethiopian) specifically designates the peoples to whom the Greeks gave the name Ethiopians, Aozer, Burnt Faces. Homer divided the Ethiopians into two branches, the orientals and the odccidentatx, and it seems that, in the common opinion of the ancients, South India and western was the first stay of the Khushite race. Hero- dote said that the Ethiopians of Asia did not differ from those from Africa only by language and smoother hair; Cté- Sias speaks of the naturally black Indians; Erathostène and Ar- nothing says that the South Indians resembled the Ethiopians piens and those of the north to the Egyptians; Alexander the Great found the Indians blacker than the rest of the men, the exception of the Ethiopians; Pliny describes them as peoples black and in some way Ethiopians. Ptolemy mentions the Daradræ near the Caspires or Cashmirians, the Darandæ in

_ Darangiana, the Angali in Sogdiana, the Derbicae in

Margiana, the Rapsii in Persia; and he finds it in Africa the same peoples: Darades, Derbices, Angeles and Rapsii. The Daradræ of Ptolemy or Daradds of Sanskrit authors habit- still exist today, under the name of Durds or Daürds, the banks of the Indus at the top of the Himalayas, where the river begins to flow down into the plain.

On the other hand, we find, not only in India, but still in Central Asia, several names of countries, of cities and peoples reminiscent of that of Khus. The Scripture Saint teaches us that Nimrod, son of Khus and grandson of Ham founded in the land of Sennaar the cities of Babylon,

. Arach, Achad and Chalaneh, whose ruins have been discovered, and

that he was the head of a powerful dynasty which extended its dominion- nation in Central Asia. Among his descendants was Or-

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OF THE Spilled Breeds of India: gi

tham, Urach or Uruk of which Ovid speaks. Khushistan dang
Central Asia, the city of Khus in Bactria, whose
inhabitants were black and called Chussiens or Cissiens,
indicate the same origin: The Chussiens or Cissiens fai-
are part of the agglomeration of peoples known as the
general name of Scythians; from the most remote antiquity, they
occupied the city of Bactra (Balk): Herodotus calls them
the Ethiopians of Asia. To this race originally belonged
The Brahmin family of the Visvamitras, which was first of
warrior and royal tribe, or Kshatriya. Its leader, Visvamitra
obtained, following infinite penances and trials, to be
admitted to the rank of Brahmins, among whom his descendants
are still counted under the name of Khaïüsikas.

Some authors believe they find the name of Khus or of
Khas, which they assume to be identical, in the Caspian Sea,
the Khash-mire, the Kas:Sacks (Kosaques or Sáces of the Caucasus),
Lake Balkash, etc. We give this conjecture for this
that it is worth.

It is not, however, likely that the Khushites or Ethio-
people have passed through India proper before
to go to Arabia and from there to Africa. It is thought that being des-
ascended together to the mouths of the Tigris and the Eu-
Phrates, they divided themselves at this point into two bands, of which
Pune headed towards India along the eastern coast of
Persian Gulf, while the other penetrated into Arabia in des-
descending the western coast of the same gulf, and finally passed-
entered Africa through the Bab-el-Mardeb Strait.

The Puranas mention several aboriginal tribes, the
Kala-Josakas, the Kata-Kas, the Kald-Kanjas, the Kala-Keyas,
whose first name means black; Herodotus speaks of the same people-
ples which he designates under the name of Callatis, which, he says,
were black like the Ethiopians, led a nomadic life,
lived on human flesh and ate their old parents:
or sick. They were established in the Deccan (Dakshina. or

Daxinapäda, the right side) (1); but they were also found in
Gedrosia, and they took part in Xerces' expedition against
the Greeks. Herodotus also mentions, with the Callatis, the Pa-
dæens (Padœi), who had, he said, the same complexion and
same morals. It is generally thought that these Padaeans are

the Pasis of our days, who claim to have enjoyed in the past
of great prosperity, but which are now reduced to
to be guardians of the villages and day laborers in the service of the farmers-
tors. Could we still find the Padey-dtchis of the
Tamil country? The radical Padet (army, war) seems to be
the same.

But what are the currently existing tribes and castes?
who belong to the Khushite race? It is difficult, for
not to say impossible, to answer this question in a man-
certain era, and we are reduced, on this point, as on beau-
blow of others, to conjectures, especially since mixtures-
must have taken place between tribes of diverse origins.
We nevertheless believe that we can classify in this category-
laughs at the servile tribes and castes known in the Tamil country
under the name of Parias; in Telingana, under that of Malas:
in Canara, under that of Holias; of Polyars and of Chemars
in Maleyalam and Hindustan; of Dhédas in the country
Maratto and Dheras in Guzarate; of Baccaduras or
Battaduras in Tuluva; of Doms in Hindustan and
Dombarus in Maysour; of Khush and Pani-Khush in
Bengal; of Pasis and an infinity of others included under
the general denomination of Chandälas and Mlecchas in the
Sanskrit books.

In this regard, it is appropriate to distinguish the tribes simply
impure according to the ideas of the Indians, of those which are completely
both impure and servile. The former consist of

= (1) In Sanskrit geography, the east is the first of the
cardinal points; so that, to determine the others
points, the observer must turn towards the east; from where he follows
that if he is in Hindustan, the Deccan is to his right.

castes and divisions of Seythic or Turanian origin, which
not having adopted Brahmanism, live more or less in
outside the social organization imported by the Brahmins,
live in the mountains in the wild, or are nomadic
in the plains, but remain free; it is to them that apply-
especially the epithets of Dasyus, Daityas, NishadaS$ Raks-
hasas, and other amenities of which the Sanskrit authors are so pro-
dikes against their opponents. The seconds were, in the
social hierarchy of India, slaves by right wherever they
found themselves unable to acquire and possess.

Some authors, undoubtedly driven by a sort of compass-

sion towards these poor disinherited people of Hindu society,
are trying to prove that they belong to the breed
Indo-European or Scythian race. But it does not seem to us
not that they succeeded in their generous design. To treat
the question with more clarity and precision, we restrict it-
to the Pariahs of the Tamil country, firstly because it is the
name by which servile tribes are generally known
Europeans, and then because what we will say about the
Parias applies quite exactly to all similar tribes-
res.

4°, The word Paria comes from the Tamil Parey-an which, according to
we, means the man of the drum (parei, drum, an, indi-
vidu, man). This etymology is contested by some
authors; but, for those who have lived for a long time in the middle
of these populations, who observed their character and their
uses, it does not appear susceptible to any serious objection.
On the one hand, in fact, the drum plays a very considerable role
and very frequent in the life of the Indian, at least in the south:
on the occasion of a birth, a wedding, at a funeral,
when bringing gifts to future spouses or to a significant other
character, when we make ceremonial visits, or when we
distributes alms to the poor; when a nobleman or a prince
enters a village; at pagoda festivals, or
when offerings are brought there; at every moment, in a word,
The Pariah and his drum are requisitioned. On the other hand,
we can say that the Pariah identified himself with his drum; everything

As a child, he must learn to beat it in various ways and
inflections, sad or gay, serious or light, solemn or lively,
that each circumstance requires; so that one can recognize-
born from afar, at the cadence that is performed, what is the object
which it is about. The Pariah will happily spend his time on this exercise
days and nights, without appearing to feel any fatigue,
dancing, jumping, spinning, making faces
and grotesque contortions. In the countryside, the Outcasts,
in their capacity as guardians and servants of the villages, at the same time
time as drummers and musicians, enjoy, in addition
from the remuneration of their daily service, an annual annuity
it is taken from the crops or the product of a plot of land
earth. :

But today, the vast majority of Pariahs do not beat
more of the drum; the easte has multiplied considerably,
and most of the individuals who compose it had to look for
a means of existence in other occupations; in cities,

They are generally in the service of Europeans; in the cam-
loincloths, they cultivate the land, in a sort of serfdom for
debt, under the authority of the owners. In some places,
They have managed to acquire some properties or are fer-
first; but it is very rare to meet some which are really-
ment independent. |

20 The tribe or caste of the Pariahs, like the higher castes-
themselves, is divided into several fractions, eighteen
according to some, thirteen according to others who do not ally with each other
them, and compete in superiority, honorability and purity!
First in line, by all accounts, are the Valluvars, who
are like the hierophants and diviners of the tribe. It is quoted
then the Tedas-pariahs, or beggar pariahs, jugglers; the
Tangala-pariahs, or pariahs pure as gold; the pariahs Tour-
soiled or dirty vase, the drainers; the Kougi-pariahs, or
gravediggers; the outcasts who burn the dead, those who
carry the torches, those who live and cultivate the rice fields,
those who are the public servants of the villages, etc. Each
of these fractions is subdivided into several others; and together

ble constitutes a very numerous caste, having its laws and its
own uses.

3° Alongside the Pariahs live other tribes equally vile and
despised, like the Sakkilyars (shoemakers) and the Pallars,
whose condition is roughly the same. But it is impossible-
It is difficult to say whether they have the same origin. (1)

4° It has been claimed that the tribe of the Pariahs was formed from
children born from the illegitimate trade of Brahmins with
women of lower status, and especially from the trade
Brahmins with the Sudras; and the cha-
clown of the Laws of Manu, where the legislator determines the rank
that the fruits of these illicit unions should occupy. But
It is extremely likely that this chapter does not belong to
the first draft of the Code and that it was subsequently added to,
at the time when the caste system reached its peak,
that is to say from the 8th to the 12th century of our era. It is certain, in
in fact, that most of the castes and tribes to which the legisla-
The author attributes this or that origin, existed for a long time
before the institution had taken on the exclusive and ims character
pitiful situation it offers today. On the other hand, by examining-
closely following the provisions laid down by Manu, it is easy
to note that its aim was to strike terror into the soul

women of honorable caste, especially Brahmins, and
to divert them from all commerce with men of a
inferior condition, by assigning to the children who would be born from it

(1) A very large number of Pariahs of all classes, of Pal-
Lars and Sakkilyars, embraced the Christian religion;
Apostolic Vicariate of Pondicherry has more than one hundred
thousand, Nothing is more common, especially in localities where
both are numerous, that the disputes which arise-
feels between them concerning the superiority and honorability of their
respective castes or divisions; the Pallars and the Sakkilyars re-
are mingling with the Pariahs in the churches and claiming to be
soiled by their contact; the Outcasts return the favor, there
where they are strongest. They do not live in the same villages
nor the same streets; they have no social relations with each other,
hi no marriage alliance.

the lowest rank in the social hierarchy. What proves it-
ye, it is that the relations of a Brahmin with a woman of
inferior condition would, according to the Code, have given rise
to relatively honorable castes, while the rank
the smallest, the most miserable, is assigned to children born
of a Brahmin and a Sudra. But even admitting
than in Hindustan proper, where the Laws of were composed
Manu and which was the abode of the Brahmanic nation, cer-
Some castes or tribes owe their origin to this cause, it
It is not the same in the Deccan and with regard to castes
servile, which certainly existed long before
Brahmanic religion and civilization would have penetrated
in this part of India. In general, children born to
people belonging to various castes, are considered
as belonging to the mother's caste, if the father is of a
higher condition; but, if the mother is of a higher caste-
lower, Brahmin for example, and the father of a lower rank,
The child never sees the light of day; the mother has an abortion,
suicide or disappears in some way. She went,
it is said, on pilgrimage to Casi (Benares).

This is not to say that there are not among the Outcasts and the others
servile tribes, especially in the cities inhabited by Euro-
Europeans, a very large number of individuals coming from these
illegitimate businesses; their social and moral state puts them at
disposition of their masters, and their education predisposes them
to this mess. But for anyone who has studied this class in
the countryside, where it constitutes a very considerable portion
of the population, it is obvious that it has another origin.

5 There are traditions among the Pariahs which affirm
that in ancient times they occupied in the social order
a higher position than they currently have. They
claim that they then formed the first caste of the country
and that it was in punishment for a serious fault committed by
one of their kings that they were enslaved and replaced
by the Tamulars or Tamijars. The Holyas of Canara say
the same thing. The Chemars or Polyars, and the Nayadis of the
Malabar coast and Travancore were, it is said, subjugated and

brought into slavery by Parasu-Râma for the service of
Brahmins. The Sakkilyars of the country of Gingi also claim
that formerly it was a king of their caste who governed this
region, where they are still very numerous. The Kuravars
maintain that they were, in ancient times, the souve-
rains of the mountains of southern India. The Sanars have the
same claim for the plains of Tinnévelly. The Kurum-
Bars ruled the Carnatic before the founding of the kingdom
of Chôla or Sôja.

These various traditions have nothing but plausibility; what
What is certain is that there is no memory, no le-
legend concerning the arrival in India of the Pariahs and others
similar tribes, while one has preserved, vaguely at the
truth, the memory of the invasions and the establishment of:
other castes; which seems to demonstrate that the tribes today-
today reduced to servitude lived alone in the country at a
ancient times, it is likely that the famous Râvana, king
of Ceylon and South India, and its subjects, belonged
to this race, and that they were reduced to slavery by the com-
companions of Rama-Chandra.

To console them for their humiliation, and also without doubt
to preserve a memory of their ancient independence, the
upper castes left to the Pariahs and other tribes
servile some privileges which are religiously respected.
So at the feast of Egattäl or Egammäl, (the only mother), who
was and still is the main deity of the Pariahs, it is a
Pariah who attaches the tály (bridal jewel) to the neck of the idol,
name of the entire community. The Sakkilyars enjoy the
same privilege with regard to Mâri-ammâl or ammey, the goddess
of death and contagious diseases. It is true that these
concessions may have been made by the Brahmins, when they:
admitted these goddesses into their theogony, as wives of

Siva, in order to attract the Outcasts and others to Brahmanism:

Aboriginal peoples.

6° But perhaps the strongest argument to demonstrate
that the Pariahs and other servile tribes belong to a

other race than the Sudras, is that the titles of Tamildrs or
Tamijars, Telugus, Cannadis, etc., etc., that is, men
who speak Tamil or Tamil, Telugu, Kannada, etc.
give exclusively to the Sudras, and never to the Pariahs.
These themselves are faithful to give this title to the castes
superior, and never attribute it to themselves; {which implies,
their own admission, that they do not belong to the race of
Tamilars or Tamijars, Telugus, etc. although they do not speak
today other dialects than those of their masters:
As for these, they not only maintain that the Pariahs
are of another race than them, but still they are of a
inferior nature, defiled and vitiated in its very origin.

70 It has been said that the Pariahs may be of Turanian origin
or Scythian, as well as the Sudras and other in-
diennes, and proof of this has been given in the unity of language and
the general resemblance of the features; it is added that others
castes or tribes have suffered the same servitude, without losing
their rights to a Turamesian origin.

As for the unity of language, it is true that the Pariahs do not
speak only the dialects of their masters; but it is easy to
conceive that they could easily have forgotten their primary idioms-
mitive to adopt those of their conquerors. The same
This happened elsewhere, especially in Hindustan
and Bengal, where derived languages prevail today
from Sanskrit, while primitive populations had to
use Turanieti dialects. As for the resemblance-
general whiteness of the features, there is nothing in this fact which can
embarrass, whatever the physiological system one
follows: those who maintain that the influence of environments, of
climate, way of life, degree of civilization, type of
work and occupation, summer, are fully sufficient to produce-
re and explain the external differences that exist between
the various races of homfimes, will find in India facts
many to justify their theory. Nothing more common
indeed, to see individuals and entire tribes there who

differ entirely from other individuals belonging to the same

family, or of tribes of the same origin, by complexion, com-
flexion, the external forms of the body, sometimes by the
qualities of character and intelligence, according to places and
climates where they live, the degree of civilization that some

have acquired or the state of barbarism into which the others have fallen-

bés, the works and occupations to which they devote themselves.
The content of this study will provide us with frequent opportunities
to make the remark. If, on the contrary, we hold for the sys-
system which asserts that man is only modified by alli-

relations with foreign and diverse races, history and

Indian legends prove that at least in ancient times
The different races that inhabit India have mixed
through marriage and thus the upper castes degenerated
and have become closer to the servile races. But, one thing
remarkable is that the tribes of Turanian origin, some-
that degraded and wild they have become (and there are some
to many who have fallen to the lowest degree of barbarism),
have not, en masse, like the Pariahs; suffered servitude; one
finds among them several families who are temporary slaves-

rare; there are many that are considered impure-
as a result of their way of life; but both
can emerge from this state of degradation and resume their

rank in the social organization. It is never the same

of the poor Pariah; the curse pronounced by Noah against

Ham and his descendants still weigh on him; he is and he remains-
you the servant of the servants of the children of Japheth and Shem.
_ The laws of Manu regulate in the following manner the condi-
social tion of the Chandälas, the lowest of men, as
They like to call them: "The abode of the Chandâlas and
"Swapâcas must be outside the villagers; they cannot

"have whole vases and must not possess anything at all

"than dogs and donkeys. Let them have for clothing the

“clothes of the dead; for dishes, broken pots; for adornment,

"iron; let them constantly go from one place to another.

€ That no man faithful to his duties expects to have relations with

"them; they must have business only among themselves, and not

& marry only with their own kind; that the food they
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"receive from others is given to them in potsherds, and
"that they do not circulate at night in the villages and in the
"cities; let them come there during the day only for work,
"distinguished by means of particular signs. Whether they are
"charged with carrying the body of a man who dies without leav-
"to be parents; they execute convicted criminals
"to death; and let them take for themselves the clothes, the beds and the
"the adornments of those they put to death.

"One must recognize by his actions the man who belongs
"to a vile caste, who was born of a contemptible mother, but
"who is not well known, and who has the appearance of a man
"honorable, though he is not. The lack of feelings
"noble, the harshness of words, the cruelty and forgetfulness of
"duties denote the man who owes his birth to a worthy mother
"of contempt. A man of abject birth takes the
"bad nature of his father, or that of his mother, or all
“both at the same time; he can never hide his origin.”
€ Laws of Manu, Book 10°, v. 51 and following.)

This inhumane legislation has been generally applied to
all servile races and tribes, and sometimes with raf-
subtleties of contempt that exceed all Euro-imagination
European. Even today, in the countryside, the inhabitants-
tions and the hamlets of the Parias, the Pallars, the Sakkilyars
and their congeners, are separated from the homes of the classes
superior. Formerly they could not pass into the vil~
Brahmin villages, and even in certain city streets,

_ without exposing themselves to mistreatment. When they travel-

were, even on public roads, they had to (and must
perhaps still) stand downwind, so that the emanations-
tions coming out of their impure persons do not bother
defile the respectable travelers they met; well
moreover, if they came across a Brahmin or a great personage,
they were required to go down into the fields or hide
in the bushes, under penalty of being cruelly beaten
even killed with impunity. In some countries, their women,
as a sign of servitude, could only appear in public

with their breasts uncovered. They were forbidden to acquire and possess
lands; their huts themselves and the ground on which they
were built, did not belong to them. Most were
and are still in a kind of debt bondage, and these are
perhaps the least unfortunate among them; at least those
are assured of daily bread and the means to provide for
needs of their families; their creditors or their masters,
as one wishes, have an interest in preserving them; while
those who are free live we don't know how. As for
any instruction, she was mercilessly given to them
refused. What good is it, in fact, at least in the judgment of their:
masters: instruction, even the most basic, would have served me
than to make them proud, to make them less docile and less
patients. Finally, their religion, if they had one,
was reduced to the worship of evil spirits, of demons;
that of some bloodthirsty goddesses, serpents,
stones and fetishes. |

This sad state of affairs has begun to change happily-
ment under the action of the Christian Religion and that of the Gov-
European governments. Today, the servile classes can-
freely acquire and own property, despite the op-

position of the upper classes; and in those of their members
who manage to become owners, we see little by little
to awaken and develop a sense of human dignity
and a just independence. Wherever it is possible,
special schools have been opened for their children; already
In many places they were admitted to the establishments-
public institutions; and some of them have obtained situa-
tions and jobs, in which they have not shown themselves in-
worthy of the trust placed in them. Everywhere, the

The condition of the serf has improved and softened; he is no longer so-
put, publicly at least, to these social indignities which
were reduced below the brute. No doubt, there still remains
much to be done to remove it from this age-old degradation,
that the law itself had sanctioned, to raise it to the level
of his noble compatriots. The obstacles are numerous;
some come from the upper classes, who will consent

find it difficult to deprive themselves of the benefits they derive from
the brutalization of these poor people; but the greatest perhaps-
come from themselves, from their laziness, from their carelessness
and their lack of foresight, their lack of moral sense,
lacks that laudable ambition which, in aspiring to rise,
understands the need to make efforts to achieve this goal.
Only Christianity can, in India as
elsewhere, to completely eliminate these social inequities:
'as long as the Indians remain pagans and have as their law
religious the code of Manu; as long as they retain the doctrines
fatalists who form the foundation of their faith and religion,
They will remain convinced that any social change is a crime.
and a public calamity; they will oppose it with all their might-
these, and especially of this force of inertia, by means of which
They know how to use any external action. So far, the figure
converts to the Christian religion, in the classrooms
superior, too insignificant to exercise
a serious influence on the mass of the nation, and
to enable the Missionaries to correct all the
abuses and excesses of which the 'lower classes were the
victims. It was also necessary to spare the sensitivities of the Christians-
belonging to the noble castes; moreover, he was a
duty of simple justice and common prudence, not to
to renounce the privileges of caste and
social condition the condition of admission into the bosom of
the Church, when neither the Gospel, nor the writings of the apostles, nor
the Church itself does not require it. But whatever the cir-
consistency has made it possible to accomplish, even at the cost of the greatest
painful sacrifices, the Missionaries attempted to re-
bring together these classes and castes separated by
so many 'causes; and the results achieved, however modest they
appear to the impatient, inspire in them the confidence that they
will obtain, with God's help and a lot of time,
even greater and more essential ones.

CHAPTER TWO.
TURANIAN RACES, MIXED AND PURE: SUDRAS.

The most considerable portion, without a doubt, of the popula-
non-Aryan tones who inhabit India, belong to what we
is agreed to call the Scythian or Turanian race. The reading-
careful study of ancient Sanskrit books and the rapprochement
names of some Indian tribes with the names of others
Scythian tribes, had already allowed this opinion to be expressed.
Comparative language studies came to change it
almost in a certainty. It is in fact noted that the idi-
omes still spoken today by the peoples of the Deccan and
other tribes of northern India, are in no way derived from the
Sanskrit, as was once believed; that they have radicals,
grammatical forms, rules of syntax which are attached to them
own, and that they are linked to the great family of languages
which are called Tartar, Finnish, Mongolian, Scythian
or Turanian. On the other hand, it is generally accepted that
peoples who speak languages belonging to the same
family, themselves have a common origin. Thus, all
peoples who speak a Semitic dialect, descend from
Shem; also, all those who use a language belonging to
belonging to the family called Indo-European, are considered
as descendants of Japheth. The conclusion is not
rigorous; because several peoples, following circum-
various traditions, have forgotten the language of their ancestors and have
adopted that of their victors. We have proof of this,
in India itself: the Sudras of Hindustan and Bengal,
who are of Scythian origin, speak derived languages
of Sanskrit, and the Hamite races of the Deccan use the dia-
Turanian lects of their masters. On the other hand, if the family
Semitic languages is the property of the descendants of
Sem; if that of the Indo-European languages is specific to
children of Japheth, the Turanian language family
Does it not indicate the Hamite race? It does not appear, however,

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as long as it is so; we will soon see that a great
number of Scythian or Turanian tribes, not to say
all of them certainly have their origin in Japheth. If therefore the
Turanian language family was the index of the Cha race
mite, we would be forced to admit that a large number of people-
Japanese speakers abandoned their original language, for
adopt that of another race; which is undoubtedly in
the order of things possible, but seems improbable.

Anyway, what we have to see here is

that the group of idioms generally classified under the name of Dravidians (from Dravida, country where the Tas language is spoken mussel) is considered to belong to the family of Turanian languages, and consequently, that the peoples who The speakers are related to the Scythian or Turanian race.

Linguist scholar Max Muller divides the language family Turanian in two main branches: the northern one, which includes Tongu, Mongolic, Turkic, Samo- dialects Yeds and Finns or Urals; and that of the south, in which he classifies the dialects which he calls Taic or Siamese, Malay, Gangetic or idioms of the wild tribes who inhabit the mountains located east of the Ganges, Mondaliques in India central, and Tamulics or Dravidians.

The group of Tamulic or Dravidian dialects includes: 10 Tamil or Tamil, which is used in the vast plain of Carnatic, from Palicate to Cape Comorin, in the Tra- vancore from the same cap to Trivandiram and in the north of the island of Ceylon; 2° Telugu or Telinga (Andhra Sanskrit authors), which is spoken from Palicate to the south as far as Chicacole in the north, and, in the interior, in a part of the kingdoms of Mayssur and the Nizam; 3° Canara or Can- Nadi, which dominates in the kingdom of Mayssur, to the west of that of the Nizam, in the provinces of Canara and the vicinity; 4 Maleyälam, which is spoken on the Malabar coast, from Tri- vandiram to Mount Dilly, north of Cannanore; 5° the Tulu or Tuluva, in the vicinity of Mangalore; 6° the Toda or Todava, which is the specific idiom of the Todars or Todavars,

inhabitants of the mountains called Nilaghiri (mountains blue); 7° the Kota or language of the Kotars who inhabit the same mountains; 8° the Goand or Gond, which speak the aborigines of the country called Gondwana, in Central India; 9° Kdle, or the idiom proper to the ancient ab- rigenes of the same name; 40° the Khu, which is the particular dialect- related to a small people of the same name, which is often confused with the Gonds or Konds; 44° the Brahui idiom of the mountains gnards of Khelat, in Baluchistan. The entire popu- lations that speak these dialects gives a figure of around 45 millions.

The unit of grammar, declension, conjugation and syntax, the identity of the roots which are found the same in all these languages, demonstrate that they all have an ori- common origin, and that the peoples who speak them belong-

belong to the same race. At the same time, the diversities which distinguish them from each other clearly indicate that these peoples successively came to settle in Finde. Finally, their independence from Sanskrit, although in the course of time they borrowed a large number of words, proves that they existed before the arrival of the Aryans. "Completely different in the way

"whose Brahmanic nation subdued northern India," writes

& Professor Max Muller, was the path she adopted to take-
"to take possession of the lands south of the Vin-
"dhya. The Aryans did not enter it in large numbers-
"breuses, nor by the destructive force of weapons, but by the
& means of partial and repeated colonies, under the protection
"powerful empires established in the north. Although engaged
"sometimes in wars with neighboring tribes, these settlers
"generally took only a defensive part in it; and it appears
"that after having introduced the institutions, the laws and the religion<
"Brahmanic ones especially along the coasts of the peninsula-
"only, they did not have the pretension to impose their own
"language to the infinitely more numerous inhabitants of the Deccan,
"but adopted the much wiser policy of learning-
to speak themselves and to use the dialects of the aborigines,

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"and to give to these still wild tribes, by means of
"their respective languages, education and knowledge
"that they needed. In this way, they cultivated
"themselves the languages of the ancient inhabitants, and the porte-
"rent to a degree of perfection that rivals even the
"Sanskrit. By these concessions, the assimilation which took place between
"the Aryans and the aboriginal populations was more complete and
"easier; and southern India later became the refuge of
"Brahmanical sciences and literature, when they
"had been banished from the north by Muslim intolerance."

It was not the same for the populations of Hindustan.
and Bengal, which were subjugated by the Aerians; with the
freedom, they have lost their particular idioms, as it
happened to the primitive inhabitants of the south, who were reduced

enslaved by the Scythian or Turanian races.

But it's time to explain what we mean by races.
and Scythian or Turanian languages.

Herodotus, and after him several ancient geographers, don-
the name Scythia was given to the immense expanse of country
which extends, in Europe, from the Danube to the mountains
Urals, and, in Asia, from the Ural Mountains to the
China proper; and the name of Scythians to the agglomeration-
tion of numerous and diverse peoples who inhabited this
vast region. Ptolemy only recognizes Asian Scythia, which he
divided into Scythia below (in relation to Europe) and into Scythia
beyond the Imaüs Mountains (the Bolor Mountains range). The
The main Scythian tribes he lists are; the Alauni
(the Alans), the Syébes, the Tectosaces or Saces (the Sakaï where
Sakyas of India), the Rhobosci, the Laxartian Scythians who inhabit-
were the banks of the river Iaxarte (the Sihoun: or Sir-Daria);
your Ariaxes, between the Iaxarte and the Djihoun or Amu Darya;
the Abii, the Casii, whose country was Casia, Casgar; the Cathæ,
inhabitants of Kathai (western China or Lesser Bukhara);
the Massagetes or Getes (Greater Bukharia), whose capital
was the Stone Tower or Tashkend (these are, it is believed, the
Biats, Jats, Yadus or Yadavas of India); the Seres, who divided

there}
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were several tribes, the Caspirii (Kashmiris); the
Attacori (inhabitants of the country of Ladack); the Thaguri (the
Tagores of India }); the {ssedones, whose name we find
in Isserdon (Little Tibet); the Bate (Greater Tibet).- The
The main cities of the Seres were Issedon Serica (Isserdon),
Serinda (Sir-Hind}), and Sera Metropolis (Sirinagar, in the center)
three of Tibet, or perhaps the capital of Kashmir). Now, it is
to approximately those regions and peoples that the annals per-
sanes gave the name of Turan and Turanians, the country ori-
Ginary of the Turus or Tulus, the Turucars or Tulucars of the
Indians, the Turks, who seem to have constituted the tribe
dominant; and this name has been adopted by ethnologists for
to designate the entire agglomeration of the Scythians.

The ancient annals of Persia tell that at one time-
that far back, 1500 and perhaps 1800 years before the Christian era;
there reigned in Iran or eastern Persia a sovereign named
Feridoun, who had three sons: Selem, Tur and Iredj: He shared
between them his vast states: Selem had the west, with Susan
or Schushan (Susa) for capital; Tur, the north and the east

(Scythia), and Iredj Persia or Iran. But this division displeased
to the two eldest. Having lured Iredj into an ambush, they
massacred and divided his states: However this misfortune-
The prince had left a daughter, who was married to Mino-
Tsheher. The latter, having declared war on the uncles of his
woman, beat them and killed them with her own hand under the walls
of Bactria (Balk). This is the Tur defeated and killed by Mino-Tsheher
which, according to these annals, would have given its name to Turan or
Turkestan. But we will see later that this name can
have another origin.

After Tut's death, the war did not cease between the
| French and the Turanians; on the contrary, it continued
| for several centuries with incredible determination and
varied vicissitudes. Djemschid (around the year 800 BC)
JC), the main Iranian hero of this long struggle,
definitively took away from the Turanians the known provinces
later under the names of Bactria and Sogdiana, whose

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populations belonged to the Aryan race and, in this race,
to the Iranian family. We still find the Turanians or
Scythians in the wars of Cyaxares, king of Media (7th century)
BC); in the invasion of Western Asia predicted by
Ezekiel; in the struggles against Darius, Cyrus, Alexander;
in the destruction of the Greco-Persian kingdom of Bactria,
and the formation of the Indo-Scythian kingdom on the banks of
Indus. (2nd century BC) by the Tochares or Taguri
(Tagores), the Taki, Takshacas, or Sakas.

The varied fortunes of these struggles, combined with the restless character
of the Turanians and their inexhaustible fertility, gave rise to
successive emigrations of Turanian and Ary- tribes
donkeys, who came in turn to ask India for tranquility-
the quality and abundance they lacked in their own country.
Some allied themselves without difficulty with the Hamites whom they found-
were already established in Hindustan; the others pushed back these
alliances or could do without them. This is probably where they come from
the considerable differences that exist between popula-
tions which we have every reason to regard as being the same
origin. These differences already existed when the Aryans pene-
entered India. The hymns of the Rig-Veda distinguish the
Dasyus (barbarians, aborigines), whom the Aryans had to com-
beat for several centuries, in yellow Dasyus' and Dasyus
blacks. These lived in the mountains; those in the plains
of Punjab and Hindustan; they were civilized, organized into
kingdoms, wore gold and silver jewelry and knew how to make

the war.

But to what race did the Scythians or Turanians belong?
It is difficult to answer this question in a straightforward way.
satisfactory. Some authors have them descended from Ham and
put them in opposition, like Hamites, with the Aryas and
Iranians descended from Japheth. According to others, they are in-
children of Japheth, as well as the Aryans, and this opinion:
seems likely. Only, the father of the Aryans and the Iranians.
would be Madai, third son of Japheth, while that of-
Scythians or Turanians would be Magog, second son of the same:
patriarch. This is the origin attributed to them by the historian Josephus,

which is followed by all commentators of Holy Scripture.
Central Asian traditions attribute to Japheth ten
children, three more than listed in Genesis: Djin, Sin
or Tchin father of the Chinese; Ross or Russ, father of the Russians; and
Tur, ancestor of the peoples known under the general name of Tu-
Ranians or Turks.

However, other authors claim that the Turks have
for author Thogorma, third son of Gomer, the eldest of the
children of Japheth; and that Ophir and Hevilah, the last sons of
Jectan, descendant of Shem, gave birth to the various
peoples of India.

On the other hand, it is certain, as we have already seen,
that descendants of Ham spread throughout Asia
central and occupied considerable positions there.

Finally, the Prophet Ezekiel (ch. XXXVIII) making the enumeration-
of the peoples subjected to Gog, king of the land of Magog
(Scythia), alternately called Mosoch (the Muscovites);
Thubal (the Tubalians, Tiberians, later the Iberians);
the Persians or Elamites; the Ethiopians, the Libyans; Gomer
and all his battalions (the Gauls, the Celts, the Cimbri,
etc); the house of Thogorma (the Turks, the Armenians, the
Georgians). Among the peoples included in this enumeration-
one, the Persians or Elamites descend from Shem; the Ethiopians
and the Libyans, of Ham; the Muscovites, the Iberians, the Celts,
the Gauls, the Cimbri, the Turks, the Armenians, the Georgians
giens, etc. are sons of Japheth.

It would follow that the Scythians or Turanians would have been a
assembly of peoples of diverse origins, among which
the Japelic race dominated. We will see even later

that they counted among them some Aryan tribes. This
circumstance, adding to the mixtures which have been made in
India itself, and the action of the circles, would further contribute to
explain the differences in complexion, physiognomy, character,
which are noticed between the various tribes or castes com-
taken under the generic name of Sudras.

The term Sudra means artisan, worker, laborer; and
It is in fact in this large division that they are classified
Men who apply themselves to various trades or jobs
manuals, without which a well-organized society cannot
to subsist. It seems probable, however, that, in the beginning,
it was the proper name of a people and a country: the books
Sanskrit places in the northwest of Sapta-Sindhu (Punjab),
a country which they call Sudra-Désa, or country of the Sudras;
and the historians of Alexander mention a people that the
some call Oxydraques (OËvdpaxoi), others Sudracæ
(Sudras), who lived between the confluences of the Indus.
also found Oxydrachus in Sogdiana, towards Iaxarte;
which suggests that it was a Scythian tribe.
Some still recognize them in the Sedroi
(Xið) of Arachosia, who, having been reduced to serfdom
by the Aryans among whom they lived, would have followed
their masters in their migrations towards the south (14).

It is probable that the Oxydrachus or Sudracæ were the
first people that the Aryans had to fight upon arriving
in the plains of the Indus; that having subjugated it, they employ it-
engaged in manual and hard labor, and then gave
his name to the other tribes of non-Aryan race that they subjugated-
rent, or who entered their organization of their own free will
religious and social. The latter case is that of the peoples of the
Deccan; they were never defeated and subjugated by the Aryans.
When they entered the country, they found it divided-
divided into several regularly constituted kingdoms; they

(1) Ancient authors do not agree on the name of
this people: Arrien and Quinte-Curce call it OËvôoæxæi; Strabo,
Zvdoæxai; Pliny, Sydracæ: Dionysius and Nonnus, Hudarkæ; Dio-
gold, Surakusæ. Even today, the country they occupied
bears the name of Sura-Desa. Strabo reports that they passed
for the descendants of Bacchus, and that their name means
"wine drinkers"; to this meaning would refer the ap-
pellation of Surakusæ, which is given to them by Diodorus, and which
is said to be composed of the Sanskrit words Surd, wine, and Kusa, drunk.

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presented themselves, not as conquerors, but as
penitents, wise men, scholars; and it is only through the
persuasion that they brought these populations to embrace their
theogonic and social system. By giving their new
followers of the name of Sudras, they easily made them believe that
It was an honorary title, not that of a lower caste.
upper. In fact, throughout southern India, the name Sudra
is considered the most honorable after that of Brahmin.

There exists, however, among the Sudras, either in the Hindu-
tan and Bengal, or in the Deccan, many subdi-
visions which do not all occupy an equal rank in the hi-
social archaism; some are more honorable, others less
are less; some are considered vile and
impure. The more or less remote time in which each
subdivision embraced Brahmanism; more or less faithfulness
less great with which each observes the rules of purity
legal and outward decorum in use among the Brahmins;
the nature and relative honorability, according to the ideas of the country,
of the works and trades she deals with, and the indepen-
dance that she gains from it; fortune, influence and power
policy which it enjoys; such are the general causes of these
differences. But it is not part of our plan to describe this
state of affairs. The aim of this work is to research the origins
origins of the main divisions and subdivisions of the indigenous people-
in, to study their customs and their religion, in order to discover
the influence they have had on the transformations of the
Brahmanism. This is what we will do by examining
in turn the main groups of Turanians or Sudras,
who do not yet feel completely assimilated to the customs
and the worship of the Brahmins.

First paragraph.
Tribes of Mongolian or Tibetan origin.
The hymns of the Rig-Veda are filled, so to speak,

of imprecations and insults against the Dasyus, barbarians inhabiting-
mountain people, who came to plunder the lands and find them-

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skins of the Aryans; black, bull-faced, flat-nosed,
shiny skin, red hair, oblong eyes, apples-

prominent, carnivorous and perhaps cannibalistic pieces.
They thus give the idea of populations belonging to the race
Mongolian, Tartar or Tibetan. These are still, effectively-
ment, many tribes of mountain people more or less
wild, which occupy the southern slopes of the Himalayas
and the mountains that separate India from China and Bir-
mania: the aborigines of Sirmour, Konawar, Nepal,
of Bhutan, the Garrows, the Abors, the Mishmis, the Na-
gas, the Paharias of the Rajmahal mountains, the Khassyas
or Cassias, the Cacharis, the Khukis, and a host of others, including
The dialects are classified by Professor Max-Muller in the
Sub-Himalayan class of the Turanian language family.
Some authors add the Djats or Jats of Punjab and
Rajputana,

4° The Djats or Jats are widespread in the Punjab, where they
mainly occupy the center of Doab-Baree and the surrounding
rons of Amritsir; in the states of Gwalior, Djeypore,
Djudpore, Bickanire, Dholpore (Rajputana); in Djatwar
(Guzerat) and even Baluchistan, Sindh and Makelwand.
It is a very ancient breed and probably the population
aborigines of these regions. It is assumed that they are none other
that the Yadavas, Jadavas or Jados descendants of Yadu, son
Yayati's eldest son and Puru's brother. These were the descendants
of Yadu and Puru, who, under the name of Kuravas and Panda-
go, this famous war took place which is the subject of the famous
poem entitled the Mahäbhärata.

At that time, the Yadavas were a nomadic race, who
grazed large flocks and lived in
chariots. At the time of Krishna's birth, who belonged-
held to this tribe, they were established in the surroundings of
Mathura (Mattra), on the banks of the Djamna. After Krish-
had killed his uncle Kansa, a foreign king, of the race of
Kala-Yavanas (4Y, invaded the territory occupied by the Ya-

(1) The Kala-Yavana {black Greek), which is in question here, was
king of the Asian Greeks established in Bactria by Alexander

davas, who, not feeling able to resist him, emigrated
towards Guzerate, where they founded the city of Dwaraka. Those who
had remained in the vicinity of Mathura were all massacred,
says the Mahábhárata, following an orgy, where they had gr-
seriously offended the Richis.

Colonel Tod, in his History of Rajputana, claims
that the Djats or Jats belong to the same race as the
Gêtes and the Massagetae, that the Juts of Jutland in Denmark.
It is difficult to say how far this conjecture is
founded, especially since the various peoples who bear the
Jat names are very different from each other and can
have various origins. Sanskrit books mention a
another people they call Takas, Sakas, the Saces, Scy- tribe
ethics, which, at a fairly indeterminate time, probably
around the 6th century BC, invaded northern India and established
blit along the Indus to its mouth. These Sakas
Would they be the same as the Jats? This is possible, moreover
so much more than both, as we shall see,
belonged for a time to the warrior caste of
Kshatryas, from which they subsequently fell.

The Jats of Ajmire state and surrounding areas are small in
size, black in complexion, of puny forms, and carrying
all the appearances of the most sordid misery. Those of:
Bartpore (Bharata-pura) is said to be a tribe of Sudras
of low condition, who, claiming temporary importance-
rary, took the title of Kshatryas. Those of the Punjab are ma-
hometans or entered the confederation of Sikhs,
of which they form the main noyaw and the force. Geux du Guze-
Rat, Sindh and Baluchistan have also embraced the
Mohammedanism; but they do not unite by marriage to the

and who married women of the country. These were these Kala-Ya-
vanas who founded, in the middle of the second century BC
Jesus Christ, the Indo-Greek kingdom on the banks of the Indus. He
It would follow that this episode in Krishna's life would be re-
Deceptively modern,

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Muslims of another origin. Women work among
them an influence and enjoy a freedom that is rare for them.
left among the followers of the Quran; they can
even, when they want, leave their husbands and
marry others.

2° The inhabitants of Sirmur, Kornawar, Bussahir and
from neighboring countries, belong to the Caucasian race;
but, either by the action of the climate, or by their mixture with
tribes of Mongolian and Tibetan origin, they took with them the
times of particular forms: muscular, well decoupled,
tall in stature, their average height is six feet, their
ruddy complexion, their small and oblong eyes, their cheekbones

prominent, their eyebrows sparse; no beard or
mustaches.

Their women enjoy an unfortunate celebrity of indecency
and immodesty. They like to overload themselves with jewelry; they
hang rings from the cartilages of the nose and ears
of metal; they put them on the ankles of the feet, on the wrists-
gnets and arms; the fingers of their hands and toes
are loaded with them; their neck is surrounded by them; their chest is
covered with rosaries and rings. It is, moreover, a custom-
General Assembly of Women of India.

Young men buy their wives; prices vary
according to the condition and means of each. When a young person
a man has no money, he can commit himself for a time,
generally for seven years, in the service of the father of his future.
In this case, it is her father who pays for your expenses.
marriage.

Polyandry is widespread. The difficulty of obtaining the
amount needed to procure a wife and to be sufficient
at the expense of the wedding, is added to the universal custom of these
countries to explain this disgusting custom. Three or four
brothers marry the same woman and cohabit with her alternately-
in turn. The surplus of the female population, which remains without being
married as a result of this abominable system, is sold as
slave in the plain.

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In religion they are supposed to be Brahmins; but, besides the
deities of Brahmanism whom they worship under particular names-
particular, they have an infinity of their own gods, to which they
erect temples and altars on the mountaintops-
The mountaineers of the more northern regions are
Buddhists.

The Rajahs and the upper classes in the south claim to be
Ksliatriyas and Rajputs. Notwithstanding their Hindu origin and
their partial observance of Brahmanism, they eat
everything except beef. The people give in
to strong liquors and the use of tobacco. The mountaineers of
North Americans love tea, which they season with salt and butter. They
burn their dead on the mountaintops, and in
erect a memorial which consists of a pile
of rough stones. Before the conquest of the country by the English,
human sacrifices to the goddess Durga, and the cremation of
women and even servants with the corpses of their
husbands and their masters were common; but, since

. then these horrible practices stopped.

3° The Bhutyas are a mountain people who live
the alpine region adjacent to the snow-capped peaks of the Himalayas,
from Kämaon to Bhutan proper inclusive. They
belong to the Mongolian Outibet race; some
claim to be descended from the Tartars left in India by
Timur-leng (Tamerlane). They were once Buddhists; but
They then adopted some beliefs and practices of the

Brahmanism, and use indifferently the Lamas and the `

Brahmins. They have no distinction of castes; however, there
There are no marriage alliances between individuals of
various tribes and even different villages.

4° It is found in the mountains of northern Bengal, and
even in the plain, a rough and warlike tribe, named
Kirats or Kirätas, which appears to have, in ancient times, made
conquests in the plains of the Ganges (1). They are known

(1) Kiräda means wild, inhabitant of the woods. of the mountains
and is given as a synonym for Vedar, hunter.
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in classical geography under the name of Cirrodæ or Cir-
Rodes, who were mountaineers from Sogdiana, near
Oxus. It is frequently mentioned in Indian legends-
nes as inhabiting the space between Nepal and
Bhutan. The highest division among the Travan Nairs-
core and Malabar, in the south of India, is also called Kiran
or Kirädtas, Their princes claim to be Rajputs (pretension
common to all Aboriginal tribal chiefs after their con-
version to Brahmanism); but they have all the characteristic features-
Tartar traditions. They once practiced Buddhism;
but they later embraced Brahmanism, partly from
less; because, despite the Brahmanic precepts, they eat
beef. They can marry several wives and have
at the same time concubines.

5 The Abors are a wild tribe who inhabit the
mountains located in the north of the province of Assam, above
from the junction of the Dihong River with the Brahmaputra. The
The mountains on the right bank are inhabited by the Abors Paisal
and Maying; those on the left bank by the Abors Padow,

Sillou Meybon and Golémar. Their weapons are the bow and arrows
poisoned, the light spear, the heavy and sharp sword. They man-
people of everything, clean or unclean, except beef. They drink a
spirituous liquor that they distill themselves. They give
few outward signs of religion; they nevertheless sacrifice
animals to a deity called Ap-Xum. Their costume
was formerly made of tree bark; they wore as ornaments
reed caps, grain necklaces, blankets
_of coarse wool.

6° The Mismis ow Mishmis occupy the region watered by the
Brahma-Khand, one of the tributaries of the Brahmaputra. They are
gathered in very numerous small villages, whose houses are
leaning against the mountains, so that the rocks in
form one of the sides and support one of the ends of the
frame. The other end rests on wooden pillars
The part which is located immediately on the ground is occupied
by poultry and livestock. Besides poultry and livestock
mountain clean, rich people have small

plain cattle, sheep and bush-tailed ewes
fue of Tibet. Young dogs are held in high esteem among
them, as well as the musky snails. After a party, the
skulls of the oxen that have been eaten, are painted black and
hung around the huts as ornaments. The food-
The vegetable culture of the Mismis consists of grains from the plain; they
also cultivate, but in small quantities, white rice, mou-
late, cotton, pepper, tobacco, etc. Their clothing or-
dinary is a piece of coarse cotton; they are very dirty and
They almost never wash. They make instruments in
iron and bronze; their cooking utensils are of copper and
come to them from the country of the Lamas, with whom they maintain
an active trade, Women are not withdrawn;
They are beautiful and of good stature; the men are athletic-
ques. P

1° The Någas (serpents or descendants of the serpent) form
a singular race that extends from the province of Chittagong to
that of Assam and to the borders of China; it is found

mainly in the province of Munipur. Their villages`

are perched on the most inaccessible peaks of the mon-
tagnes, in order to see the danger from further away and to be better aware of it
preserve. Their houses are thatched; they have
30 to 50 feet in length, and are built on stilts,

but at a small height from the ground.

There is some difference between the mountain Nagas and

those which are spread along the chains which run to the south
of the Barack River. These are of a shorter size-
te, darker in color and worse in appearance-
themselves; their rapacity and bloodthirsty habits have depopulated.
the mountains inhabited by less warlike tribes.
Northern Nagas have some resemblance to the Chinese.
The whole tribe appears to be endowed with great muscular strength and
symmetrical shapes. They are renowned for their wit
worried, their pillaging and barbaric habits. Rice,
poultry and kid are their favorite dishes.
women are cruelly oppressed and forced into work
incessant.

From a religious point of view, they have only the most
yagues. Some believe that if they have led a ver-
killer in this world, their souls escape after their death
and become stars; but those who have lived from a
guilty manner are condemned to pass, as spirits,
through seven different existences, and are finally transformed into
bees. Others seem to have no notion of a state
fatur. Their only religious system is inspired by fear
evil geniuses; they consider it essential to
pay homage and make offerings to evil spirits-
ants or demons, Good spirits, they say, will always make us-
days of good, whether we offer sacrifices to them or not;
but evil spirits must be appeased with sacrifices and
prayers; otherwise they will afflict us with all kinds of
calamities. They are excessively superstitious, and will not begin
never undertake any business of any importance without consulting.
omens, to make sure whether the deal will succeed or not.
know, for example, whether a race or an attack on a terri-
enemy story must have a happy result, they break a
rock in pieces; if the pieces fall on each other
others, victory is certain; but if they scatter, it is
a bad omen and the expedition is postponed for a time
more conducive. To affirm the truth of something, or
to make a promise, they put between their teeth the
muzzle of a gun or the head of a spear, saying: if I do not exe-
don't keep my promise, or if what I said is not true,
may I perish by this weapon. The most sacred oath among
They consist of the following ceremony: both parties
take a fowl, one by the head, the other by the legs;

They each pull it in its own direction and tear it to pieces.
ceaux, to signify that betrayal or infidelity to the word
data would deserve the same treatment.

The Nagas form a division of the Chera race, which
claim to be descended from the great Serpent, and of whom we meet
traces in various parts of India and as far as the Coast
Malabar. The very title of the ancient kings of this country, Chera or
Sera, seems to prove it.

OF THE DIVERSE RACES OF INDIA, +19

At a time that is placed around the sixth century BC-

Christ, a swarm from the fertile hive of the Scythians crossed
Indus and spread across the plains of Hindustan. These
invaders were called Takkas, Takkis, Takshakas or sons of the
great Serpent, because they had a serpent for a sign
and claimed that their first father was born from the union of
serpent with a virgin (1). Under the leadership of their leader Sê-
cha Naga, or the serpent Sécha, they traveled through Hindustan,
gradually mixed and merged with the other races
who were in the country. Sêcha Naga first settled in Béna-
then to Ghirivraja in Bihar, where he reigned forty years.
His dynasty has ten kings of the same name. The last of these
princes was Nanda, who was dethroned and killed by the Brahmin Kanti-
lya and replaced by Chandragupta (317 BC). At this
At that time, the Nagas were classified among the Kshatriyas and
had embraced Buddhism. |

Some authors believe that at the time when the Takshakas
descended into India, another troop of the same race
went back up to northern Europe and settled in Scan<
dinavia, the cradle of the English people.

There was another tribe of Nagas in the Vindhya Hills
and in the valley of the Narbadda, whose goddess deserved, according to
legend has it that she was adopted by them as their sister. The Gan-
darbas or celestial musicians, who were among the number of
sixty million, having declared war on the Nagas, the de-
made and stripped them of the precious jewels that adorned
their heads. The vanquished called for help from Narada, the
goddess of the river Narabadda (Narbadda); and this one, having
led their king Purukutsa into the bowels of the earth,
fills him with a completely divine force, by means of which he
destroyed the Gandarbas. As a reward for this service, the Nâ-

gas adopted Narada as their sister, and bestowed upon her the privilege of preserving from death persons who, having been bitten by a snake, would invoke its name or even would simply conceive the thought.

(1) Taksha or Takka means serpent, god, etc.

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According to the commentators of the Vedas, these Gandarbas do not would be other than the inhabitants of Gandahar in the Afghanis- tan, the probable ancestors of the present-day Rajputs; and the legend which has just been reported would allude to a fight which would have took place between them and the Nägas on the banks of the Nar- river badda.

The Nagas play a major role in Buddhist legends. dhists; they are represented there as acting in the form of snakes during the night and taking on human form during the day; they were zealous Buddhists and were char- to guard the relics and temples of Buddha. From there pro- undoubtedly comes from the great favor enjoyed by the cult of serc- pent in Buddhism and particularly in China.

8° The tribes known as Khukis, Kunghis, Lingtas, Zus, are spread in the mountains which extend- tooth between India and Burma, to the south of the Nagas. They are coarse and martial. The Khukis do not know the caste distinctions; but they live in small communities generally hostile to each other, and between which There are no marriage alliances. Except for those who are subject to Indian chiefs, they do not worship any of the Brahmanic deities; are, feared and hated, for the to appease certain imaginary spirits, genies or demons evil. They have some notion of a future state where they will be rewarded or punished according to their merits, and think that nothing is more pleasing to the divinity and assures more their future happiness than to kill many enemies.

They do not have an alphabet, and the dialects used in the various tribes are so different from each other that they do not understand each other. The most savages go completely naked and live in caves and hollow trees; those that are a little more civilized carry- tent a piece of cloth around the loins; those who live in the vicinity of Bengal cover themselves with coarse clothing- siers. Both sexes are strong and robust; they resemble

much to the Chinese and have a lighter complexion than that Bengalis. | |

OF THE DIVERSE RACES OF INDIA. 49

They are hunters and warriors; their weapons are the bow and the arrows, the club; the spear. They choose for construction from their villages the steepest and most mountains inaccessible; each village contains from 500 to 2,000 inhabitants- Like all savages, they are continually en- engaged in some war; they prefer ambushes and surprises in open combat: When they go on an expedition secret, they hide among the branches of the most raised, so as not to be seen from below. After the va- personal, what they value most is the ability to steal. They are extremely vindictive; among them, blood always calls for blood.

Salt is held in high esteem among them, and when they send an important message, they add a little salt to it to make it mark gravity. As they inhabit forests and mountains< tagnes, they only cultivate a few grains, never in quantity sufficient; the surplus necessary for their consumption, also although salt, areck nuts; salted fish, they draw it from the plain in exchange for ivory, wood, wax, cotton, raw silk, fragrant woods, gum, etc. Having no prejudice of caste or religion, they do not

reject any animal killed in hunting; the elephant is for

them of inestimable value, because of the large quantity of food it provides. Their domestic animals are the gaval, sheep, goat, pig, dog, poultry.

They do not use milk or butter, which they regard as

abominable, and only raise cows to eat them and have their skins.

9° To the north of the Kukis, other wild tribes live

among which we distinguish the Kossyas, or Khasi yas, the.

Cacharis (the Khasikas or Khasiras of the ancient books without-
crits). Their shapes and features are more like
those of the Chinese than those of the Indians. Their everyday language
has nothing in common with Sanskrit and its derivatives; it is in
largely monosyllabic, like that of the Chinese, and
has no alphabet. Before their relations with the Bengalis,

“they did not know the distinction: of castes; but the

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Brahmanism having been introduced among Eüx in the second
half of the last century, around 4780, the leaders who embraced it
were classified by the Brahmins as Kshatriyas. The law
of the succession resembles in them that of the Nairs of the
Malabar Coast; he is the nephew by the eldest daughter, not the son;
which succeeds.

The majority of Khassyas have not yet adopted the cult
Brahmanic. They have neither idols nor temples: rocks;
stones cut in a particular way, streams,
groves serve as their deities. In the surroundings of the
Villages, on the mountaintops, rise gigantic
monuments of rough stones, reminiscent of the menhirs of our
Druidic monuments; they are intended to preserve the souve-

to raise dead leaders. They are still raised upon the death of a warrior-

of a father, a husband, a missed child, or to honor-
to summon the spirit of any dead person through whose interest one
believes he has obtained a favor.

Those of the Khassyas and the Cacharis who have embraced the
Brahmanism, have as their main deity Durga or Kali,
one of Sivá's supposed wives, they went pro-
pieced by human sacrifices:

10° The Garrows and the Paharias. Although the two peoples
known under these titles remain, the first on the mon-
tagnes located in the east of Bengal and Bramaputra, the others
on the group of mountains called Rajmahal, west of
Ganges, we bring them together in the same article, because
the similarity of their features and their morals. [However the
Garrow dialect belongs more to the group of lan-
sub-Himalayan islands, while that of the Paharias is

stain on that of Dravidian idioms.

The term Garrows or Garudas (from Garuda, eagle of Mala-
bar, sacred bird of Vishnu), which is used to designate
the first, belongs to the Bengali language, or rather to the
Sanskrit, and is not used by the Garrows themselves; they
They do not appear to have a common name; each tribe
where the clan has its particular name

The word Garrow or Garro could also come from Karoum;
black man, resident of Karousam, one of the twenty-six
regions of ancient Brahmanic geography.

Paharia means mountaineer and has nothing in common with Paria
than a certain rapprochement of consonances.

Both are short-cut, mounted on
strong legs, active, vigorous, of a rough appearance, the nose
flattering, big lips, prominent cheekbones, with
strongly characterized Tibetan features. The women are small;
stocky, with a vigor and almost masculine forms-
They can climb mountains with at least one load
equal to that worn by a Bengali in the plains. They wear
in the ears a considerable number of copper rings;
sometimes up to thirty, varying from three to six inches in
diameter. They are the ones who do all the hard work;
men are involved in hunting and war.

They are naturally cheerful and love to dance: In their
dances, twenty or thirty men place themselves behind each other
others, holding each other by the belt, and go in a circle singing
and hopping sometimes on one foot and sometimes on another.

women, in equal numbers and apart, sing and dance
same way.

Marriages only take place between people of the same tribe:
They are usually arranged directly by the parties.
interested parties or by the parents of one of them. If the parents of
The other party is slow to give their consent, they are well
beaten by the parents or friends of the first, until
that they have given in to their children's wishes. It is a way
quite original, it must be admitted, to bend the paternal will-

Divorce exists among them; the man and the woman
may also contract other unions.

It is the youngest of the lines who is always the heir.
women, although subjected to hard work, have great
privileges and stand up to men in their debates. If the
husband dies, the widow marries one of the brothers of the deceased, and, if

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there is none, she marries her father-in-law. The dead are gar-
dice for three or four days, and then burned. If it is a
head of an ordinary rank, the head of one of his slaves is burned
with him; but if he is a chief of a high rank, his slaves
gather, make an incursion into the plain, seize a
any Indian and burn his head with the corpse of their
master.

Domestic feuds are incessant and would be eter-
among these peoples, if it did not exist in most of the
tribes a council of chiefs and elders, which strives to
to reconcile all those of the same tribe who are at odds;
However, they can only inflict punishments on those who
commit lies in their presence.

Theft and dishonesty are quite rare among them; but the
Murder is common. So a Garrow is never without
weapons; it is with his saber that he cuts the meat, that he
a path opens through the forests; and such is for him
the usefulness of this weapon, such as the affection he has for it, that he does not
never separates from it, even when loaded with the heaviest
burdens.

Their drunken habits also give rise to crimes.
frequent. They make a fermented liquor with rice and millet-
tea, but which they do not know how to distill: men and women in
drink, and there is hardly anyone who does not get at least drunk
once a month; the leaders and all those who can afford it
get drunk every two or three days: which gives rise to
lots of brawls, fights and murders.

In the religious aspect; those who have not yet embraced
Brahmanism, believe in transmigration 'as a state.
of reward or punishment. Their supreme deity is called-
the Sall-Djung. He has a wife named Manim. Neither one nor
The other has no temple or image. On the front of each:
house is planted a bamboo garnished with its branches, which we
adorned with tufts of cotton and garlands of flowers; It is to these
bamboos that the Garrows address their offerings and their

adorations.…

For their food, they raise cattle, sheep,
pigs, dogs, cats, poultry, ducks; and
They buy fish from the inhabitants of the turtle plain
fresh and dried grains. In the forests, they are pro-
deer, wild boars, frogs, snakes. They
eat everything and only reject butter, which they abhor-
rent In any form whatsoever, comparing it in their
execration to a rotten corpse.

They are fond of small dogs, and the way they
primer provides an example of their cruelty at the same time
than their gross greed. They first excite the poor-
animal to eat as much rice as it can swallow; after which,
They tie his four legs together and throw him away alive
into the fire; then, when they judge that the body is sufficient-
Once the rice is roasted and cooked through, they remove it from the heat, open the
the belly and share the rice among the assistants.

Another feature of their culinary customs and their morals
fierce. When a quarrel arises between two Garrows, the
weaker flees to a distant mountain to escape

to the revenge of his antagonist. Both plant im-

immediately a tree called Chatakar, which produces a fruit
sour, and make a solemn oath to take advantage of the first
favorable opportunity to cut off each other's heads and
eat with the juice of this fruit. A generation passes some-

sometimes before they could carry out their threat; in this case,

enmity is passed on as an inheritance to children.
successful party, having cut off the head of his opponent, con-
summons his friends, boils his head with the fruit of the tree,
eats the first portion of this horrible soup and distributes-
drank the rest among his guests. Then the enmity is extinguished,
and the tree is cut down.

They do it differently with the heads of enemies.
foreigners, especially Bengalis. Before the conquest of
country by the English, and still today from time to time
and secretly they make incursions into the plains of Ben-
gale to plunder and especially to bring back Benga heads-

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read. Upon their return, numerous troops of relatives and friends
gather around these still smoking heads; they
filled with food and liquor, and people dance all around
singing hymns of triumph. Then they are
buried to corrupt and detach the flesh; then
when they are judged to have reached the appropriate degree of pu-
trefaction, we dig them up, we clean them, we dance and we
sings again, and finally they are hung up, like tro-
pheas, in the houses of those who kidnapped them.

But we must not imagine that it is only a
abstract love for human skulls that excites the Garrows
to commit these atrocities; otherwise they would collect with
the same care the skulls of the people of their tribes who
die a natural death. It is the glory of having removed them
in a fight, a surprise, an ambush, as well as
the rank of the people to whom they belonged, which don-
In the eyes of these mountaineers, these skulls are of such value.
It follows that they become estimable at the price of money; ik y
some are listed at a thousand rupees, others at five hundred,
while the skulls of simple peasants are not sold,
to more than ten or fifteen rupees, It is to this custom of hoarding-
to use skulls and make them the subject of pecuniary transactions,
which must be attributed to the extreme care with which the Garrows
reduce to ashes the body and especially the head of their nation-
deceased, for fear that the skull of a Garrow would pass for.
that of a Bengali,

Paragraph II?

The Pulindas.

Sanskrit books refer to it as Pulindas
(Puly, Pilly, mountaineers, hunters, barbarians, inhabitants of the
Pulindam, one of the fifty-six countries of the geography without=
written), wild tribes, of Scythian or Turanian origin,
widespread in various parts of India. In the Vishnu Purä-
na, this title is attributed to the populations of the deserts which extend-
tooth along the Indus. Ptolemy places them on the banks of the
Narbadda River flowing at the foot of the mountain range
Vindhya. By other authors this name is given to the Bhills,
to the Coles or Koles, to the Gonds or Khünds, and to a crowd
other tribes that are closely or loosely related to them.

4° The Côles or Kôles (from the Tamil kål, stick, lance, scepter),
are a very ancient and once powerful race. They have
gave their name to the country originally called Külandja and
later Kalinga, today the coast of Orissa from Pem-
mouth of the Godaveri to those of the Ganges and the Brahma-
putre. They are widespread in the mountains of Orissa and
central India; where they are found in Guzarat, Kattywar,
in the vicinity of the Mahi River, in the province of Chota-
Nagpur where they merge with a division of the Gonds.
In Rajputana they are mixed with the Bhills to whom they
look alike; however, the Rajputs consider them as
of more honorable caste, and take their daughters without difficulty
to marry them, an honor they do not do to the Bhills.
still found in the surroundings of Benares; the principal-
Their pale occupations are to carry water, to fish,
to cut wood in the forests to sell it in the
cities. It seems that they once formed with the Gonds
a common state in the present states of the Nizam; the former
The capital of this country is called Golconda (Gola-Konda).

They are divided into two large divisions, according to the dia-
lects that they speak; the Koles Uraons and the Koles Mundas. The

dialects in use among the Koles Uraons link them to the races
Dravidians of South India; while those of the Koles Mun-
belong to the family of languages spoken by the
mountaineers of the Himalayas and the Vindhyas Mountains.

The division of the Koles Mundas includes the Kuars or Kus of Elichpur, the Korenas of Sirgoja and Jaspur, the Kherias of Chota-Nagpur, the Hos or Hors (men) or Larakas (warriors) of Singhbhûm, the Bhumy of Mâmbhüûüm and Dhalbhûüm, the Sdntals of Katak, Hazäribâgh and mountains genera of Bhagalpur, the Juangas or Pattuas of Keünjar, who are dressed in leaves sewn together, the Bhills of Malwa and central India, the Kolis of Guzarat, the Suars or Suras from the northern end of the Eastern Gates.

The word Munda or Moto seems to mean village chief. Vishnu Purana designates under this title a dynasty of 14 kings who succeeded the T'uskaras or Tokharis, as sovereigns of Calinga and whose combined reigns lasted 500 years, according to the Vayu-Puräna.

Ptolemy mentions the Marundai north of the Ganges, and the Mandali to the south. These Mandali are called by other authors Mandralæ and Gangarides, that is to say inhabitants of the mouths-falls of the Ganges. Pliny mentions the Monedes and the Suri to the south - Palibothris, inhabitants of the Kingdom of Palibothra (Patna), and the Mandei Malli (or mountain Mandei) The Suari of Pliny are called Subaræ by Ptolemy; they are the Suars, or Savaras of the Eastern Gates, the Savaris or Saharias of the states of Gwalior, the Surrias of Rajputana.

The Suars or Suras are, in general, a harmless race, but so devoid of moral sense that they kill a man with as little scruples as a beast, on the orders of their leaders or for the slightest remuneration. They are distinguished from the Oryas (inhabitants originally from the province of Orissa) by their short stature, their thin and puny appearance and their color jet black. They love tree trunks, blocks of stone, rock crevices. Some are gathered in communities and live in villages. The others lead a

nomadic life; they cut down a few trees every year in the forests to build their huts and sow different types of millet; they eat all kinds indifferently of animals, plants, roots, grains and fruits.

The tribe of Hos or Hors appears to be the noblest among the Koles and at the same time the most civilized. In appearance, she

hardly yields to the purest Aryas; proud and brave, she has
has retained its independence so far

The Koles, in general, are a robust, black, and igno-
Although they have more or less adopted Brahmanism, they
observe very few of its precepts and know little of it
the deities. They worship the tree called Sahajma (hype-
ranthera Morunga), rice harvests, mou-
late, the dog, the oil. They eat everything, even vi-
beef and buffalo; dog meat is particularly
highest esteem among them. They are passionate about liqueurs
fermented.

They are described as sincere, truthful, honest, well-
watchful, hospitable to strangers, always ready to
relieve the poor, ; at the same time cheerful and easy,
but of extreme irascibility and susceptibility. They
feel so keenly the insults inflicted upon them, that very
They often kill themselves. Although more~
Many of them engage in looting and robbery.
army, their loyalty is proverbial when they take charge of
guard property or transport money from one place to another
in another. Not long ago in the southern provinces, they
were employed in this office either by the Government or
by individuals, and no case is cited in which they
have failed to meet their commitments.

They are usually very dirty; to gain respect or
fearing they smear their bodies with coal mixed with oil.
Their leaders and priests are distinguished from the common people by
an even more repulsive uncleanliness; in a word, among
In the Koles of Central India, cleanliness is considered
an indication of cowardice.

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% The Gonds or Konds, or perhaps better the Gund$
(mountain people, armed with pikes), are frequently mentioned-
born in historical poems. They mainly occupy
the province of central India called Gondwana; but they
still found in large numbers in that of Orissa and Berar,
in the principalities and districts which constitute the division
policy known as the Southwest Frontiers of
Bengal, where they are often mixed with Koles, with which
we confuse them. They seem to have once occupied the plains
located south of Godaveri and Krishna; there we find in
Golconde effect (Gôla-Konda}), Conda-pilly,; Gont-our, the pro-

vince of Konda-vir, Kondini-puram, the capital of Kondavir,
where was the principal idol of the Konds, called Kondini; and
many other places that remind us of them.

Among themselves, they are divided into thirteen tribes which sub-
divide themselves to infinity, and between which there is no
of marriage alliances; common use of all tribes
aborigines. In terms of dialects, they are distinguished
in Gonds of Gurra, Gonds of Bhôpal, Gonds of Deoghur,
Gonds of Bustar, Gonds of the plains, Gonds Jaria of Chanda,
Marris Gonds of Telingana, Kurkus Gonds of the mountains
Mahadeo. These dialects are related to the branch of languages
Dravidians.

According to them, they belong to the ancient caste of
Kshatryas; their leaders are called Kuëturs (corruption of
Kshatryas or Khetri). But, in reality, it is an abori-
gene, much earlier in India awx Aryas, partly subju-
ford, partly pushed back into the mountains and forests, where
it has fallen to the lowest degree of barbarism.

Some having remained in the plain under various names,
have retained or acquired, by adopting Brahmanism, a cer-
a certain dose of civilization; tall, well-built, vigorous, some-
sometimes handsome and with a flesh complexion, they show themselves to be good farmers-
worshippers, faithful and intelligent. But those who live in the
mountains are generally small and hideous in appearance;
they have broad, flat noses, thick lips, and dark complexions;

frizzy hair in their youth. However, they seem-
feels sensitive to good treatments and quite willing to adopt
regular means of obtaining their subsistence.
English having noticed their greed for salt and sugar,
took advantage of this to attract them little by little, and managed
to bring a certain number into their service, to cut
and carry the trees from the mountains and direct them in ra-
waters on the Godavéry.

But some tribes are still as wild and as
indomitable as the natives of New Holland, and
It is among them above all that sacrifices are practiced
humans, which we will describe in their place. The most barbaric
of all are the Gond Marris; they dwell and wander in
complete nudity; the women themselves have no
clothing than an apron of leaves. Their food consists

in roots, plants, fruits and wild animals. They live
in absolute independence; have no relationship
with the other tribes, and at certain periods, descend
in the plain to kidnap young people and children
in order to sacrifice them to their bloodthirsty deity.

Their worship is extremely crude. According to one version,
Their main deity is called Tarsippa and is represented
by a carefully hidden iron spear or pike head
inside a tree or in sacred woods. The cult that
is given to him can only be accomplished in the mountains and the
forests. – According to another version, or more probably in
other tribes, the supreme deity would be called Bara-Pennou
or god of Light, who created a companion for himself,
Tari-Pennou, the Earth goddess, the source of evil in the world;
This is the double principle; good and bad; of Zoroaster. In
Originally, the god Bara-Pennou was able, up to a certain point,
prevent physical harm; but he had to leave to men the
full freedom to accept or reject moral evil. Those
who rejected him were deified; those who consented, and
who formed the great majority of the human race, were
condemned to all kinds of physical ills and death,
not to mention that they were deprived of protection and care

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of their Creator and plunged into the lowest state of degradation-
moral donation. As a result, Bara-Pennou and Tari-Pennou having
put in struggle against each other to know which of the two
would have superiority, good and evil found themselves in conflict
perpetual in the human heart as well as in the world-
of material.

Here the Gonds split into two sects. One professes and
maintains that the god of Light, having prevailed over the
goddess of the Earth, nevertheless uses as an instrument
of moral government; that having resolved to provide by a
partial remedy for the consequences of the introduction of evil
in the world, it enables man to reach a state
of moderate happiness on earth, and, by compressing evil
moral in itself, to obtain a partial union with his
Creator after death. The other sect maintains that the goddess
Tari-Pennou has retained its full independence and that the god
of the Light cannot, in spite of itself, realize its intentions by
relation to human destiny; that, in order to be delivered from evil

physical into which man falls as a result of acceptance
moral evil, he must invoke his power or obtain freezing
permission to receive the goods that flow from the god of
the Light, through the subordinate gods; it:
finally professes that the worship of Tari-Pennou by means of the
human sacrifice is the essential condition for winning
his good graces and his favors.

The Gonds have these deities which are their own
added an infinity of others, borrowed from the Brahma pantheon-
or invented by their superstitious imagination, and
to which they give roughly the same form as at Tarsippa.
These so-called deities have various attributes,
according to the fears or hopes of their savage adora-
They offer them pigs, goats, and
poultry, and even men with the most fantastic rites-
ques.

Besides human sacrifices, there is still a customary name
less horrible among the Gonds; It is the murder of the little ones

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girls. It is so common that, in the Bara-Pennou sect,
no girl is spared unless she is the first
child of the family, and that, in villages containing a hundred
houses, we don't meet a single little girl.

Finally, they are all extremely superstitious about
to omens, to intersigns, and practice the art of magic
and witchcraft; in which they are regarded as excel-
slow masters by their neighbors on the plain.

4° The Bhills or Bhillelas (from Tamil Villu or Billu, arc,
hence Villyars or Billyars, men who use bows and
arrows), form a very numerous tribe of savvy looters-
waves, which many authors regard as aborigines
of Central India and even the plains of Hindustan. In fact, the
Mahäbhârata mentions them as being fixed on the right bank
or southern Yamuna (Djamna), on the borders of
kingdom of Bhårata; the Ramayana places them further east near
from the confluence of the Ganges and the Jamna. Which confirms-
sea these data, is that among the Bhills still exists
today a tribe called Bhar-wars, who are like
their priests and who belong to the race of the Bhars. Ges
Bhars, Raj-bars or Bhârats, once dominated over a
large expanse of country from Gorackpore, on the borders of
Nepal, up to Sågar (Saugor) and the Vindhya Mountains. The forts
which they built on the banks of the Ganges and the Djamna,

are very numerous and some of them of vast dimensions.
They are also credited with all the large ponds or reservoirs of the
countries. They are the ones who gave Hindustan its first
name, Bhärata-Varsha. |

In the history of the Mohammedans of Malwa and Guzarat,
The Bhills are represented as inhabiting the mountains of
Meywar and Udeypur, in Rajputana. The ancient tra-
editions of the province of Candeish place them in the chain
of mountains called Satapüra, south of Narbadda,
where they are still found. The state of Indore is like the
core of the countries they occupy; nevertheless, they are spread-
due in all the states of central India, Rajputana

and mainly in the Vindhya Mountains and on the banks
of the Narbadda River.

The ancient Sanskrit books refer to them as Niskadas (im-
pure or barbaric), and place their country in a mon-
tagneuse, watered by the Narada River (the Narbadda) no
far from Berar. It was there that Nala, the Nishada, reigned, who became
the husband of Damayanti, daughter of King Arya of Berar. The story
of Nala and Damayanti forms an episode of the third canto
of the Mahäbhârata. We give an abridgement to show
how, in ancient times, the various races could unite.
together through marriage, and to provide an example of the
way in which, at that time, princesses of royal race
or Kshatrya chose their own husbands.

Nala, the king of the Nishadas, possessed all the qualities and
charms that can adorn a sovereign. For his part, Dama-
Yanti, the only daughter of the king of Vidharba (present-day Berar),
was the most accomplished, beautiful and most
graceful that one could meet; and the fame of its attractions
had spread to all the neighborhood yards. Nala
had heard about it so frequently that he fell in love
of her without ever having seen her; likewise, Damayanti had so
often heard praising the beauty and qualities of Nala, that,
In the secret of her thoughts, she desired to have him as her husband.
One day when the young prince was walking in a grove,
He took a swan with golden plumage; but the bird began to cry:
“Don’t kill me, gentle king; let me free, and I will go and sing
"your praises to Damayanti, so that she will no longer be able
"think of no other man but you." Nala returned it to him
so his freedom, and the swan flying away with his companions,
went to fall into the garden of the king of Vidharba. There he met-

He approached Damayanti and said to her: “O Damayanti, you are the most beloved-
"ble of young girls, and Nala the most accomplished of heroes;
"If he who is without equal marries she who has no equal,
"How happy this union will be!" – "Go," murmured sweetly-
" the young princess lies, and repeats the same words to
Nala." The bird returned to the land of the Nishadas, and it
told Nala everything that had happened.

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However, the young princess became pale and dejected; she
He was sleeping more, cried frequently and could not find
had no pleasure in the banquets or the conversation of his
companions. The king, her father, understood that it was time to
marry and proclaimed his Suyamvoara (1). All the Rajas of the
surroundings go there and Nala also presents herself as a pretender-
dant. The god Indra and three other demigods jealous of Nala,
incarnating for the same purpose, join the young prince
on the way, and, pretending not to know his intentions,
pray to bring their messages of love to Damayanti. There
refuses at first; then, overcome by their demands, he consents
finally. But Damayanti declares loudly that, even in pre-
sense of the gods, she will choose the noble Nala.

The assembly is gathered and all the royal suitors are
waiting. Damayanti is introduced; but now in

looking for Nala, she discovers that there are five of them, the gods who -

had incarnated having taken the features, the form and the ha-
bits of the King of the Nishadas, Embarrassed, she addresses a fer-
sale prayer to the gods to reveal the true object to him
of his choice. The gods, moved with compassion, reveal their
true nature: their entirely spiritual bodies do not give
of shadow and do not touch the earth. Then Damayanti passes
the garland of flowers around the neck of the real Nala. The assembly dis-

(1) The public assembly was called Suyamvara (free choice)
or kind of tournament, which the ancient Kshatrya kings convo-
were to provide their daughters with the opportunity to choose freely
the husband they liked. When all the suitors were
gathered, 00 introduced the young princess, adorned with all her
attire and holding in her hand a garland of flowers which she had to
to pass around the neck of the one who was the object of her preference. If she
had no predilection for any in particular, one instituted
a joust, a target, a fight of some kind and the winner received

from the hand of the heroine of the party the garland of flowers which
designated for her husband. It is in this second way that Ar-
Juna, the eldest of the Pandus or Pandavas brothers, obtained the hand of
Draupadi, the daughter of the king of Pantchala, whom we will have the opportunity to
sion to speak below.

Persian amidst the applause of some and the laments-
tations of the unsuccessful suitors. The marriage is celebrated
with all the usual pomp and is soon blessed by birth
of two children.

Always progressing in virtue, piety and science, Nala
manages to offer the sacrifice of the Aswameda, or sacrifice of the
horse, which is the height of perfection. But secretly
tempted by Sani, one of the demigods who had competed-
with him to obtain the hand of Damayanti, he abandons himself
to the passion for gambling, and, playing one day with his brother Pushka-
ra, he loses his kingdom, his riches and even his clothes
that he carries. Only one object remained to be lost, it was Damayanti.
Pushkara offers to stake it; but Nala refuses.
The unfortunate couple are chased into the wild forests, re-
reduced to complete nudity. Nala, overwhelmed with shame and dou-
them, tries to persuade his wife to leave him and re-
to turn to her father's court with their children; but she does not
does not agree to abandon him. So the poor prince, could not-
before bearing the sight of the deprivations suffered by Damayanti
and his children, decides to move away from them, persuading
as soon as, seeing herself abandoned, Damayanti decides to return
to the paternal house. He carries out his plan; after which one
and the other go through a series of stranger and more unusual adventures.
each more painful than the last. Finally, Nala ends up
become steward of the stables of the King of Ayodhya (Oude), and
Damayanti went back to his father's house.

After a while, the faithful wife, in the inten-
secret operation to discover her husband's retirement, made an announcement
that she will hold another Suyamvara, as if she wanted to
remarry. The king of Ayodhya decides to present himself there
as a suitor, and goes there driven by his coachman
Nala. As they entered the city of Bhima (name of the
father of Damayanti), she hears and recognizes the noise of the
gallop of the horses led by her husband: for he had a
his way of driving his horses. However, in the middle
of the multitude of wagons that entered the city, he

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was impossible to recognize which was Nala's,
especially since this prince had become completely black. After
having tried various means to ensure his identity
lity, she manages to get some prepared food
by himself, and recognizes it by the particular flavor of that
which was brought to her. So she sends him her children, including
the sight forces him to reveal himself for what he really is; but
dissatisfied with his wife, because he supposed her intention
to actually remarry, he coldly rejects her. Dama-
Yanti explains that she had no other goal, in proclaiming
his Suyamvyara, than to discover his lord; and Nala
convinced takes it back, regains everything he had made him lose
his unworthy brother, returns to the throne of his ancestors and re-
begins a reign of piety, justice and happiness.

Let's get back to the Bhills. They have many affinities not only-
ment with the Koles and the Gonds, but also with the Ban-
ghis, the Maghis of central India; the Minas, the Mhairs or
Dhairs (Dharkas) of Mhairwara and Bandi in Rajputa-
na; the Pankhas, the Gassyas of the province of Chotisgarh; the
Mewalis of Alwar or Maichery, and a host of other tribes
savages who have the same morals, the same habits, and
whose names alone differ.

They are of medium height, robust, bearded, very scantily clad,
like almost all the wild mountain people of India.
They cultivate the land little and are mainly devoted
in hunting and plundering. They were once so skilled

in this last occupation, that before the conquest of the country

by the English they were employed by the native princes for
plunder the lands of their enemies.

They are divided into an infinite number of tribes and families:
between which there are no marital alliances.
main leaders, who claimed to be descended from a Maratte father.
and a mother Bhilla, formerly exercised power over them

absolute and obtained from them blind obedience, even for
commission of the most atrocious crimes.

In religion they are considered Brahmins; but they have
preserved many of their ancient rites and customs; they invoke-
quent and worship demons, eat beef and pork, and
drink all kinds of intoxicating liquors. In the mountains-
from Satapüra to Adjantä; some of them are found
who are considered to have embraced Mohammedanism, but who
do not seem to know anything about it other than the name.

The depredations of the Bhills and related tribes, the
Minas, the Mhairs, the Banghis, the Maghis, etc; reached their
peak at the end of the last century and the beginning of the pre-
sent. United with the Pindarris, a confederation of brigands and vo-
theirs, and taking advantage of the wars that existed between the Maratts
and the Mohammedans, as well as the bad administration of

, the region, they pillaged and ravaged all the plains of the voi-

sinage, and perhaps they would have ended up acquiring a certain
political importance; if the English had not intervened and
had seized their countries: But it was not a matter
easy; because, withdrawn in the mountains covered with forests and
masters of all the passages, they opposed a strong resistance-
to the English forces. The British Government does not
could only overcome this by cutting off their supplies and winning
their leaders with monthly pensions. It was not
everything; it was necessary to put an end to the plundering habits of these
tribes of robbers. After several unsuccessful attempts, they took
the party to make them the guardians of their own country and
police officers; the most turbulent were enlisted in
body of irregular troops, commanded by officers
Europeans; they were given good pay, clothes,
weapons, and soon, with their help, he managed to free the country
of the bandits who infested it. Today, thanks to their zeal
active and their loyalty, one can travel throughout this part
of India with the most complete security; the roads are safe
and the number of flights has decreased considerably. What's more,
in order to awaken more vividly in their souls the feeling of
probity and honor, a governor of Bombay employed
the most thieving among them near his person, like
guardians of his properties and the public treasury; charge that they
have fulfilled with the most inviolable fidelity.

| The same means has been employed with equal success with
of their congeners that we have already mentioned; near

of the Ramusis, a tribe of thieves from the Marat country, of the Callars (thieves) and Maravars of South India, who appear belong to the same race.

We just named the Pindarris; it will not be Perhaps it is not useless to say a few words about it here.

In the regions inhabited by the different populations which we have just spoken about, appeared at the end of the century last and at the beginning of this one, other bands of thieves and brigands who, under the name of Pindarris (shepherds, beggars, armed robbers, marauders}), ravaged all central India and acquired a bloody fame. believed at first that they formed a distinct tribe; but in reality, it was only a collection of looters, repeat offenders belonging to all tribes, all races, all religions. They formed into a body in the province of Malwa, and then extended their depredations and their ravages throughout central India. The name Pindarris (Maraudeurs) had first been applied to a cavalry corps vagabond and undisciplined woman who accompanied the Marattes in their expeditions; they appropriated it. They devastated all the neighboring regions of their lairs, and, organizing themselves little by little Little by little, they came to dominate the small neighboring states, divided among themselves and too weak individually to resist them. They lived in small troops of one hundred to two hundred men, under the direction of a chief of their choice, called Mhuladar or Tockdar, and the troop was called Tall; the detachments were called Cozacks or Kossacks: the whole body Labbar and the main chief Labbrya: In 1814, they numbered about thirty thousand horses. Their depredations became so extensive and so continuous, that the English Government looked at itself as if obliged to wage a full-scale war on them, although they inhabited a country which was not then subject to him. After an infinity of steps and counter-steps, of surprises, of Fighting, routs, their leaders were finally seized and their scattered bands.

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However, it was soon necessary to start again: a young ambitious-them, who wanted to seize the throne of Indore, gathered around from him the remains of these brigands, with the vagabonds of the tribes plunderers so numerous in the country, and desolated again the whole country. The English took energetic measures to destroy them; at the same time, they strove, in conformity-lie to their policy, to win over the leaders by the bait of pensions, territorial establishments and enlistments in

their service. This double policy succeeded admirably for them;
and since then the whole country has been freed from these bandits.

About the aboriginal tribes whose lives we have described

._ morals in this paragraph, Doctor Hunter makes the obser-

following statements in the preface to his Dictionnaire non-
arya: "The non-Aryan races," he said, "have always been repre-
"sent in unfavorable colors. Writers without-
"Writers depict them as demons, black, without noses,
"small stature and using inarticulate speech. In the
"two great epic poems and in the Puranas, they are
"called Rakshasas or demons. But, during the struggles that
"took place between the degenerate Brahmanic civilization and the
"the early impetuous times of Islam, the Hindu princes
"discovered the value of these aboriginal races. Many
"noble Aryan chiefs could not maintain their independence
"that by allying themselves with them; others founded new kingdoms-
"my among the forest people. Even today,
"Some of these tribes have a black portion,
"living side by side and mingled with another portion of the complexion
"clearer, resulting from the mixture of refugees with women
"Aborigines. Several Indian princes, and the greatest,
"must undergo a singular ceremony when going up
"on the throne. Thus, the investiture of the Rajput Raja of Mair-
"War is not complete until one of its aboriginal subjects-
"genes, a Mina, drew on his forehead a round point with
"blood drawn from another Mina's toe. Without this recognition-

"formal authority of his sovereign authority, he cannot comprehend-

"ter on the obedience of his non-Aryan subjects. But once
"that it has been accomplished, their fidelity is absolute; they form

"the guard of the palace and the treasury; they hold between their
"hands the personal security of the prince, and provide the
"the only escort to which, when he goes out, he entrusts the honor of
"his wives and daughters. The Raja of Udeypur, who holds,
"for the antiquity and purity of its origin, the first rank
"among the native sovereigns of India, renders the same hom-
"mage to the traditions of his aboriginal subjects; before he
"ascends the throne, his forehead must be marked with the blood of a

"Bhill. In central India, petty rulers receive
"also the investiture by the blood of a Kole."

§ III Turanian tribes, civilized and savage, of the Deccan.

The Deccan, or Dakshina of the ancient Sanskrit books, com-
takes the entire eastern slope of the Indian peninsula, since
the Vindhya Mountains and the Narbadda River, which separate it from
Hindustan, up to Cape Comorin; the western slope of
Gâtes is known under the names of Concan and Côte Malabare,
It is divided into several provinces which generally draw
their names from the languages or dialects spoken there: the
Maharashtra or land of the Marat, Berar, Gondwana,
Telingana inhabited by people whose language is
Telinga or Telugu; Carnataka or Canara; the Nizam's states
and Maissur, which are included in both divisions
previous; the Dravida which contains the Chola or Sora Manda-
lam, the kingdom of the Pandyars, and part of that of
Chera or Sera.

In this vast expanse of country and this variety of languages,
we can easily notice that all populations or
regularly constituted castes, whatever their de-
appointments, have institutions and customs roughly
identical; which adds to the primitive unity of their.

dialects demonstrates that they all, with the exception of the Ma-
rats, a common origin. Did they still occupy the
plains of the Indus and the Ganges, when the Aryans appear there
and conquered it? Were they driven out by
the conquerors and took refuge in the Deccan? Or
had they already come, in successive colonies, to settle
in the regions they occupy today, by re-
leading each other south? Anyway, it is
certain that they had already been installed there for a long time,
when the Arvas, who had then taken the title of Brahmins,
came to live there in turn, from the third to the tenth century
of our era. |

Of these populations, some entirely adopted the reli-
region and Brahmanic customs, and consequently, have constituted
the castes which, under various titles and denominations, are re-
some as the most honorable and noble; others, quite
by accepting Brahmanism, retained a greater

portion of their own customs and usages, and formed the secondary castes; the others finally, rebellious to any change- ment and all civilization, took refuge in the mon- tagnes and forests and have fallen into a wild state: these are the impure, but free, castes or tribes.

4o If we can rely on traditions, customs and even in the names of some tribes, it seems that the Bhills and the Côles have spread and spread in good hour in the south of the Deccan and in the Malabar Coast. The Ramusis, a tribe of thieves from the Maratte country, claim formally that they are descended from the Bhills. The most numerous among the Canaras are called Bhillavars; they are today by profession palm cultivators and in ex-

milk the juice, either to sell it as a drink or to

make sugar from it, like the Tayars of Travancore and the Shanars or Sanars of the Tamil country. Like them again, they mainly worship the devil. It is a dynasty of theirs

race that once reigned in Warangal, in the northwest of the terri-

current territory of the Nizam. During the destruction of this kingdom

f

by the Muslims, (1347), two brothers, members of this dy- Nastie, fled south with many companions

and founded, on the banks of the Tongabadra, the magnificent city

and long famous of Bi or Vijayanagar, the Bisnagar of the Europeans, whose sovereigns were for a time the Overlords of the entire southern Deccan. Around 1520, an army of Nayakars, (this was the honorary title of these sovereigns), invaded- hit the kingdom of the Pandyars or Madure and established himself there. This are these Nayakars that Saint Francis Xavier and the ancient Fathers Jesuits call them Badages, or men from the North. |

It is very likely that the Maravars and the Callars belonged-
belong to the same race. According to them, they were their ancestors-
three who made up the army with which Rama came into the
southern India to fight Ravana and his legions of demons,
and which, after the defeat of these, were established by him in
the land they still occupy today. Now, Rama recruited-
your army in the surrounding mountains and forests
the sources of the Godavéry and its tributaries, that is to say in
the very places where the Bhills and the Koles live. It is also
this period that they trace the origin of the small principalities-
which they still largely enjoy. These principalities
or fiefs were granted to them on the condition of paying a cer-
some royalty in kind, to provide the Suzerain with a number
determined soldiers, armed and maintained at their own expense, and
protect the populations of their respective territories against
_the aggressions of their neighbors. To this end, they employed
soldiers of their own caste, who thus found a
means of existence in relation to their turbulent character and
their laborious habits; but instead of protecting the
peoples entrusted to their care, they too often used
their authority and their powers to oppress and oppress them
to ransom.

To the Maravars and the Callars is attached the great and name-

numerous division known in the Tamil country as
generic of Pallis, and whose subdivisions, like that of the

_ Maravars, bear titles that recall the military profession-
to be silent. Just as Maravar means fierce man,
who gives death; likewise Vannyar means man
ardent; Padeiatchi, man of war; Nayakar, Naikar or
Naik, army or detachment commander; A mbalakarar,
village chief, herald of arms; Cavoundar, fearsome man-
ble, hunter; Mouttyriar, king's guard, who carries on his
the sovereign's arms on the belt; and so on. Their oc-
their cupations and social position were also the same. They
appear to have formed in the Deccan a corporation analogous to
than that of the Kshatryas in the Aryan system. These are
probably their ancestors that the Code of Manu (Book X°,
V. 43, 44) wants to designate by the Dravidas, who having been
admitted into the Kshatryas class, were then relegated,
with many others, in the rank of the Sudras, because they ne-
neglected sacred rites and were not docile to the opinions of the
Brahmins. Their ancient poems and their Puranas particularly-

ers formally claim that they were once Ksha-
tryas. What is certain is that many small
hereditary princes (Zimindars) still belong to
this division, and that it is preponderant, at least by the
number, in several Dravida regions.

90 In the vicinity of the Pani-Kush of Bengal there is a
tribe called Bedes, which appears to be the only one of his family
in the north of India. The Bedes live from the profession of castration
animals, to make drums, to take ser-
pents, performing feats of skill, begging and stealing. They
eat all kinds of animals, carrion and other things
abominable in the eyes of the Indians. They have only one wife

Masu and loves human sacrifices.

These comics are found in the southern end of the
the Gâtes mountain range and the wooded mountains of the island of
Ceylon, under the name of Vêdars (hunters), and under that of
Bedars in the Maissur Mountains. They are.
entirely wild tribes, who make their home in

hollows of trees and in caves, live on
fruits, roots and animals of all kinds. The Vedars
have no relations with other bar-tribes
Bares who inhabit the same mountains, and their language
is intelligible only to themselves. Their only garment is a
scrap of cloth; their hair, their beards, their mustaches
are never cut or cleaned, and hang in braids. They
are very skillful hunters and particularly adept at taking-
to teach elephants. They deposit their dead in the forests
to be devoured by carnivorous animals. Their religion
consists of the worship of stars, demons and spirits
of their ancestors; they possess no explicit knowledge
city of God nor of the future life, have neither temples nor idols, and
are content to worship the devil to prevent him from doing them
of evil. Those of the island of Ceylon are the remains of the inhabi-
Aboriginal people, known as Yakkos, who,
after the conquest of the island by Wyaja and his companions, there
about two thousand years ago, they withdrew into the forests and
inaccessible mountains, like their counterparts, the Côles,
the Bhills, the Gonds and other savage peoples of India
continental did it in front of the Aryans.

Sanskrit books mention it under the name of Vedas.
These are most likely the Bisadæ or Vesadæ, indicated
in Palladius's book, De Moribus Brachmanorum, written
around the year 400 AD. The same name is given by Pto-
related to a similar race that lived in northern India,
(the comics).

In the same category as the Vedars, but forming
distinct and unrelated tribes or castes,
we can classify the Zrulars or Soligarus, the Kurumbars, the
Maley-Arasars (kings of the mountains), and other tribes who
have different names and inhabit the same mountains and
same forests. These peoples all offer roughly the same appearance
exterior, and have fallen to the last state of intellectual degradation:
lectual and moral; they worship the demon under the name of Butam
and offer him bloody sacrifices, have no dwellings

fixed, shelter in caves, hollows of rocks,
trunks of old trees, going almost bare, men and women-
months, feeding on wild fruits, roots, reptiles,

of animals that they catch in the race or in traps, of honey

which they collect from trees and rocks.

According to their traditions, they once inhabited the plains,
of which they were the masters and owners; driven out and re-
trampled by new immigrants, they have, at various times
eras, refugees in the mountains and forests. But what
whatever the state of barbarism and impurity in which they are
today descended, they nonetheless belong to the
great division of the Sudras, and, in this division, to the fam-
the Pallis:

These traditions were confirmed by a very interesting article-
Colonel Colin Mackenzie's lecture on the ancient history of

Curumbars, which appeared in turn in the Journal asiati-

that of Calcutta and the Journal of Scholars of Madras, and of which
The somewhat vague data were then justified by the de-
covered with numerous inscriptions left by the Cu- kings

rumbas Pallavas. The reader will perhaps be pleased to read some
the translation, to which we take the liberty of adding
some clarifications taken from other sources

“After the flood, the entire country (of Dravida) was
"a vast forest inhabited by wild animals. A race
"of equally wild men, (the Vedars), appeared there, and de-
"killing wild beasts, occupied certain districts. According to
"traditionally there were then no forts, no huts, no kings, no
"religion, nor civilization, nor books; men were
& naked barbarians; there were no matrimonial institutions-
"nuns.

“After many years, the Curumbars entered
& the country of Carnate; they possessed a certain form of re-
"religion; but they were bloodthirsty. They owed to their
"cruelty their name of Curumbars. Some of them
"x spread in Dravida up to Tondamandalam. They were
"still found today in the surroundings of Uttra-Mêrur:

“They ruled the country for some time; but
"disputes having arisen among themselves, they finally agreed to e-
"re a leader who would keep them united. Their choice
+ came across a man who had some knowledge of
"books; he was already the leader of the Dravida and was called Camanda
“Curumba Prabhu and King Pallal. He built a fort at Pura-
at lùr. He divided the country of the Curumbärs into twenty-four districts,
x in each of which he built a fort. The names of ten
to these forts are: Puralür, the royal fort; Callatûr, Amûr,
in Pulyur, Chembàr, Utthi-Kädhu, Kallyam, Venguna; Kädhu-
“Kottai, Paduvûr.

— This event must have happened around the fourth or
fifth century AD. Inscriptions have been found
which make known the names of 17 Pallava Kings; the last of whom-
lived in the ninth or tenth century; and he is probably
It is possible that there are still others to be discovered. The states of
Cüruniba Pallavas originally comprised the country extending
from the borders of Maissur to the Bay of Bengal, between the ri-
Palar to the south and Pennar to the north of Madras. They develop-
expanded rapidly north and south; in the sixth century,
They appear to have occupied the whole of the eastern Deccan, since the
province of Orissa and Narbadda in the north, up to the river
Vellâr to the south. It is to the Pallava princes that the
excavations and sculptures of the Seven Pagodas at Sadras. Canji-
Varam or Canchipuram was their capital. The inscriptions

that they left behind attest that they had several wars
support against the Vallabhas or Chalukyas kings of Telingana
and Konkan, and that they often emerged victorious:

The Vallabha Kings descended, according to traditions
Rajputs cited by Colonel Tod of the Solar Race
who reigned in Ayodhya (Ude). The head of this dynasty,
Kanac Séna, founded the principality of Ballabhi in the
that island of Guzarat, at the end of the second century AD
according to some, in 480 according to others. His successors were
replaced on the throne of Guzarat, around the eighth century,
by the Chaüras dynasty, another Rajput tribe, which established

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the seat of his empire at Analwara, today Patan in the
Rajputana. The last Raja died in 931 without an heir.
of the male sex, he was succeeded by his son-in-law, prince
of the Salanka or Chalukya tribe, who ruled in Kalyana
in the Deccan.

It is likely that the Chalukya Rajputs settled in
the Deccan in the sixth century. Their first capi-
tales Indukanti and Våtåäpi, (the present city of Bäâdäni, in the
Belgaum district, Bombay Presidency); they transported
then the seat of their empire at Kalyana or Kalyanapur in
Canara, north of Mangalur. The princes of this dynasty-
tie are designated in the inscriptions of the Pallava kings under
the title of Vallabha-Rajas, which proves that they belonged
to the Vallabhas family of Guzarat.

`During the reign of the Pallava kings, it was done by sea
"a big trade. Like the merchants of Cavéripat-
"nam, in the country of Chola, desired to have with them
"trade relations, the Curumbars built the
"the following forts or stations for trade: Pattipulam,
“Sala-cûpam, Sôla-pâkam, Meyur, Cadalür, Alambari, Maracä-
"nam; from where, by means of the merchants of Cavéripatnam and
"from the Curumbars, considerable trade was carried out by nav-
"res. (1)

"The Curumbars flourished accordingly; but they
"had no religious worship. (regular), when an ascetic
“Jaina came and converted them to the Jaina belief. The Basti

"(temple), which the prince of Puralûr built and to which he
"given the name of this ascetic, still exists, as well as others.

(4) The commercial stations of Sala-cpam and Sôla-päkam
are perhaps the same as the ports of Salo-patna and Na-
lo-patna indicated by the meine Cosmas Indicopleustès among the
stations that we meet before arriving in Ceylon: but we
We were unable to identify them, nor Pattipulam or Mevyur.
Cadalûr, Alambari and Maracânam clearly correspond
in Cuddalur, Alamparvé and Maracänam.

"Bastis; but some have been squandered, and some others
"ruined by the hatred of the Brahmins. They (these Jains) resemble-
"blotted to those of the present time; they were shepherds,- woven-
"rands and lime merchants," |

We suspect the author of this notice of having confused
the Jains with the Buddhists. It is certain that Canjivaram-
or Canchipuram, Amaravati, Venji and other localities of Dec-
can were early considerable centers of Bud-
dhime, as demonstrated by the numerous monuments of
this cult that we still see there. Moreover, at an uncertain time,
which some set at the year 157 BC, others in the qua-
third or at the beginning of the fifth century of our
era, there were a very large number of Buddhist monks
in the states of the Pallava kings. The annals of the island of Ceylon
tell that King Duthagämini, having recovered his states
on foreign usurpers, built in his capital
a magnificent Stupa (Buddhist temple), in order to preserve
the memory of this event, and that having invited the monks
Buddhists from the continent to attend the inauguration of
this monument, it came from the kingdom of the Pallavas a more
greater number than from any other province of India. Other
part, when the Chinese monk Hiouen-Tseng visited Canjivaram
By the middle of the seventh century, Buddhism was flourishing-
in this city. It is true that he did not take long to give up the
place for Brahmanism, at least as an official religion-
the sovereigns; for the inscriptions and the very names of the.
The last nine Pallava kings attest that they were followers
of Vishnu or Siva. Moreover, the inscriptions left
by their predecessors indicate that the Brahmins were
already established in the country and that the sovereigns favored them
in a very special way. As for Jainism itself
said, it is true that he managed to supplant Buddhism in
several places; but his reign lasted only a short time.

"While the Curumbars were thus prospering, various kings
"civilized countries, like the Cholas, the Pandyas, and
"others, (among whom we must count in the first line

"the Chalukyas), made incursions into their country. Com-
"It was a ferocious people who did not care about
"life, they successfully resisted these invaders, and,
"having taken some of the leaders, they put them in charge of
"chains on the front of the Puralür fort. In addition, they obli-
"manage all young people to embrace the Jain cult.
"This vexation raised a cry of indignation in all
"the neighboring countries. In the end, Adondaï of Tanjaûr
"formed the project of subjugating them, (9th or 40th century); and,
"having entered their country, a fierce battle was fought
"in front of the fort of Puralûr; the troops of the king of the Curumbars
"fought with extreme bravery, and two-thirds of
"the army of Adondai was cut to pieces. Overwhelmed with shame
"and out of grief, this prince withdrew to some distance, and the
"The place where he stopped is still called Chôlampêdu (1). It is-
"was about to return to Tanjaür, when Siva appeared to him in
"Dreams during the night, promised him victory over the Curum:
"bars and gave him a sign. The sign took place, and that day
"even the Curumbars' army was routed with a
"great slaughter. The king was taken; the fort of Puralùr was destroyed
"from top to bottom, and its bronze doors went to adorn
"the entrance to the sanctuary of Tanjaùr. A temple was built in
"the place where the sign of victory had appeared, and a pillar
"remarkable thing taken from the fort was transported there: this place is called
"Tirumulväsel (2). We still observe there a sort of cere-
"commemorative coin of the event.

"After a few more fights, all the other forts
"were taken and the Curumbars exterminated. Adondai put
"Vellâlars as having authority in his name; he had made them
"come from the Tulva country, (the province of Mangalore and Canara
"southern), to repopulate the region: this is why they
"still calls Tuluva Vellälars. Others were brought from the

(1) There is a village of this name a short distance from
Caveripatnam.

(2) Tirumulväsel is located on the seaside, north of
Caveripatnam.

"country of Chôla and are called Chéla or Séja Velldlars. He made
"still come from the north of the Brahmins by birth, that he was-
"blit as accountants. He acquired the title of Chakrävart,
"(universal emperor), for having delivered the peoples from
"their troubles. The region was no longer called
"land of the Curumbars; it was called Tonda or Toda Manda-
"lam, and common consent attributes its organization
"to Adondai.

Even today, a portion of the Rajah's states
Calastri, in the North-Arcat Collectorate, bears the name
from Tondimanädu, and a short distance from Tripetti, in
in the same region, there is a village called Tondimanda;
finally, the small native state of Puducottey, in the collectorate
of Tanjadr, is known as the Territory of Todi or
Tondaman.

4 On the mountains called Nilaghiri (the Neiïlgheries
English), besides the Kurumbars and the Irulars of whom we
we have already spoken, we meet two other aboriginal tribes
which deserve not to be passed over in silence: these are the
Kohatars or Kôdars and the Todars or Todavars.

The Kodars are a strange race, as different from others
mountain tribes than inhabitants of the plain. They reject-
try the Brahmanical doctrines and observances, and worship
imaginary deities that are not represented by any
specific object; some piece of hedge or stone, a rock
or a tree placed in a secret place is often the object of their
veneration. The official place of public worship in each
village is a fairly large area, surrounded by a small wall of
rough stones, in the middle of which stand two lean-tos
covered in thatch and supported by wooden pillars, on
which are drawn or engraved with circles or other figures
coarse; and that's all. They are industrious men and ld-
Borieux, exercising all trades indifferently, farmers,
carpenters, blacksmiths, goldsmiths, tanners, basket makers, bar-
beer makers, launderers, etc., without any regard for the pre-
judged by the castes that reign in the plain. They eat

all without distinction, like outcasts, and seem to be
even the servants born to the Todars or Todavars.

These are considered by other tribes as kings
or the owners of the mountain. They do not cultivate the
land, and have no other occupation than to raise and graze
herds. They have not yet embraced Brahmanism,
and have their own deities, the main one being a bell
which they attach to the neck of the best {buffalo in their herds.
The cult of the dead or of spirits is in great vogue among
them. They still worship the god of hunting and the sun, and
believe in the transmigration of souls. They admit polyan-
and female infanticide,

The Todars have exercised much attention or rather lima-
generation of Europeans: their athletic and well-built size,
their aquiline noses, their clear eyes, their long curly hair-
keys, the Celtic or Druidic monuments which are seen in
quite a large number on the mountain, gave rise to pen-
that they are of Celtic and even Roman origin. But this
opinion has no basis. According to their own traditions,
their ancestors inhabited the plain in the time of the giant king
Ravana, who tyrannized them in every way and forced them
thus fleeing into the mountains with their families and their
herds. According to another, much more probable version,
they would be the remains of the population who had given their
name in Toda or Tonda-Mandalam. As well as many other-

very inhabitants of the mountains called the Eastern Gates,
They abandoned the plains during the wars of religion

which devastated the Dravida, from the ninth to the twelfth century,
either between the Buddhists and the Jainas on the one hand and the Brahma-
nists on the other hand, either between the Vishnuvites and the Shivaites.
The Kuragars or inhabitants of the
province known as Koorg (Kuraga or Kurada),
at the top of the Western Gates; they have the same stature,

the same uses, and also practice polyandry.

5° The traveler who crosses the high plateaus of the Deccan,

frequently encounters endless herds, laden with

f. DIVERSE RACES OF INDIA: 153

bags that contain grains of all kinds or salt.
At the head of each herd walks proudly a free ox

any charge, whose horns are adorned with peacock feathers,
and the neck adorned with a collar of bells; it is the head of the
flock and perhaps the god of its leaders. In the middle
oxen and clouds of dust that they raise,
hold men and women of tall stature, but
of disgusting filth; to see them, as well as the en-
dirty, bleary-eyed children who are perched on their backs
of a few oxen, it seems that these people have never had nor
their persons nor their clothes. These are the Lambädis or
Sukalars, also called Brindjarris or Brinjarris, tribe
nomad, without a fixed abode, who transports grains of
the interior of the country to the coastal towns, and salt from the coast
in the interior. They did not embrace Brahmanism and
have their own deities, the main one being the demon.
Their physical resemblance to the Pilgrim tribes of the country
Maratte suggests that they have the same origin, and that they have
received from them the natural inclination to theft and plunder which dis-
It is still unknown what they do with their
dead.

The Lambâdi caste is one of the Indian tribes whose
manners are the most brutal. Their hard and fierce air-
che, their rough and coarse features, both in women and
in men, reveal their character and inclinations.
The women are deformed and repulsively dirty.
further accuses them of being extremely prone to lust,
so much so that they sometimes gather in troops to
to go and find men and force them to comply with
their desires. Another more atrocious custom that is attributed to-
The Lambadis are committed to sacrificing human victims.
When they have to perform this horrible sacrifice, they take away
the first isolated person they meet, and, having
driven to a deserted place, they dig a pit in
which they buried alive up to the neck; then they
form a sort of lamp with flour paste which they
which they put on their heads; they fill it with oil and light it

four wicks; after which, the men and women prepare-
all holding hands dance in a circle around the victim;
screaming and singing to prevent anyone from hearing his
screams, until she expired.

6° We meet in the Maïssur another tribe of no:
mades, known as Pakhanatis. Their language is
the Telinga. They were originally part of the caste of
Gollavärus (shepherds) and practiced agriculture. There are approx-

two or three hundred years ago they embraced the genre of
life they still lead. From time to time, their leaders
meet to settle the disputes that have arisen between
subordinates. Theft and plunder are unknown among
them; most of them are herbalists; in their wandering races-
bonds, they make collections of plants, roots and
medicinal or dyeing substances; they sell
these simple ones to grocers, and make up for what they lack
through hunting, fishing, begging and charlatanry.

{e The most numerous among the nomadic tribes of
south of Iride, it is that of the Kuravars or Kurumarus,
(from Kuram, divination, prognosis). It is divided into
two branches. Some, like the Lambädis, make the com-
trade in salt which they take from the coast and transport in
the interior on the backs of donkeys or oxen, going from village to village;
as they sell their salt, they exchange it
against grains, stones cut to grind grain
and the ingredients, etc; when this new load is
complete, they return to the coast. The others make cor-
bees, wicker or bamboo mats, and other utensils
of the same kind, and are also obliged to travel without
stop to find work. All are charlatans, storytellers
fortune tellers, magicians, beggars, thieves
profession and very skillful hunters. Those who devote themselves parti-
particularly in this last occupation, excellent at taking the
game in hand and all alive. They are well decoupled, lively, alert-
yours, of a light complexion. Their language is a compound of words belonging-
holding to the dialects of all the countries they travel through. They are

demonolaters. Their morals, their habits and even their phy-
sionomics have a lot to do with those of bands
wanderers known in France as Bohemians, in
England under that of Gypsies, in Spain under that of
Gypsies. |

There are still many other savannah tribes in the Deccan.
nomads, whose origins and customs are the
same as those of the tribes we have just described. It
so no need to stop there.

8 IV° Populations of Guzarat and adjacent regions.

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The population of Guzarat is extremely diverse. Besides the
Marattes and the Rajputs who form the dominant class,
the Brahmins who abound, the Muslims of all origins who
are found mainly in cities, Djats,
Koles, the Bhills we have already spoken about, we see an infi-
hitherto other diverse tribes; among which we notice-
We will only ask for the Grassyas, the Kumbys, the Danjas, the
Kattyas; the Charons, the Bhatts, the Dheras and the Parsis.

40 In some parts of Guzarat, the Grassyas constitute-
a large class of landowners; elsewhere
they only possess a kind of feudal authority over
villages or certain portions of territories.

What is the true etymology of the word Grassya? What
is the origin of the rights that the Grassyas attribute to themselves? We have
never been able to indicate it in a precise and satisfactory manner.
According to the most acceptable opinion, Grassya comes from the word
Ghiraghy which means a piece, a bite, a small one
share of tribute, booty, income. Grassya would therefore mean |
the one who is entitled to this portion; just as, in the
plains of Câvéry, Mirasudar means the one who possesses a
property (Mirasu).

OF BRAHM. E; 23

JL would follow that the Grassyas would not constitute
strictly speaking a tribe or a caste, but an association
tion of individuals originally united for plunder, and become-
then become more or less legitimate owners of the rights
or territories acquired by this means. In fact, this association
originally consisted of individuals belonging to all
classes and all beliefs: Mohammedans, Hindus, par-
sis, even Christians; any individual who acquires or possesses
any right may receive the title of Grassya; and this
title is extended to mercenaries employed by the holder
principal either to recover its income or to inspire the ter-
From there to constituting a distinct caste in India there is no
that an easy step to take.

According to common tradition, the so-called rights of
Grassyas do not go back beyond the death of Akbar, to the
beginning of the 47th century. Guzarat was then so
infested by the incursions of the Bhiils, the Maiwatis and others
brigands coming out of the forests and mountains, that the Nabobs

of Surat, powerless to repress them, submitted to a
compromise, by which they ceded certain portions to them
of land in each village. These concessions were not enough
more after some time, and, to satisfy the greed of
new invaders or the growing greed of the old ones,
the princes agreed to pay them, in addition, rents or
tributes in cash. These Ghirassis or rights, of which-
whatever nature they were, went on increasing under the
native governments, to the point that, at the time when the English
seized the country, almost all of the public revenues
was used to pay them. With the Grassyas, it was a
indisputable axiom that a right once acquired is of some
whatever way it was, never went out; and it is said
that a certain property of Guzarat is still today
burdened with an annual charge of thirty rupees towards a fa-
thousand Grassyas, in memory of a charitable attention that had
formerly the master of this property with regard to a woman:
of this family, who were suddenly seized at their door by the dou~
their childbirth.

The owners of these so-called rights, and mainly
income in money, rarely bothered to make it go-
dormouse in person; established in some distant residence, they
gathered around them adventurers of all kinds that they
Charged with collecting their revenues by force of arms,
or to whom they leased them. Invested with this commission,
These adventurers surrounded themselves with other bandits of all castes
and from every country, and made money by every means,
Landowners and farmers were subject to all the
exactions that these brigands liked to impose on them;
Government revenues were squandered, the people believed-
badly mistreated, the country devastated. These disorders were en-
further aggravated by the circumstance that the alleged rights
Grassyas, divided between members of the same family,
were fully claimed by each of the co-owners,
so that the poor farmer did not know which one to listen to
and had to satisfy everyone's demands.

This was no small matter for the An-
than to bring a little order and regularity into the pre-
Grassyas' tensions; they preferred a fixed pension
the freedom to claim their rights through arms.
However, with patience and firmness, we managed
to put an end to this banditry and ensure security
of the people.

20 In Guzarat, the title of Kumbis applies to the Su-
pure linen, whatever their occupation, but principally-
ment to those who practice agriculture. In Rajputana,
This term distinguishes farmers from soldiers, or marattas
or Rajputs. According to tradition, the ancestors of the Kumbis,
which constitute the most numerous and most industrial portion-
sorter of the agricultural class in Guzarat, were originally
Upper Hindustan naries.

3° The Danjas, (the Danus, Danyas, Danavas of the ancients
Sanskrit legends), are a race of small, well-built men
decoupled, active, who deal with agriculture, but above all
hunting, fishing, searching for wild fruits

and other forest products that can be sold. Their
occupations and their private uses make them objects of de-
taste and fear for the rest of the population; they pass
to possess formidable secrets of magic, and it is for
them a frequent cause of mistreatment; because it is not
It is not uncommon that, under this pretext, their noses are cut off or that
subject them to further mutilation.

The Danus, Danyas or Danavas were the children of Käsy-
apa by Danu, one of the daughters of Daksha, while the Daitiyas
descended from the same father through Diti, another daughter of Daksha.
both are represented in the poems and the Pu-
rånas as demons enemies of the Brahmanic gods.
They are described as giants. In reality, they were races
aborigines who resisted the invasions of the Aryans, ado-
would ward off the demon and reject Brahmanic mythology.

The Kattys migrated, in ancient times, from the shores
of the Indus in the Guzarat peninsula, and form the majo-
rity of the population of the district to which they gave their
name, the Kattywar. They are considered to have originated in Asia
central: their fairly light complexion, their brown hair,
their blue eyes, their tall and athletic stature corroborate
this opinion.

5° The Charons, who pride themselves on having a celestial origin,

are divided into two main tribes, which are subdivided

then aim at one hundred and twenty castes or fractions of castes,
between which no marriage alliances are made.
They all claim to know the secret rites that obtain
the favor of Siva and Parvati, the two favorite deities
Rajputs, and thus exert an extraordinary influence
on this nation. Although very few of them know how to read
and write, they know the genealogies of the Raj- families
whores, compose poems in their praise, and thereby
make it even more favorable. The Rajputs are convinced
than spilling the blood of a Charon or a member of his family
inevitably leads to the greatest misfortunes. The Charons
skillfully take advantage of this persuasion; if they have not been able to obtain

of a Rajput the object they desire, they have no scruples,
to take revenge, to sacrifice one of their own relatives and
even in some cases killing themselves. Young people,
like the old people, are all and always ready to sacrifice-
their life, when the honor of the caste or the family is at stake
engaged.

This arrangement may, however, serve a good purpose;
Charons are taken as guarantors of contracts and conventions-
tions accepted by the most unfaithful brigands, for the rem-
tax exchange, for the payment and transport of
considerable sums; they oblige the contractors to keep
their commitments, threatening to kill themselves and thus attract
upon them the terrible consequences of their death. They accompanied
also protect travelers, and do not hesitate
to punish themselves with injuries and even death, if they were unable
fulfill their mandate. They own huge herds of
oxen and many carts, by means of which they
transport grains, salt, and
other articles of commerce. In this respect, they recall the
Lambadis and the Kuravars of the Deccan,

6° The Batts differ little from the Charons; only they have
less authority and reputation, at least in Guzarat.
Their influence comes mainly from the fact that they are the
flatterers or the country's appointed critics. They shower with praise-
angels those who are generous to them, and overwhelm with insult-
yours and sarcasm from those who give them nothing. If they have a

special revenge to exercise, they attach to a long bam-

the image of their enemy, to which they add a sa-

vate; then they parade it throughout the country, singing satirical and insulting songs, until one has bought their silence and the end of this mystification.

Like the Charons and by the same means, they served formerly a link and guarantee between local governments and the numerous troops of bandits who were ravaging the region: They ensured that governments received taxes and tributes; they protected the populations against exactions government agents.

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1° The Dheras of Guzarat form a similar caste to that of the Pariahs in the Dravida and to the other Serb castes viles of India. Their main occupation is to kidnap the filth of all kinds outside the villages and roads. The ani- dead animals in the neighborhood, oxen and others, their belonging- They eat; they share the flesh and live off it; so do the Outcasts. They are forced to serve as guides to travelers, carry their luggage and accompany them to the most professional: chain village; they have their separate dwellings; they are thieves and drunkards; in a word, like the Pariahs, they are the servi- born from the state and the public.

§ Ve Populations of Konkan and the Malabar Coast.

The country called Konkan or Kôkan by the Indians was once more extensive than the country to which this name is restricted today. It extended from the Tapti River to Cape Co- morin, between the Gates and the sea, and included the Konkan actu- el from the Tapti to the south of Bombay, the Goparashtra (territories of Goa and Canara)., and Kerala or provinces of Malabar proper and Travancore, from the cape Dilly north of Cannanore to Cape Comorin.

1° The Goparashtra, or Gova, or Konva, Gomanta,
was, as the name suggests, a country inhabited by peo-
the shepherds. But besides the shepherds, there were also
tribes of robbers and pirates, whose audacity and boldness
were renowned, and who were known under the names of
Kanakas or Kokanakas, Kurumbas, Kulindas, Kulindalya-
kas or Kulutas.

The Konkani language which is spoken in these regions, de-
bank of Sanskrit, like the Guzarati and the Maratti. In the
around Mangalore, there is an aboriginal population,

named Tulu or Tuluvas whose dialect belongs to the fa:
Thousand of Dravidian languages; it mainly inhabits the
mountains and forests, and resembles, by its worship, its customs
and its customs, to the other savage tribes that we have de-
written above.

20 In Bombay, throughout Konkan and Gujarat,
found today a considerable number of Parsis or Guè-
bres, fire worshippers, who are the descendants of the ancients
Magi of Persia. According to their traditions, when the Ma-
Metism invaded Persia and Farsistan where they lived
mainly, their ancestors retired to the mountains-
and remained there until the final fall of the dynasty
Persian. Outlawed, they emigrated to Hormuz, settled-
They burned in Guzarat and spread along the entire coast
western India.

Fire, light, sun, moon, stars are the
particular objects of their worship, which, in this respect, is related to
stain on the primitive cult of the Aryas, whose first and principal-
pale deity appears to have been Agni (fire, light,
Sun}: They have no temple except to preserve the sacred fire,
that they keep perpetually lit and that they watch
as the emblem of the Supreme Divinity. Their sacred book is
the Zend-Avesta; their priests are like the ancient Levites;
the priesthood is hereditary in their families; but they have not
no salary, and many have to work in order to live
secular employment. They admit proselytes, but ordinarily-
children's mentality. |

Parsis cannot drink from the same vessel as a

person of another religion, in fear of participating
to their sins and to die. They have no fasts; but he
They are forbidden to eat animals and birds
prey, hares and dogs. They can eat beef.

Planting trees is in their eyes a very worthy work.
story, and it is only with reluctance that they cut down the trees
fruit trees. They never practice the professions of gardener, for-
geron, soldier, etc., so as not to defile the sacred element;

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fire. Merchants and traders abound among them;
and they are renowned for their skill in trade:
many of them also possess immense fortunes. They are
active, courageous, persevering in their undertakings, avi-
of gain; but they are considered to be unscrupulous, unresponsive
respectful of the truth; which is not regarded as a de-
among them; so they show neither embarrassment nor re-

repent when we discover their impostures. Simple in their

private and ordinary life; they like the pomp outside, in
important occasions, such as their children's weddings,
public subscriptions, the founding of establishments, e-
schools, colleges, hospices of all kinds, even for animals-
ailments.

They do not burn or bury their dead, so as not to
defile the earth and fire. They place them on top of
high towers or houses, and leave them there to decay or

devoured by birds of prey; it is for this reason that they
cannot eat these. Assuming that the soul floats above-
above the corpse for three days and three nights in the hope
to be reunited with him, and that the demons approach him to
to seize it, they have the corpse guarded by a dog whose
Barking drives away demons; it is the cause of their respect
for dogs: They also have them monitored by sentinels
nelles, in order to know which eye the vultures carry away-
try it first. If it is the right eye, it is a good sign; if, in

. besides, the guard dog takes from the corpse's mouth a

piece of bread that was placed there, there is no longer any doubt about
the beatitude of the deceased. If someone survives after being
exposed, he is avoided by everyone as having had
relations with unclean demons; and this lasts until
that he has been purified by a priest.

Something similar is happening on the banks of the
Ganges. This river is considered sacred and has
the privilege of purifying those who immerse themselves from their sins
in its waters, the riverside populations do not bury or
do not burn, at least not entirely, the corpses of their dead,

but throw them into the river. Even more, when we judge
that a person is about to die, they are placed on
the water's edge, so that the flow carries it away; and, be it said in
passing, it is a means quite frequently used by
denatured children to get rid of their old parents.
Birds of prey; jackals and fish feast
of these corpses. If; by chance, a dying person placed on the
river bank comes to survive, it is considered polluted-
he, deprived of his caste, and is no longer admitted into his family
nor in his own house.

20 The Malabar Coast, the Maleydlam of the Indians, was desi-
listed in ancient Sanskrit books under the name of Kerala,
or country of Chera, the Sera of the Tamils.

Among the various populations that inhabit this land,
we will cite the Nambouri Brahmins; the Nairs or Ndyars
(chiefs), the Tayars or cultivators of the soil and free; the
Polyars, Pellars or Polars, slaves attached to the soil, the
Nayadis, Jews and Muslims.

As we have to talk about the Nambouri Brahmins in
dealing with the Aryan race, we will not mention them here
only to signal their claims and a singular use which
exists among them. They claim that it was Parasu-Rama who created
for them this country by pulling it from the bottom of the sea; for this purpose,
they say, the divine hero, having climbed to the summit of Cape Dilly,
began to shoot arrows at the sea and forced it to retreat
until she had left the country uncovered today
known as the Malabar Coast. Contrary to custom
general of the Brahmanic race, they do not encourage the
marriage of all their male children; only the eldest son marries
and succeeds the father; the younger children live in the paternal house-
nelle, helping their elder brother in the administration of the property
heritage, or placing themselves as stewards in the
families of the Nairs, with whose women they have free
relationships.

The Nairs form the landowning and military class of the!

Malabar. They belong to the large tribe of the Nayakars.

DU BRAHM. I. Ay

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Naïks of the Deccan. The highest rank among them is that of the
Nairs Kiran or Kirat, (probably a division of the Kiratas
or Girrodes which we have already spoken about). On occasions
public, they serve as cooks; which is in the eyes of the
Indians the surest mark of a superior caste,
because anyone can eat, without exception, what has
was prepared by a cook of a higher order than his own.
The second rank simply bears the title of Sudra, although
the whole tribe is of pure Sudra origin.

It is probably the conquering race of the country. What
proves that all the Sovereigns, the Zamorin of Calicut,
the kings of Cochin and Travancore, belong to this
caste. They also treat all other castes with disdain and contempt
classes, except the Brahmins. A Nair could once kill im-
punately a Tayar, a Makoua (fisherman), and even more
reason a Polyar and a Nayadi who would have touched it or would have
approached him, even inadvertently. The women of the
same castes who dared to appear in public with their breasts covered
were liable to the same fate.

The Nairs get married very early. The ceremony
The wedding is very simple: parents and friends
being gathered for this purpose, the bridegroom offers a garment to
marries her and ties a necklace around her neck. Then they part-
parent and do not live together; the woman lives with
her father or her older brother whose household she manages; her husband
must provide him with oil, clothing, jewelry and food-
ture; by which means, he can see her whenever he pleases. For
the rest, each of them remains free in his relationships; so
that marriage is hardly anything more than a state for a Naire woman
where she can, at her discretion and without incurring any blame, grant-
to show his favors to any individual who is agreeable to him, provided
whether he is of equal or higher rank than his own. The Brahmins
unmarried people are considered to be their favorite lovers. From there
It probably comes from the fact that the Naïrs are generally of a complexion
clearer and more intelligent than other Indians
of their condition.

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As a result of this strange and immoral arrangement in
First of all, no Nair certainly knows his true-
ble father, and every man considers as his heirs the
son of his sisters; upon his death, all his properties are equally-
shared between them.

The same custom exists in the sovereign families of Cali-
cut, from Cochin and Travancore: these are the sons of the
sisters of the reigning sovereign, and not his own children, who
inherit the right to succeed him, according to their age rank.

What is the origin of this revolting custom? It is said
that it is due to the insinuations of the Brahmins who, not marrying-
ant not, except for the eldest of the family, have thus wanted
to obtain an easy way to satisfy their passions. She
can also come, like many other analogous uses,
in India, from some accident, from some common fault-
origin of the tribe.

The servile races of the Malabar coast bear the general name-
Chemurs or Chemars, which we have already encountered
very; they are called, according to their subdivisions, Polyars, Pellars,
Polars. It is claimed that they were enslaved by
Parasu-Rama for the service of the Brahmins; these are, as
the Pariahs, the descendants of the conquered aboriginal peoples
and subjugated by the Chéra or Séra family. Formerly, they were-

were sold with the land; two slaves were held for

equal to four buffaloes. They were also hired; their salary consisted
in food and clothing. They sometimes ran away,
but without ever managing to escape their servile condition,
and, if claimed, any children they may have had
during their absence, were equally shared between their
old master and the new one. On the Pälghât side, the slaves
were not sold with the land; but they could be trans-
passed in another way from one master to another; nevertheless,
the wife could not be separated from her husband; but he
It was permissible for masters to take children away from their parents.

Today, slavery itself no longer exists legally.
ment in Malabar, nor in the rest of India;

it was replaced by a kind of debt serfdom, where

of commitment by which a man or a family
whole is obliged to work for an owner, either during

a certain time, or more commonly until repayment-
full repayment of the debt incurred. But since this debt,
because of usurious interest, or as a result of new em-
loans, or by the carelessness of debtors, is never extinguished,
the condition of these poor people is very similar to a
perpetual slavery. It is true that if they run away,
the owners cannot force them to return
in their service; but, if they remain in the country, they will not find-
there is no other master who agrees to advance them
new money and to use them; so that they
are reduced to expatriation. This is the condition of most
Outcasts in the countryside. They are called Panneyäls
(hired farmers), or Padyäls (people who receive a
measure of rice in return for their work).

Below the slaves are the Nay adis, an im-
pure whose touch defiles a slave. even. They live

in miserable huts built in the woods, and go

together in small groups off the beaten track. When they

see a traveler, they let out a cry similar to that
of a hungry dog, to warn him of their approach and solicit-

cite his compassion. Those who want to give them something

thing, put it on the ground, and when they have moved away, the
Nayadis come and take it.

The Chemars and the Nayadis belong to the Hamite race,
as we have said elsewhere.

In Cochin, Cranganore and surrounding areas, there are two
tribes of Jews. One is made up of Black Jews, who are
established in the country from time immemorial, probably in
the aftermath of the capture and destruction of Jerusalem by Na-
Buchodonosor, in the seventh century BC.
They only know the Pentateuch of Moses and appear
of Samaritan origin. From this it probably comes that they wont have
have no qualms about marrying local women and are thus

turned black. The other tribe is made up of white Jews:
They claim that their ancestors escaped from Jerusalem
at the time of its destruction by the Emperor Hadrian, and
that after having wandered in various directions, they landed on the
west coast of India, where the ruler of the place allowed them
this to settle. around 490 AD. Being numerous enough to
to be self-sufficient, they never entered into alliances
with the women of the country and have thus preserved the physiognomy
and the complexion of the Jewish race.

Finally, the coastal villages, and particularly the surroundings
rons of Calicut, are populated by a considerable number of
Indigenous Muslims, who bear the title of Maplays, Ma-
plahs, and more correctly Maha-Pillays (children of the king).
Some traditions state that the first mosque of the
Malabar Coast was built in Pan 642, shortly after the start-
cement of Mohammedanism; which would not be improbable;

because the Arabs being from all antiquity in commercial relations-

cials with the west coast of India, there must have been
made establishments, and once converted to Mohammedanism,

They will soon build mosques there. However-
However, it is generally agreed to place the introduction
of this religion in India towards the beginning of the nine-
6th century, during the reign of Cheram-Perumal, king of Calicut,

who granted to the Jews and Christians of Saint Thomas or
Nazaranis, as well as to the Mohammedans, the title of Maha-

Pillays with various privileges. The number of Muslims

in the vicinity of Calicut, is said to be more considerable
than that of the rest of the population. They are almost all
Indians of origin, converted. on persuasion, or become
Muslims by force during the reign of Tippu Saib. Although
very fanatical, they have kept many Hindu customs which
are in contradiction with the precepts of Islamism. |

CHAPTER THREE,
ARyan RACES: BRAHMES, KSHATRYAS, VAISSYAS.

It is generally admitted that the race of the Aryans of In-
consists of three classes called Dwidjas or twice
born, namely: the Brahmins, the Kshatryas and the Vaissyas.
gives them this title of twice-born, because, besides their
natural birth, the individuals who are part of it obtain
a kind of second birth through the investiture of the cord
sacred which distinguishes them from non-Aryan castes or tribes. But
This reason is far from being peremptory. It is certain, in fact-
fet, that the honor of wearing the sacred cord was granted
by the Brahmins to several tribes which do not belong in other-
any way to the race of the Aryans, either to determine them to
to definitively embrace their religious and social system,
either in recognition of pecuniary and other services
that they had given back to them and still give back to them, Thus, the
five castes of artisans, known in the Tamil country as
name of Kammalars, although they are certainly not
of Aryan origin and that they pass into the country to be

of inferior condition, obtained this favor two or three years ago

barely three hundred years, as a reward for their conversion
to Brahmanism. Thus, the Chettys and Comouttis (merchants),
oil manufacturers and others who are very likely
of Dravidian origin, enjoy the same privilege.

On the other hand, by studying the composition and customs of the caste of the Kshatryas, we will have the opportunity to notice that, if this division consisted in the origin of pure Aryas, She then admitted foreign tribes into her midst, and that The title of Kshatrya was often granted by the Brahmins to warlike populations who, having descended at various times- ques of the high plateaus of Central Asia, were incorporated into them to protect and defend them. The Rajputs and the Marattes, who are today the only recognized Kshatryas in India, only entered the confederation quite late

aryane; and we have already seen on several occasions how a large number of princely families, of very diverse origins-

__ ses, received from the Brahmins the title of Kshatryas in return for

their conversion to Brahmanism.

The word Arya, according to Max Muller, means in its meaning first, the one who cultivates with the plow, (arare), then chief family, excellent master, honorable. It is the name of a year- former province of Central Asia, Aryan, which corresponded to the present-day provinces of Herat, Balk and Samarkand. It made- It is part of ancient Media, and later of Iran or Persia. According to Herodotus, the Medes descended from Madai, the third sons of Japheth. The Aryans would therefore be sons of Japheth by Madai.

Of the other sons of Japheth, Gomer, also called Comer, Comé- ri, Cimeri or Kimeri, was the father of the Gomerites, (Cimbri; Galls, Celts); Magog, that of the Scythians, of the Sakas or Saces, of the Getae, etc.; Javan, that of the Jonians and the Greeks (the Ya- vanas of Sanserit books); Thubal, that of the Iberians and the Ligurians or Lygians; Mosok, that of the Muscovites or peoples Slavs; Thiras, that of the Thracians. The Orientals attribute to Japheth, three other sons who are not mentioned in the Genesis; Djin, Sinn or Tchinn, father of the Chinese; Tur, father peoples generally known as Turks or Turanians, Russ and or Ross, father of the Russians: Thus, the Aryans are of Japhetic race, as well as most of the popu- European lations and a large number of Asian peoples ques.

long suspected, must be mainly attribut-

fog to philology or comparative study of languages. In
comparing Sanskrit and the languages derived from it
wind, Zend or ancient Persian, and the ancient dialects
from Europe (Greek, Latin, Celtic, Germanic), we
was struck by the numerous analogies that exist between
all these languages, both in terms of grammatical forms
eales and rules of syntax, that under that of the identical roots-

The discovery of this original community, which was

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ticks; it was concluded that they form a single family,
and that the peoples who speak them belong originally-
ment to the same race. To this family of languages and to this
race of peoples, the names of 2ndo-eu- have been given in turn
European, Indo-Germanic, Aryan, or Japhetic. Perhaps
that this last qualification would be the most accurate; however-
however, nothing prevents us from using the qualifier Aryan;
provided, however, that this does not mean that the
Sanskrit is the mother of other languages or that other people can-
Ples are descended from the Aryans. The rest of this study will demonstrate
that both have the same antiquity and a
common origin: i

The learned Professor Max Muller shares the family of dia-
Aryan lects into two large divisions: the northern one and
the southern one. The division of the northern Aryan languages com-
would take six groups: 4th. that of the Celtic languages,
composed of the idiom of the county of Wales in England, from Pan-
old Cornish man now extinct, from Lower Breton, from Ecos-
know, Irish and the Isle of Man dialect; - 2° Ita-
lique, (Oscan, Latin, Umbrian) which gave birth to the
Portuguese, Spanish, Provençal, French, Italian,
in Wallachian; - 3° Illyric which is spoken in Alba-
nie; - 4° The Hellenic, which produced Greek and its dialects;
- 5° Windic or Slavic; to which the languages belong
of Lithuania; of Courland, of Livonia, of Bulgaria,
of Russia, of Flyria, of Poland, of Bohemia, of
Lusatia, and the old Prussian; - 6° The Teutonic, com-
taking German or German, ancient Gothic, English,
Dutch, Frisian, Danish, Swedish, Norwegian-

gien, the Icelandic.

The division of South Aryan languages consists of two groups; 1° the Iranian group, which includes the former dia- Parsi lectes, Péhlvi, cuneiform inscriptions, Zend, and modern languages of Persia, Afghanistan, Kurdistan, of Armenia, Ossetians; — 2° the group of languages Indian, containing the ancient dialects, Vedic Sanskrit-

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due, modern Sanskrit, Prakrit, Pali; and the following languages:

languages known as Hindustani, Bengali, Guzarati, L]

Maratti, Konkani, etc:

The relationship of Sanskrit with Latin and Greek had been recognized and noted; from the middle of the last century, by the former Jesuit Missionaries. In 1767, Father Cœurdoux, Superior of the Mission of Pondicherry, addressed to the Academy of Inscriptions and Belles-Lettres, a memoir in which he demonstrates by numerous examples that these three languages have a host of words that are common to them. Then, coming out of the circle of analogies, and proceeding to the examination of different hypotheses that can be used to explain them, it establishes that neither commerce, nor literary relations, nor the proselytism is not enough to account for this common background. a number of words which are found, at the same time and in great abundance- dance, in Sanskrit, Greek and Latin, and that it is necessary to cover- laugh at the original kinship of the very peoples who spoke these languages.

A large number of orientalists have also been con- led by their studies to adopt the same conclusion. "The circumstances which are related concerning the pre- "first Hindu princes (1)," says Wilford in the preface to "his translation of the Vishnu-Pourâna, have an obvious connection "with the colonization of India, and the gradual extension of the & power of a new race over a region still uninhabited "Or populated by wild and barbaric tribes. It is admitted

"commonly that the Brahma religion and civilization-
niques were brought from outside into India. Certain-

Hindu is the Persian and Hindustani spelling of the word
Sindhu, which was the name used to designate the Aryas.
It was then made Hindu and Indian, and its meaning was extended-
tion to all the peoples who inhabit India and follow the religion
Brahmanic. But the authors who deal with origins apply it-
exclusively to the Aryans, as opposed to the populations
Hon-Aryans.

OF BRAHIM. I. #1

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"ment, it exists, in the interior and on the borders of this
"country, tribes which are not yet Hindu; (it is:
_"that is to say who have not yet adopted Brahmanism }); various
"passages from the Ramayana; from the Mahäbhârata, from Manu, and the
"uniform traditions of these peoples themselves indicate
"a period in which Bengal, Orissa and the Deccan
"whole, were inhabited by savage races. The
"legends of the Puränas confirm these insights; but they
"offer no assistance in determining where they came from
"the Hindus (Aryas); if it is from a nation of Central Asia,
"as William Jones supposed, or from the mountains of
"Caucasus, from the plains of Babylonia, or from the banks of the
"Caspian Sea, as conjectured by Klaproth, Vans
"Kennedy and Shlegel. The Affinities of the Sanskrit Language"
"prove a common origin between very distant nations-
"gated from each other, and give the certainty that they
"must all have spread outside of some-
"central law, located in that part of the globe which has been
"first inhabited by the human race, in accordance with the
"data from our Holy Books",

The following extracts borrowed from Max Muller will not leave
no doubt about this question. After having shown what
way we recognized the kinship of Sanserit with the others
languages classified today in the same family, he adds:
“Arya is a Sanskrit word, and in modern Sanskrit it
"means noble, of good family. It was originally a
"national name and we find traces of it even in
"the Code of Manu, where Finde is called Arya-Varta, the

"home of the Aryans. (1) In ancient Sanserit, in the
"In the hymns of the Vedas, the word Arya occurs frequently
"as a national name, as an honorable name, com-
"taking the worshippers of the Brahmanic gods, by oppo-
"situation to their enemies, who are called Dasyus. Thus, one

(1) The expressions Arya Bhumi (land of the Aryas), Arya-Désa (land of Ares), are used in the same sense,

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"of the Vedic gods, Indra who, in many respects, responds
"to Zeus (Jupiter) of the Greeks, is invoked in the terms
" following: (Rig-Veda I. 51. v. 8.) Know the Aryas, O Indra,
"and those who are the Dasyus; punish the barbarians and deliver them
"in the hands of your servant." Elsewhere, Indra receives
"as a supreme praise the title of Arya.. In literature
"subsequent to the Vedic age, the name Arya is distinctly-
"ment appropriate to the first three castes,—the Brahmins,
"the Kshatryas and the Vaissyas,—in opposition to the qua-
"third or the Sudras. In the Satapatha-Brahmana, it is
"says formally: The Aryas are only the Brahmins,
"the Kshatryas and the Vaissyas, for they alone are admitted to the
"sacrifices. They cannot speak with just anyone, but
"only among themselves. If they fall into conversation with a
"Sudra, let them say to another man: Say to this Sudra such
"or such a thing, such is the law."

"The name Arya was applied to the members of the third
"class, the Vaïssyas, as well as the other two, it is to
"tell the priests and the warriors; they were, moreover, the
"Vaissyas who composed the core and the most numerous
"portion of the nation, they were the real culti-
"vators, masters of the house, while, in the origin, the
"offices of priests and warriors were simply acci-
"lace, personal, and not transmitted by hereditary
"dity; it is therefore natural that the title of the great mass of
"the nation was given to all the classes that composed it.
"The etymology of the word Arya seems to me to be, he who plows
"and who cultivates, and is related to the Latin word arare, to plow-
"with the plow. The Aryans seem to have chosen this title.
"to distinguish themselves from the nomadic races, the Turanians, whose
"original name, Tura, implies the speed of the rider."

"In India, as we have just seen, the name
"Aryas, as a national title, fell early into
"forgotten or in disuse. But it has been more faithfully con-

"served by the Zoroastrians (1). Airya, in the Zend language, means

(1) Contrary to this assertion, it is claimed that the title

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"venerable and is at the same time the name of the people in the
"first chapter of Vendidad, where Ahuramazda explains to
"Zarathustra the order in which he had created the earth. The pre-
"The first of the countries he lists is called Airyanem
"vago, Arianum Semen, the seed of the Arya people, and one
"assumes that this country was located on the western slopes
"of Belurtag and Mustag (2), near the sources of the Oxus
"and Iaxartes, the highest point in Central Asia.
"From this land, which is called their seed, the Aryans,
"according to their own traditions, advanced south
"and the west, and, in the Zend:Aveita: the whole extent of the
"The country inhabited by them was called Airya. Ptolemy places the
"Apraya near the mouth of the Oxus. A line which, drawn
"from India, along the Paropamise (Hindu-Kush) and the
"Indian Caucasus (Himalayas) in the east, would follow towards the north a
"intermediate direction between the Oxus and the Iaxartes; which runs-
"would then travel along the Caspian Sea, so as to re-
"close Hyrcania and the Ragha, and would finally turn towards the
"southeast along the banks of the Nisæa (river of Nisæ), from
"the Aria or Hari (river of Ariadne) and watered regions

"by Etymander (Helmund) and Arachotes (Karé in the

"Caboul), would indicate quite accurately the extent of the country
"Zoroastrian. It is the entire extent of Aria, of the provinces
"Aryans, as the Zend books call them (3). In op-

of Aryas is given to the Maratots by their neighbors the Canaras
and by the Manys, a wild and aboriginal people who inhabit
Maharashtra. In fact, throughout India, there is a
large number of locality names in the composition of which
between the word Arya. Example: Aryan-Coupam near Pondi-

darling.

(2) Belur-Fag, chain of the Bolor mountains, the ancient Imaüs, which connects the Himalayan system to that of the Altai and separates the Turkestan independent of the Chinese empire. Mustag is a another small mountain range in Central Asia.

(3) This line would today include Greater Bukhara West Turkestan, the eastern provinces of Persia and almost all of Afghanistan.

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g position with the Arya country, we find in the Zend-
"Avesta, in Strabo and Pliny, the countries and the peoples
"NON-ATYA, Avzpıxzae, On the borders of Hyrcania.

"The Greek geographers use the name Aryan in a
"a broader meaning than the Zend-Avesta: all regions
"located between the Indian Ocean to the south, the Indus to the east, the Hindu-
"Khush and the Paropamise to the north, the Caspian Gates, the
"Karamania and the mouth of the Persian Gulf to the west,
"are understood by Strabo, under the name of Aryan, and he
"calls Bactria the ornament of all Ariadne. As and
"as the religion of Zoroaster spread, Persia,
"Elymaid and Media claimed for themselves the title

"of Arya. Hellanicus, who wrote before Herodotus, knew
"Persia under the name of Arya. Herodotus attests that the Medes
"were called Am, Arias; and Stephen of Byzantium has
"preserved the name Ariania (non-Aria) at Atropatene, the
"northern portion of Media. For Elymaid, we suppose-
poses that his name Ailama is a corruption of Airyama,
"by changing r to 1, which is very common in

"Asian languages. [The Persians, the Medes, the Bactrians and

"The Sogdians all spoke roughly the same SUR
"(Ouoylorrar mpe perpoy) in the time of Strabo, and, by
"Following this, it is easy to understand that they have Ar to
"to give a common title, to be distinguished from the tribes
"hostiles of Turan".

"That the title of Arya was an honorary appellation in
"the Persian Empire, as cuneiform inscriptions prove
"clearly: Darius calls himself Ariya and Ariya-
"Chittra, Arya and of Aryan origin; Ahuramazda is translated
"in the Turanian inscriptions of Behistan by God of

"Aryas; a large number of historical names of Persia,
“Ariya-Ramna, Ario-Barzanes, Ario-Manes, Ario-Mardos,
“Ari-Zantas, betray the same origin.

"Around the same time, Eudemus, a student of Aristotle, quoted by
"John of Damascus speaks of the "Magi and the entire race of
g Aryas» in the same sense as the Zend-Avesta» .

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"And when after long years of invasion and occupa-
"Foreign nations, Persia rose again as a kingdom.
"independent under the rule of the Sassanids, we find
"that the new national kings, the worshippers of Masdanes,
"call themselves, in the inscriptions deciphered by

"de Sacy, "Kings of the Aryan and non-Aryan races, in Peh-

“lvi Iran va Aniran; in Greek Apuxvay zae Avapraven. »

"The modern name of Persia, Iran, preserves the memory
"of this ancient title." |

"In the Armenian language, Ari is used in the sense.
"the broadest for Arya or [ranian; it also means Brave.
"and is applied more especially to the Medes."

"In the valleys of the Caucasus, we find an Aryan race
"speaking an Arya dialect; these are the Os or Ossetians, and they.
"call themselves Iron."

“Along the Caspian Sea, and in the watered lands
"by the Oxus and the Iaxartes, the Aryan and non -Aryan tribes.
"have been mixed together for several centuries. Although
"the relations between the Aryans and the Turanians were hostile-
"them, and although there were continual wars between them,
"as we learn from the great Persian epic poem, the.
"Shahnamed, it does not strictly follow that all
"nomadic tribes that infested the settlements formed by
"the Aryans, were Tartars in blood and language. Turvdsa and
"his descendants, who represent the Turanians, are described
"in the recent poems of India as cursed and deprived
"of their heritage in India; however, Turväsa is portrayed
"in the Vedas as worshipping the gods Aryas and pro-

"protected by them. The Shahnamed himself relates that some
"Persian heroes sometimes take the side of the Turanians
"and lead them into battle against their own compatriots-
"your. We can thus understand. how so many names
"Turanians or Scythians, mentioned by Greek writers,
a obviously testify to an Aryan origin. Beyond.
"the Oxus, where people called Ariacæ and Antariani are found,
"the Arimassi and the Aramaet. A king of the Scythians, at the time.

"of Darius, was called Ariantes; a contemporary of Xerces
"is known as Aripithes (eñ Sanskrit Arya-
"pati) …

The author then speaks of the traces of Aryan names that we find-
against in Europe; he cites Thrace which, according to Stephen of
Byzantium, was first called Arya; the Arii of Germania; the
name of Ireland (Aïra-Land), and some others. But he did not at-
does not himself attach serious importance to these rapprochements-
ments, and above all he takes care not to fall into exaggerations-
tions of some other writers, who make the Aryas the an-
ancestors of European nations. (Lectures on the Science of
Languages. T. 41.)

We can find in the following passage of the same
author, a sort of conclusion of everything that has been said so far
present on this issue.

"Arya-Varta," he said, "was the holy land of the Brahmins; it is
"the region that stretches between the Himalayas and the Vindhya Mountains:
"It is in the northwest portion of this region, in the
"plain watered by the Saraswati, that the first traditions
"Brahmins place the dwelling of their ancestors. The word
"Arya is now generally used to designate this
"ethnic division of humanity, otherwise called Indo-
"European, Indo-Germanic (1)!. Nobody now
"do not doubt that the Brahmins belong to the same family
“Aryan or Indo-European, who civilized all of Europe.
"It consists of two branches, the western and the eastern:
"The Western branch includes all the peoples of Eu-
"rope, except the Turks, Magyars and Finns;
"The Eastern is composed of the inhabitants of Armenia, Persia,
"from Afghanistan, from Hindustan, (except those who are
"of Turanian race). The clear proof, on which

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(1) We cannot, for our part, admit the correctness
of this latter name; the Germans have no more
of right than the Greeks, the Latins, the Celts, the Slavs, etc.

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"the family relationships that exist between these are founded
"various nations, is provided by their languages.

"At the first dawn of traditional history, we
"We see the Aryan tribes of India migrating south,
"over the snows of the Himalayas, and descending into the
to the land of the Seven Rivers (the Sapta-Sindhu); and since that time;
"India has always been called their home. That before this
"time they lived in more northern regions,
"within the same limits as the ancestors of the Greeks, the Ita-
"links, Slavs, Germans and Celts, it is a fact
& as firmly established as that of the Norman kinship
"of William the Conqueror and the Scandinavians. The evidence
"provided by languages is irrefutable, and it is the only one
"proof worthy of attention when it comes to prehistoric ages-
"torics. It would have been almost impossible to discover what-
"that trace of kinship between the brown natives of India and their
"conquerors, either Clive or Alexander, Zion had not
"The Testimony Provided by Language. What other proof
"could have gone back to times when Greece was not little-
"plea by the Greeks, nor India by the Indians (Aryans)? This
" are however the times of which we speak. What authority
"would have been strong enough to prove to the Greek army that
"their gods and the heroes their ancestors, were the same
"than those of Porus, or to convince the English soldier
"that the same blood flows in his veins and in those of the
"black Bengali? And yet, one would not find today
"an English jury which, after having examined the documents all
"whites of decay, supplied by languages, refused to recognize-
"to be born the titles of a common descendant and of a pa-
"legitimate income between the Hindus, the Greeks and the Teutons.
& A large number of words still live in India and

"in England, who witnessed the separation of
“Northern and Southern Aryans; the expressions which
"designate God, house, father, mother, son, daughter,
"the man, the dog, the cow, the heart, the tears, the axe,
"the tree (and an infinity of others), identical in all
"Indo-European idioms, are like the watchwords of

"soldiers... Although the historian may nod, though
"the philosopher may doubt, and the poet may despise this
"idea, all must bow to the facts provided by the
"language: there was a time when the ancestors of the Celts, the
"Germans, Slavs, Greeks, Italians, Persians,
"Armenians and Indians (Aryans}, lived in the
"same country, separated from the ancestors of the Semitic races and
"Turanian." By this last word, Max Muller means here
the Hamite races; but, as we have seen above,
It is at least very doubtful that the Turanian races and the
Hamite races are identical.— “It is more difficult to
"prove that the Hindus (Aryas) were the last to leave
"the common remains, that they saw all their brothers leave
"for countries where the sun sets, and then, turning
"towards the south and the east, they went alone to seek
"a new world. But, as in their language and their
"grammar, they have retained something of what seems
"particular to each of the northern dialects, such as
"they agree with the Greeks and the Germans, where the
"Greeks and Germans seem to differ, and as no
"no other language has carried away and preserved with such purity
"as large a portion of the common heritage, (be it ra-
"cines, words and grammar, or myths and legends)—it is
"natural to suppose that, although perhaps being the brother

"elder (?), the Hindu people (Arya) were the last to leave the

"central home of the Aryan family.

"The Aryan nations who followed a northwesterly direction,
"stand before us in history as the principal
"peoples of Europe and Asia. They were the most powerful-

"scient actors in the great drama of history, and have carried

"to its most complete development the elements of active life-
"that nature has given us. They have perfected the so-

"society and morality, and we learn from their literature and
"their works of art, the elements of science, the rules of
"art and the principles of philosophy. In continual struggle

"among themselves and with the Semitic and Turanian races,
& these Aryan nations became the regulators of history

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"and it seems to be their destiny and their mission to unite
"together all parts of the world by the chains of the
“civilization, commerce and religion.

"But while most of the family members
"Aryan followed this glorious path, the southern tribes
"slowly migrated towards the mountains that surround the
"Northern India. After crossing the narrow passes of
"the Indu-Kush and the Himalayas, they subjugated or chased
"bring before them the aboriginal inhabitants of the regions
"located south of the mountains. They took as guides the
"main rivers of northern India, and were conducted
"by them in the beautiful plains that they water. It seems
"that after this the northern mountains were closed for
"centuries their cyclopean gates against new inva-
"sions, while the waves of the Indian Ocean kept the
"coasts of the peninsula. None of the great conquerors of
"antiquity,—Sesostris, Semiramis, Nebuchadnezzar, Cyrus,—
"who carried the war to Asia, Africa and Europe,
"and whose names written in bloody characters are still
"readable on the threshold of history, has not disturbed the dwelling
"peaceful Aryans of India. Left to themselves in a
"a world that belonged only to them, without past, without future
"before them, they only had themselves to consider. There is
"there were doubtless struggles in India as elsewhere, of an-
"ancient dynasties that were destroyed, entire families
"annihilated, new empires founded; and yet the:
"The Hindu's private life was not changed by these convulsions."

"sions...." (Sanskrit literature).

"The primitive residence of the Hindus (Aryas) in the
"The limits of Hindustan," writes Wilfort, "were incontestable-
"ly in the eastern confines of Punjab. The holy land
"of Manu and the Puranas is located between the Drishadwati
"(the present Caggar) and the Saraswati (the present Sarsutti). The
"Adventures of the first princes and the most famous wise men-
"have arrived in this region or in the vicinity; the
"Asramas or religious homes of many of these latter

"are placed on the banks of the Saraswati. It is in these places

"that the hymns of the Vedas were composed; according to some
"authors, It was the home of Vyasa, the so-called compila-
"tor of the Vedas and the Puranas; and, according to another, when
"the Vedas had ceased to be studied and had fallen into
"forgetting, the Brahmins learned them again from the mouth
"of the Saraswatas, or sons of Saraswati. In fact, one of the tribes
"the most distinguished among the Brahmins is known as
"name of Saraswata; the same word is used by Colebrooc-
"ke to indicate the modification of Sanskrit, which is gener-
"rally called Prekrit, and which was, he supposes, the lan-
“own pledge of the Saraswata tribe”. . .…

During the period included in the composition of the Rig-Vêda,

and which is supposed to have been about fifteen hundred years old, from 1800
by 500 BC or even later, the Aryan nation spread from
the Sweti River, a tributary of the Indus, to the Ganges and even
perhaps up to Gumti or Gomati. Indeed, we find
in this book the indication of the following rivers or streams:

4° The Sweti or Kubha, the river of Cabul which receives the
torrent of Swat and flows into the Indus on its right bank;

2° The Sindhu, the Indus, which gives its name to the country and to the
nation;

3 The Trichtana, represented as a tributary of the Indus;
it is perhaps the watercourse resulting from the junction of the Ravi,
of Chenab and Jhelum, and today bearing the name of
Trimab ; ji

åo La Rasa, probably the current Ravi, PIravati of the
Sanskrit authors, the Iraoti of modern Indians, the Hydrotes

Greeks;

5th The Asikni, the current Chenab, the Acesines of the Greeks;

6° La Vitasta, lo Jhelum, still called Bitasta by the
Indians, the Hydaspes of the Greeks;

1° The Maruvridha, probably the watercourse formed by

the two preceding rivers, which are represented as

tributaries;
3rd The Saraju, the Sarju, modern;

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90 The Puruchni, the Beypasha of the Indians, the Hyphasis of the
Greeks, the current Beas, tributary of the Sattledije;

40° The Sutudri, the Sattledje, the Zazadrus, Hesudrus or
Hypanis of the ancients;

141° The Apaya, or Marcända:

120 The Dritchawaty, or Cag-
boy ; |

13° The Saraswati, or Sar-
suti.

14° The Yamuna, the Djamna;

150 The Ganga, the Ganges;

These three rivers, after
having gathered by several ca-
t naux, end up getting lost
in the sands.

16° The Gomati, or Gumti, large tributary of the Ganges, or perhaps-

be the Gomati, a tributary of the Gogra.

It was not without long struggles and bitter fighting
that the Aryans managed to extend their domain; they found

. in the plains watered by the rivers listed above,
many populations, some wild, others organic.

organized into regular states, which opposed them with strong resistance.
tance; sometimes the savages, who inhabited the mountains, in
came down to plunder their homes and their flocks;
while the civilized aborigines vigorously opposed-
lie to their progress. The irritated poets call them Dasyus
(barbarians or slaves), or Rakshasas and Pisatchas (demons,

demon worshippers}, or Asuras, (enemies of the Brah- gods

potholders); they constantly invoke the power against them
of Indra, their national god, PArya par excellence. But their

imprecations and their prayers do not always give them the

victory; they are sometimes beaten; one can even understand-
that in various circumstances they were pushed back from
territories where they had already established themselves, and even that some
Aryan tribes were subjugated and reduced to servitude
by their powerful enemies. |
The impression left by reading the Vedic hymns,
in accordance with ancient traditions, gives rise to thought
that the Aryans of that time did not yet have an organization-

political action itself, and that they constituted a
association of families, independent of each other, including
each was governed by its leader, rather than a nation
in the sense that is ordinarily given to this word. They recall-
slow in a striking way the image of institutions and
customs that the Bible describes among patriarchal families of
the Old Testament. The father was at the same time the head and

the family priest; this is what we still see
today in the Agrahar as (villages exclusively
inhabited by Brahmins}, where the heads of the families, although
married, with children, engaged in land cultivation,
in domestic duties and the care of secular interests
which affect the community, are nevertheless supposed to de-
devote their main attention to sacred studies and
religious exercises, in which they are assisted by their
male children. They were a people of pastoralists and farmers,
going from one place to another with their families and their trou-
skins, depending on whether they found abundant pastures,
fertile lands. They were not, however, nomads per se-
ment to speak; they were looking for establishments, and when they
found some that suited them, they stopped there;

it was the overflow of the population which from time to time
left his father's home, where he could no longer live,
to obtain new lands and found new ones

colonies. The milk and butter they got from their troughs-
skins, formed with the grains that they harvested, the bottom

of their food. They also composed with a seed
the famous Sema, a fermented and intoxicating drink that they of-
worshipped their gods, especially Indra, and that they drank themselves-
even to excite themselves in combat. They knew the weapons
offensive and defensive in iron and bronze, and knew the
to make. They had seen the sea and had sailed on it
ships built by themselves. They had
slaves and subjugated servants in war,
workers (the Sudras), corps of soldiers (Kshatryas}
originally belonging to their own nation and coming out of.
their breast.

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There is no indication, at least in the beginning, that he
existed among the Aryans proper, something
similar to the social organization that we will find in-
continuation, that is to say their division into three orders, the Brahmins,
the Kshatriyas and the Vaissyas. We do not find in the whole
collection of the Rig-Veda only one verse where this division
be mentioned; it is verse 12 of the hymn to Purucha, the
Supreme Male or the Creator. Here is the text; “The Brahmin
"was his mouth; the prince (Radjanya), his arms; the Vaïssya,

"his thighs; the Sudra was born from his feet," But all the wo-
agree that this verse, as well as the entire hymn-
er, was composed at a later time and interpolated in-
continued in the Rig collection. (1) It is often mentioned there

(1) "This hymn," says Mr. Langlois, "judging by some details
which it contains, appears to be of a more modern date than the
others; it had to be interpolated following the arrangements that
the general collection of the Rig-Vêda has undergone at different times
This Purucha, as represented here, belongs rather to the
metaphysics of the Upanischads, (Commentaries). Stanza 9°
seems to indicate a division of the Vedas, which did not exist
when the generality of the hymns was composed. Stanza 12°
positively admits the four castes, with the odious distinction
whose priestly fanaticism has withered the last ones. For until
present, although we have encountered the words Brahmanas and
Kshatriyas, there is no reason for us to believe that the establishment
caste politics took place in this ancient era.
finds the social distinction of the priest and the warrior; but
often these two titles are confused in the same person.
Priestly families are founded 5. but they are not fer-
given to no one. The priest can call himself the firstborn of the sacri-
fice; however, one sees him with such great adulation, with such su-
mission so obsequious towards the prince and the rich man, that one can
to assert that this firstborn has no birthright. Agni;
the master of the sacred thing (Brahmanaspati}), is also the
master of the Visas (Visaspati), that is to say of the entire people.
The word Brahmin in its primitive meaning means man
who deals with sacrifice, worship, sacred things, rites and

poems in honor of gods; Kshatrya, the warrior: Vaïsyas,
ie Visas, the people who are devoted to agriculture, to commerce
and livestock breeding, that is to say the bulk of the nation, The,

priests, warriors, people and servants; but
there is no indication that these functions were hereditary. Was ready-
a poet or a man who had the means or the genius; was a warrior
who had the courage and the audacity. Some characters have
been both in turn or both at the same time; the descendants
of Anghiras were both priests and warriors, Brahmins and
Kshatryas. Käsyappa is represented at the same time as the
father of the Adityas or secondary gods, of the nymphs; of the constel-
lunar lions, Daitya dice, Danava dice, demons and giants
horrible, enemies of the Vedic gods, and more probably
the wild aborigines who already occupied India upon arrival
of the Aryans; and finally of various elass of animals and reptiles.
These legends give rise to the supposition that Kâsyappa, or rather-

early the Aryan tribe represented by this name, allied itself with women-
of diverse origins and thus gave birth to popu-
very different relationships from each other:

The legend of Viswamitra is even more significant. Moreover-
After the Ramayana, he was first a proud warrior and com-
fought for a long time against the Brahmins, whose consent he did not give
to recognize supremacy: But always defeated by the ar-
superhuman and magical powers used by his adversaries-
res, he recognized that he had no hope of becoming their equal
than by being admitted into their ranks. He therefore began to pra-
tick penances as fabulous in their duration as in their
their austerity. Following these penances, he successively obtained-
the titles of Raja-Richi (royal penitent), Mahä-Richi
(great penitent} and finally of Brahma-Richi (penitent Brahmin).
His descendants retained the dignity of Brahmin and are al-
very numerous today. They are known as Vis-
wamitras, or Kaüsikas, from the river and the country of Kus
or Kush in Central Asia. Among the signatories of the hymn-
In the Rig-Veda, we find a considerable number which ap-
belong to this family.

Sudras, these excommunicated men, do not yet exist; there
has pious people and impious people, Aryas and Dasyus.....
But nothing implies an exclusive and hereditary jurisdiction;
a privilege of birth and profession.

_ Brahmanic traditions provide a large number
other facts which prove that in the Vedic and long-
time after, the Aryans, even those who were decorated with the
title of Brahmins, married women without reluctance
who belonged not only to the warrior class, but
still to the aboriginal tribes, and vice versa. Let us give some-
some examples. The famous Krishna, the hero of the Mahäbhäârata,
who later became the most popular god in India, was the son
of Vasudêva, arya of the family of the Yâdavas, and of Dêvaki,
daughter of Devaka, king of the Daityas or aborigines. Bharatha, the
great emperor, had a Kshatrya father and a mother
a Brahmin. The Radja or Kshatrya Dushyanta married Sa-
Kuntala, daughter of a Brahmin. Jamadagni, son of Richika, of the
famous Bhrigu family, married Renuka, daughter of King Prase-
najit, of the Takshaka race, (naga or serpentine), and was the father of the

_ famous Parasu-Râmâ. The Gargyas, sons of Gargya, although Ksha-

Tryas by birth, became Brahmins; and their descendants have retained the same quality. Dévagnani, daughter of the priest Brahmin Sukkan, married King Yayati, of Kshatrya caste and of the Yâädavas family. The Brahmin Astika married the sister of the king of the Nagas or Serpents, who were of origin Scythian. We saw above the union of Nâla, king of the Nishadas, impure aborigines of the Vindhya mountains, with Dama-Yanti, daughter of an Aryan king of Berar.

Little by little, however, and as if by force of circumstances, the profession of poet and priest began to concentrate- to be carried on and to be perpetuated in the same families, and that warrior status also became hereditary. As time went on

that Aryan domination spread, principalities and

kingdoms were formed; naturally the leaders and the

Defenders of these new states were recruited from the class

warriors who had founded them. Also we find towards the end

from the Vedic collection some hymns which relate to election

and the enthronement of a king.

At the time when the first drafting of the Code of

Manu, between the 5th century BC and the 7th century AD, dominated it

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tion of the Aryans extended as far as the Bay of Bengal at the origin- ent, and as far as the Indian Ocean in the west. Here's how Manu describes the regions she occupied: “Between the two “divine rivers, the Saraswati and the Dritchadwati, a space "is enclosed: ; this region, ruled by the gods, has "received the name of Brahmavarta (abode of Brahma or of the "Bhrames": Kurukshetra (in the vicinity of Delhi), “Matsya, Pantchâla or Canyacubiya (Canodje}, Samasénaca "Where Mathüra (Mattra), form the region named Brahmar-

"shi, neighbor of Brahmavarta. The country between Hi-
“mavat (Himalayas) and the Vindhya Mountains, east of Vinasana
"and west of Prayaga (Allahabad), is called Madyadèsa
"(middle country). From the eastern sea to the sea
"western, the whole country between the two chains of
"mountains, (above designated), is indicated by the wise
"under the name of Aryavarta (abode of the Aryas or honored men-
"able). Those which belong to the first three classi-
"his, (Brahmins, Kshatryas and Vaissyas), must have great
"care to establish oneself in the places which have just been listed;
"A Sudra can settle anywhere." (Laws
of Manu, Book 2. v. 47 and following.)

According to the data provided by the Mahâbhärata, the nation
Aryan or Brahmanic had, at the time when this work was
been composed, extended beyond the borders fixed by Manu;
she occupied the province of Orissa, (the Utkala-Désa of the authors
Sanskrit, the Oro or Urya-Désa, the glorious land, the kingdom
established by the gods); the current province of Berar, Vidhar-
bha of the ancients, south of the Vindhya mountains; Rajputana and the
Guzarat.

In the Rimâyana, she makes in the person of Râmä the
conquest of southern India and the island of Ceylon; but, in truth
say, Râmä's expedition was a rather fleeting incursion
that a real conquest, and had no immediate follow-up by
report on the establishment of the Brahmins in the Deccan, which}
took place only a long time later. Moreover, several authors sup-
pose, not without some foundation, that the epic legend

of the Ramayana is nothing other than the poetic and mer+ narrative
watchmen of the establishment of Brahmanism in the Deccan, and
of the pursuit of the Buddhists to the island of Ceylon.

The true Brahmins did not settle on the Malabar Coast
that in relatively recent times; for the so-called Brah-
my instituted and fixed in this country by Parasu-Râmâ were not,
says a tradition, that simple fishermen to whom the hero
had attributed this quality.

Something similar happened in Bengal; the
The first Brahmins who came to settle there were not Brah-
my real ones > it is only around the tenth century that

our era that King Bolal-Sen, wanting to organize his people, called true Brahmins there and regulated the order of castes as it still exists today.

Those from Telingana or Andhra were called there towards the third-5th century AD As for the Tamil or Dravida country, it is now proven by inscriptions, that the Brahmins only settled there from the fourth to the seventh century AD era, towards the end of the religious war which resulted the destruction of Buddhism in the Indian continent.

At present, the nation or east of the Brahmins is divided into two great divisions; that of the Gauras or the north, and that from the Dravidas or from the south.

The Brahmin Gauras are in turn subdivided into five branches: – 4° the Kanyakubyas who mainly occupy the ancient kingdom of Canodje in the Northwestern Provinces as far as Benares; in these regions, they constitute the nucleus the most important of the population; it is the Bramarshi of Manu; – 2 the Gaüras proper, who meet in the vicinity of Delhi and especially in Bengal; – 3°

the Saraswatas, who inhabit the region between the river

Djamna and the Sattledje, and in which flows the Saras River-wati: this is the Brahmavarta of Manu; – 4° the Maitilas, who occupy the provinces of present-day Bihar, the ancient kingdom of Mitilla; – 5° the Utkalas, or Brahmins of the province of Orissa.

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The Dravida Brahmins are also subdivided into five branches; the Andhras (Telugus), the Marattas or Konkanis (Marattes is the Dravidas proper (Tamuls), the Kar-natakas (Canaras) and the Gurjaras (Guzarat).

Besides these regular and so to speak official divisions, there are other additional or subordinate ones; e.g. example: the Mathura Brahmins, who live in the town of Mattra (Mathûra) and the surrounding area; the Sukadivipis, in the old kingdom of Magadha (modern Bihar); the Brahmins of Malwa; the Karmatchalis, in the province of Kamaon; the Naipalis, in the kingdom of Nepal; the Kashmiris in the

kingdom of Kashmir; the Sapt-Shadis in Bengal;
the Shenevis in the Marat country; the Namburis, in the
Malabar and the kingdom of Travancore; the Palashis in various
places in the Deccan. These additional Brahmin tribes
have no relation to the first ones, and are not all
at least, considered by them as truly belonging-
ment to their nation.

In relation to kinship and marital relations
The Brahmins are further divided into nine main families,
which in turn are divided into forty-five branches,
and these forty-five branches split into a number
infinite number of subdivisions. The main families draw their
names of the seven Richis who are, according to Brah- traditions
maniques, the first authors of their race (To); they are:
Bhrigu, Anghiras, Viswamitra (Kaüsika), Vasistha, Käsyap-
pa, Atri, Agastya, to whom Jamadagni and
Gautama. Every Brahmin who keeps the sacrificial fire going,
is obliged to know and invoke the heads of the subdivision-
vision, of the branch and of the family to which he belongs;
he can only marry or marry his children within his family,
its branch and its subdivision.

(1) Father Dubois sees in these seven Richis the seven sons of
Japheth. ;

Some authors believe, not without reason, that at the time
where the distinction of castes was admitted and regulated among the
Aryas, that is, at the time when the laws of Manu were published,
a large number of Kshatryas and Vaissyas hastened
to rank among the Brahmins, which they were able to accomplish
without too much difficulty. and that it is this movement that is
due to the variety that exists in the Brahmanic caste.

As for the warriors or Kshatryas, one can easily imagine
that they had even less repugnance than the others
Aryas to ally himself with foreign women. Placed continually-
only at the outposts of the Aryan nation, in constant war-
health with the aboriginal populations, most often in vain-
quers and masters of the Dasyus, distant from their nationals,
no longer being held back by public opinion and being able in all
freedom to indulge their passions, carried away by chance and
the adventures of war in distant regions, they pre-
laughed women everywhere. The adventures attributed to Krish-
give a fairly accurate idea of what was happening among

them in this regard; wherever his belligerent mood led him-
queuse, he married women and had children. He
is the same of Arjuna, one of the Pandus or Pandavas brothers;
after having, with his four brothers, married Draupadi, having
was forced to flee, he married in Hardwar, Ulupi, daughter of Vasuki,
king of the Nagas; in Manipura, he married Chitrayada, daughter of the
king, and had a son who succeeded his grandfather; in Dwaraka
In Guzarat, he united with Subhadra, sister of Krishna.
However, it is still so among the modern Kshatryas;
Rajputs kill their own daughters and invariably marry-
women of lower status than their own.

Another cause came to accelerate the decadence of the Kshatryas;
exhausted by the continual wars that had become their
unique occupation, no longer being able, at a given moment,
enough to repel their enemies and contain their subjects still-
days disposed to revolt, they were forced to admit
in their order of non-Aryan peoples, of Scythian origin or
Juranian, who had come in turn to settle in India.

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In the tenth Book of the Laws of Manu we find the enumeration-
tion of the races or tribes of Kshatryas who had been thus
admitted into the body of the Aryan nation, and who were en-
subsequently rejected. "v. 43. By the omission of the Sacraments and by the
"non-attendance of the Brahmins, the following races of Ksha-
"tryas have descended by degrees, in this world, to the rank of
“Sudras: v. 44. These are: The Pundracas the Odras, the
“Dravidas, the Cambojas, the Yavanas, the Sacas, the Pâra-
"das, the Pahlavas, the Tchinas, the Kiratas, the Déradas
"and the Khasas AN

"The races of degenerate Kshatryas," says Mr. Loise on this text,
"their-Deslongchamps, were determined in the following manner-
" boasts, according to research which, however, still leaves
"material for doubts and offer more than one chance rapprochement-
"de.—The Pundracas appear to be the people of Tchandail
"or the eastern provinces of the present Government of
“Marattes, on the borders of Bihar and south of the Ganges; —
"The Odras are the Uryas or better the Koles who inhabit
"the northern part of Orissa;—the Dravidas are, at this
"that we think, the peoples of the south of the Coromandel coast;—
"the Cambojas, the Arachosians.—In the Yavanas we believe
"to recognize the Ionians or the Greeks of Asia;—in the Sacas,
"the Saces;—in the Paradas, the Paropamisians;—in the
"Tchinas, the Chinese; — the Kiratas are generally the
"mountain people, especially those of the Himalayas; — the Dâ-

“radas, are the Darades, the Durds; — the Khasas, the inhab-
"tants from the country of Kashgar or perhaps the Khasyas".
The addition of these foreign tribes to the Ksha- caste
tryas undoubtedly infused him with new strength; but in
at the same time, as a result of the unions which were contracted between
both, the purity of the Aryan race is tarnished and
threatened to disappear. It is to prevent this result that
The Brahmins finally adopted for themselves the distinction
castes, and, without absolutely rejecting the Kshatryas from the
Aryan nation, they made it a separate and inferior caste.
This decision, in turn, gave rise to a struggle without
glante; the Kshatryas, from whose bosom were chosen

almost all the kings and princes could not bear this
humiliation. Superior in the political order, they wanted
also being in the social order.

At this point Buddha appeared; wanting to react against
the decadence that had occurred in primitive religion
as well as in the old social organization, he preached
a new doctrine which claimed to bring religion back to its
previous purity and restore equality among all men,
as it had existed in ancient Aryan society.
Kshatryas, old and new, embraced with ardor
this new doctrine, and the defeated Brahmanists were
for a time reduced to hiding, to fleeing into other
regions, or to conceal their beliefs.

A more or less numerous colony of these Brahmins
took refuge in Rajputana and settled on the heights of
Mount Abu, to freely observe his worship and customs.
There they found a race of warriors, the present Rajputs,
whom they resolved to adopt as new Kshatryas,
to help them exterminate the elders, as well as their reli-
abhorred region. Here, in short, is the legendary and mer-
night lights that they invented to embellish the origin of this
new caste. |

Ignorance and infidelity had spread throughout the
earth; the sacred books were trampled underfoot; the genre
human had no refuge against the monstrous race (of
Buddhists). At the top of Mount Abu lived men
wise and virtuous, who had taken refuge in this inaccessible place
to live in purity and the ancient faith. Seeing that lin-
loyalty had become general, they went to bring their grievances-

ances to the Father of creation who slept on the sea of milk,
carried into the folds of the Great Serpent. He ordered them to
return to Mount Abu and reconstitute the Ksha race-
tryas. They returned accompanied by four divinities and a
multitude of secondary gods. The fountain of fire was purified
with water brought from the sacred river Ganges. After that
the expiatory rites had been accomplished, each of the four

chief gods formed a figure and threw it into the fountain;
and that's where the four men came out who were
the founders of the greatness of the Rajputs. They were
sent to fight the monsters, who were massacred in
large number. But as their blood hit the ground,
new demons would emerge and start the process again
fight. Seeing this, the four gods drank the blood of the
demons in order to prevent the reproduction of this cursed race.

It was finally smothered and extinguished; cries of joy arose

up to the sky; rains of ambrosia came to delight the earth,
and the gods were finally able to ride in their chariots
high in the firmament, to celebrate their victory.

Under this allegory, it is easy to recognize the substitu-
tion of the Rajputs to the first degenerate Kshatryas and become-
naked unfaithful to the ancient cult and to the primitive institutions, and

the fierce war that with the help of these new proselytes the

Brahmins did to Buddhism and its followers. In fact, thanks to
the value and fanaticism of the Rajputs, Buddhism, after a
centuries-long struggle was stifled in India, and the ancients-

Some castes of Kshatryas have disappeared or mixed

with the rest of the population. Today, there are no more

in India other authentic Kshatryas than the Rajputs

and the Maratts; it is still doubtful that they belong to the

race of the Aryans. t
According to several authors, the birth or rather the appearance

Rajputs on the scene of events in India, must be
placed in the second century BC.

The Rajputs are divided into four EO divisions
who claim to be descended from the four men formed mer-
watched by the four main gods, in the fountain
fire on Mount Abu. Of these four branches, that of the
Pramaras, or Puars, became the most powerful. Its domination
extended beyond the Narbadda and included all of central India.
eastern and western, where it is known as Marat-
tes (Mahäârastra). She carried her weapons into the Deccan and appeared
having been the first to extend the religion and authority of the

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Brahmins in this part of India, Like Brahmanism could only prevail over Buddhism after long and san- fighting, it is quite likely that it was his alliance with the Rajputs who gave him this predominance, and who enabled the Brahmins to extend their religious influence and social from the kingdom of Canodje to the ends southern parts of the peninsula.

Vikramaditiya, king of Udjein (56 BC), and restore- ratifier of Brahmanism in his states, belonged to the branch of the Pramaras or Puars. At the time when the lem- worst Buddhist of the Andhras, which lasted from Pan 20 BC JG until 436 AD, the Rajput family of Chit- tur, who still reigns in Udeypur today, became increasingly powerful (4). She founded the United Kingdom of Delhi and Canodje. One of the princes of this race, Goha, who created the Rajput kingdom of Edur (Myha-Cunta in Guzarat), married the granddaughter of Maurice, Christian Emperor of Cons- tantinople; it is from Goha and this princess that they descend all the Rajas of Udeypur. "Thus," remarks the historian of "Rajputana, the Hindu Suraj, the son of the sun, the descendant to Rama and a hundred kings, the undisputed possessor of the honors- "neurs due to Râmä, the patriarch of the solar race, from whom "all other rulers of Rajputena must, before "to ascend the throne, obtain the mark and investiture of € royalty, is, in fact; the descendant of a Christian princess- "yours".

Guzarat formed an independent state ruled first by the Rajput Ballabhas, then by the Chaüras, and by the Sa- lonkas or Chaloukyas. Lé Bandelkhand, Baghelkhand or Re- wa, Gharwhal, Katch territory, and several other states' located in the mountains, not counting those of Rajputana pro-

(1) This family, which is considered the purest and the India's oldest royal dynasty, boasts descent- dream of Parasu-Râmi, the destroyer of the ancient Kshatryas:

pre and those of the Maratte countries, were governed by dynasty- Rajput ties at the time when the Mohammedans invaded the north of India, from 715 to 1009 AD It is a Marat dynasty

who still reigned in Tanjore until recently. |

Rajputs are strong, well-built, with curved noses
and Jewish appearances, haughty in their manners.
"Their general character," writes one author, "is largely
"of their origin, as being the military caste of the ancient
"Hindu system. The other tribes, although contained in
"the network of castes, by the community of religious rites
"and civil uses, were mixed in civil society
| "and had no other leaders than the ordinary magistrates of the
"country. But the Rajputs were born soldiers; each division
"had its hereditary chief; each formed a community-
"separate community, like the Clans in other countries, of which
"the members were attached to their leaders and to each other by
| "many links. However, caste rules do not
| "did not fail to subsist equally among them, and ren-
"the union that has just been closer and more powerful
" indicated. As the heads of these divisions were by
"report to the sovereign Radja, in the same situation as
"their inferiors towards them, the king, the nobility and the soldiers
"formed only one body, united by the strongest bonds
"of kinship and military devotion. The kind of sys-
| "feudal system which prevailed among the Rajputs, added further
| "to the stability of this attachment, and produced at the same time
| "pride of birth, high courage and feelings
| "romantic so remarkable in the military classification of
"that time. Their courage was sustained by the songs of i|
"their bards and inflamed by frequent struggles for the
"glory and for love. They treated women with a {|
unusual courtesy in the East, and were guided, even i
"towards their enemies; by rules of honor that he was 1!
"shameful to rape. If to these qualities we add a strong

"disposition to indolence, outside of military exercises,

| x and if we take into account the effects produced by a long
| "period of depression, we will have the character of the Rajputs;
DU BRAHM, L 30 1

" nowadays. Has all the qualities of the ancient Rajputs
"was mixed with a simplicity that made them inferior in
"practical skill in business, and even in exploits
"military, to men who did not possess, to many
"near, feelings as high as theirs."

This table is obviously exaggerated, here is another one
almost entirely dissimilar and which is perhaps more

conforms to reality. "The Rajput," writes another author, "in
"was estimated well above its value. It does not appear that it
"there are many chivalrous feelings in his heart.
“By nature, Rajputs are generally vigorous, muscular-
"culose, active by habit, given to gymnastic exercises-
"ticks, but very prone to indolence when they are not
"overexcited. Those who own horses are, in general-
"ral, good riders. Some, by constant exercise,
"become skilled in handling the lance and the saber, and indivi-
"dually, can be superior to a regular enemy
"to act in concert with others according to a rigorous system
"of discipline. But in a large body of cavalry
"Rajput, very few men are, in reality, men
"superior. They do not possess the cold and determined courage,
"ready to face any danger, without needing a sur-
"artificial excitement. According to their own accounts, even
"in their ancient attacks on caravans and
"cities, surprise was their only object; if it succeeded,
"they were also cruel and rapacious, and did not grant
"no grace to their captives; if; on the contrary, they meet-
"were putting up desperate resistance, they also became cowards
"that they had first shown themselves to be violent, and took the
"flight. In their single combats, in all their attacks-
"que, they procured, before starting, the overexcit-
"lopium tation, and their own bards describe the
"the eyes of their heroes as if reddened and inflamed by this
" drug ".

A particular use in Rajputana may have given rise to
The favorable opinion that the first author expressed on the

chivalrous feelings of the Rajputs and would justify it until

that at a certain point; this is the use of the Rakhi. The Rakhi is a

bracelet consisting of a piece of silk or a shaped cord
of silver thread, and containing a prayer or invocation
against evil (Raksha); it is worn on the wrist or arm
as an amulet. The Rakhi is still sent sometimes
by people of distinction, and especially by women-
my, to members of different families, as a witness-
expression of brotherly affection, or to place themselves under their pro-
special protection. If it is sent by young people,
It is only in cases of urgent necessity and danger
ger. The Rajput lady bestows with the Rakhi the title of brother
adoptive, and this title assures him the protection of the man of his
choice, without this approach provoking the slightest-

scandal. He can expose himself for the cause of his adopted sister-
tive, and yet never receive a simple smile in
reward; because he cannot even see the person who ins-

appointed his adopted brother and his defender. It is known that a

Rajpute ever declined the honour thus bestowed upon him,

or has been unfaithful to the obligations resulting therefrom. This is a

rare occasions in which gallant relations

are established between ladies and Rajput knights, ef,
as their legends are filled with romantic stories
originating from Rakhi, this is probably what has
gave rise to the chivalrous feelings which are theirs
assigned.

Among the Rajputs, the practice of Satti is found in its
most atrocious forms; the terrible holocaust becomes more
appalling when the rank and wealth of the deceased require
more victims. So we add to the victim
main, the legitimate wife, other women or slaves or
concubines in greater or lesser numbers.

Among the most salient features are still to be counted
the most unfortunate of Rajput customs, the murder of girls, which
was once a general. This crime was practiced to such an extent in
some tribes, that in 1818, among the children of 8,000 fa-
thousand Jharejar Rajputs, there were certainly no more

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of sixty girls! They were sometimes killed even after they
had reached adolescence, and the instinct of affection
paternal, even though he had been strengthened by time and
by habit, was powerless against vanity, custom
and what was considered proper. In 1810,
the Radijas of Djaüdpore and Djeypur having requested simultane-
sometimes the hand of a young princess of Udeypure, and so-
maintaining their claims by making war on each other, the family of
The unfortunate girl ended the dispute by putting her to
died. A few years ago, the daughter of the Radja of Bickanire
suffered the same fate for the same cause and in the
same circumstances.

The Rajputs, having no daughters of their race, are obli-
to ask other castes for marriage, and they
even take in the aboriginal tribes, continuing thus
the traditions of the ancient Kshatryas.

Another less barbaric, but very harmful custom
to themselves and to others, it is the frequent use of opium;
which inflames their passions, degrades their intelligence, and
reduced in the end to a state of permanent and irrepressible imbecility
Mede. Before this drug has produced the unfolding result-
rable, it is for the Rajput the source of a fictitious couraëe
and insane relentlessness. Made furious by his in-
fluence, entire armies of Rajputs rushed in,
on several occasions, facing certain death, and,
neither asking nor accepting any quarter, perished until
last man. The most terrible manifestation of
This furious madness is called Johar, and here is what it is
consists of: an army or garrison reduced to despair
and inflamed by opium, first massacres the women and
the children who accompany him, then rushes into the middle

enemies and fight to the death. Such has been in certain-
circumstances of this kind, the audacity of the Rajputs, that they
struck their conquerors with astonishment. Baber, accustomed
from his childhood to the wildest and most san-
gleans of military life, recounts with ingenuity the horror
which his veterans and himself were struck by as he approached

Ram-Sauka, of Mewar, the champion of Brahmanism,
at the fall of which the Muslim sultan took, for the first time
times, Ghazi's coveted title, or victorious champion
in defense of the Mohammedan faith. Later, Sher-Shah,
Afghan who challenged and dethroned Humayon, the son of Baber and the
Padisha of Delhi, having invaded Rajputana at the head of 80,000
men, was received with fury and almost repulsed by Khum-
Bha, a Rajput chief who had only 10,000 men from his tribe.
The Aïghan, after his hard-won victory, noticed that he
had been on the verge of losing the empire of India for a
Joar's handle, alluding, by this play on words, to a
a rather coarse type of seed which forms the main food
principality of this region. Finally, however, the Rajputs
could not stand up to either the Muslims or the Marattans better
disciplined, and even less so to the British armies.

The third class or caste of the Aryan nation was the
Vaissiyas, plowmen, shepherds and merchants. Are there still-
Are there any truly authentic Vaissiyas? This is doubtful. Several
tribes, including the Banyans of northwest India, the
vänyars (oil manufacturers and merchants), the Komatis (of
kô or gô, cow, and matty, spirit, character), demand this
title, but without any serious foundation. Moreover, if the quali-

Vaïssya can be given legitimately to these tribes or cas-

tes, because they only deal with trading, it is diff-
It is difficult to understand why it would be refused to the Vellâlars,

to the Oudéars, the Rettys, the Yädavals and other classes

superiors of landowners-ploughmen: the Vaïssyas of the year-
tiquity were laborers much more than merchants.

The Tamulars of the north of the island of Ceylon maintain that

the castes indicated above belong to the rank of

Vaïssyas, and perhaps they are right. We do not see in fact

by what links or by what affinities, these castes are connected
stain the purely Dravidian tribes that we have

mentioned in the previous chapter. We have already seen

that Adondai, after having defeated and subjugated the Curumbars,
called from the Chola-Mandalam and the Tuluva-Mandalam of the Vel-
llars to govern and cultivate the country. A Pandyan king of

Maduré had previously taken a similar measure after
to have seized the country of Tinnevelly. They were therefore foreigners
to Dravida.

There is in the collectorates of Salem and Coimbatore a
another tribe of Vellälars, which is called Congu
or Conga Vellâlars, and which are considered by others
as being of a lower rank. Congu or Conga was the
ancient name of a kingdom included within the limits of the collect-
torats mentioned above, and the primitive sovereigns por-
were the titles of Conganis and Rättors. According to the legends-
local, this state would have been organized in the first century
of the Christian era. The first dynasty that reigned there, and which
consisted of seven kings, belonged to the solar race and lasted
from year 70 to year 178 AD. JC The second claimed to descend
of the goddess Ganga (the Ganges); she had 21 kings, and
lasted from the year 189 to the year 878. The country was then conquered and
possessed successively by the Chola kings of Tanjore, from 878
to 1079; by the Ballâlas or Vellâlas, from 1122 to 1983; by the
rulers of Vijayanagar, from 1313 until the destruction of
their empire by the Mohammedans in 1565.

The Oudéars clearly belong to the same family-
that the Vellälars, and are [also descended from the north.
Some authors believe that the Retiys are none other than
the Râttäs, Râttors or Râthors of Hindustan who claimed
belong to the solar race and descend from Kusa, son of
Rama Chandra and king of Ayodhya. He was a Rathor prince who

still reigned in Canodj, when this kingdom was destroyed in 1193. This dynasty had lasted 723 years; the first kings of the Conga claimed they were descended from it.

We have seen, page 449-150, that the Chalukya princes of Canara repeatedly attacked the northern provinces trionales of the Kingdom of the Pallavas. They ended up seize in the seventh century. But they were in turn defeated and supplanted by a colony of princes called Râttâs, who had come from the north, and who were the ancestors of the Rete nowadays.

CHAPTER FOUR;

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The details contained in the preceding chapters, and which are far from complete, but are sufficient to show of what multitude and what diversity of races and sort- The population of India is made up of buses. almost all varieties of the human race, all degrees of civilization and barbarism, from Brahmin to Pintel- open and cultured intelligence, with a flexible character, morals

refined, up to the brutal and cannibalistic savage; all

living side by side, without merging, without losing or ce- of their particular characteristics, without giving up any

of their primitive uses; preserving with a tenacity ja-

loose their denominations, their worship, their habits, such

that they received them from their ancestors three or four years ago a thousand years; as separate from each other as they were

originally, and appearing to have no desire to unify to finally constitute a homogeneous nation. From the point of view

religious, most aboriginal tribes are simply demonolaters; if some have adopted brah- deities

potholders, they nevertheless retained direct worship

"the demon; others worship animals, especially the serpent,
trees, stones, fetishes; the worship of certain

female deities, lustful and bloodthirsty, seems to be the apa-
special swimming of the low-class tribes, from where he passed
in Brahmanic theurgy; human sacrifices were
and are still, despite the efforts of the Government, regularly-
ment practiced by some others. From a social point of view,
the union of man and woman is shown in India
in the most diverse conditions, since monogamy

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from the Aryans to the polyandry of certain Turanian tribes.
As for the institution of castes, it is the aborigines, and not
the Aryans, who practiced it first; the Aryans had to adopt it-
then in order not to fall and to retain their superiority
priority over these degenerate and savage races.

= We do not intend to cover all these topics in
this chapter; what we have to say concerning the deities
females and the institution of castes will find its natural place
in the exposition of the inner transformations of Brahmanism
which is the subject of the third part of this work. We
Here we will just give some details about the cult
demons, human sacrifices, snake worship and
stones, the linga and Celtic monuments, and finally on
polyandry.

| g I Demon worship or denionoldtry.

Although all idolatry is, in reality, only the worship of
demons, (Omnes dii gentium dæmonia), we can however
distinguish between proper and direct demonolatry. In idolatry

ordinary, the demon hides under names and emblems
of various deities and is worshipped only indirectly, for

so to speak; in demonolâtry, it is the personal demon: |

When worship is performed, it is he who is invoked and appeased.
through sacrifices.

This cult is very ancient and widespread in India, as well

as we saw in the previous chapters, older

perhaps all other religious forms; It is in-
still today the main cult of the aboriginal tribes,

especially those that live wild in the mountains

and forests;

OF THE DIVERSE RACES OF INDIA. 20%

In Brahmanic myths and legends, demons
are represented as the enemies of the gods, like the
inventors and instigators of bloody and human sacrifices;

Aboriginal peoples are described as af- savages
rooks, abominable sinners, impious men, men
absolutely vile, real demons, only given to of-

to fry the evil spirit of human victims and to devour them
the flesh. And yet Brahmanism did not shrink from

the adoption of this cult which he had begun by overwhelming with his

invectives and continue with his hatred.

If we refer to popular traditions, several

of these demons would have been, in the origin, human beings
who, during their lifetime, would have made an extraordinary reputation for themselves

ordinary wickedness and cruelty, and which ultimately au-
would have died a violent death. It is assumed that their souls,

condemned to a wandering and unhappy existence, conserve-

vent their evil inclinations and seek only to harm
to men. They are male or female, of high caste or
tiny, of Indian or foreign origin; but all are con-
stunned as evil and powerful to do evil. We strive
therefore to appease them with various offerings, in accordance with the
habits of their life while they were on earth.
tells of a European Collector, who was during his life the
terror of his constituents, that having died by accident, his
tomb became a very popular place of pilgrimage, and
that offerings of cigars and brandy were placed there,
so that his soul, finding there in abundance what it loved

in this world, did not return to torment the living. It is said Ja
same thing from a French adventurer, Lallais, who was aw
service of Tippu-Sahib, and whose tomb can be seen in the middle'
fields not far from Siringapatam in Mäissur.

This cult reigns particularly in the Gâtes chain, which
separates the Malabar Coast from the eastern slope of the peninsula
Indian. The inhabitants of these mountains do not know
other gods than the demons, to whom they give the name of

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Butams. Each family has its Butam, to whom it offers all the
days of worship and sacrifice, so that he may preserve it
of the evils that the Butams of his enemies could cause him-

They are represented in hideous forms, and the most
often by a shapeless stone, coated with red juices like
blood. They prefer bloody sacrifices;
sacrifices them buffaloes, pigs, goats, roosters and
other victims; the rice presented to them must be dyed with
blood; they do not even disdain offerings of liquors and
of intoxicating drugs, as long as they are red.

Among the Shanars and some other tribes of the plains, here are
how demon worship is generally practiced.

When it was decided to offer him a solemn sacrifice,
designates a person to fill the role of priest or
priest; for in this cult there is no priestly class
tale nor of appointed priest; the ceremony can be performed

. By any individual, even by a woman. Usually, it is

the chief or one of the principals of the village who officiates; but the
The first person who offers is accepted.

The priest being designated, he puts on the ornaments and
clothes appropriate to the occasion: colored clothes
varied and showy, pointed cap, trident, bells with a sound
garish attached to his clothes. The musicians add to the so-
diabolical lenity of the ceremony the high-pitched sounds of their ins-
instruments and the repeated beats of their drums. But the ins-
musical instrument preferably used on these “occasions
is a kind of huge bow, to which are attached:
bells of various sizes; the bow strings are
stretched in such a way as to produce a certain musical note
when struck by a crude bow; the bow itself
even rests on an empty brazen vessel, the mouth of which is closed-
by a skin stretched like that of the drum. When it
wants to play this singular instrument, the musician with one hand!
strikes the strings of the bow with the bow and at the same time makes
ring the bells, and with the other hand” makes the skin resonate
stretched over the brazen vessel; while a second musician-com-

completes this wild harmony by marking the measure with
small cymbals. Sometimes it is the priest himself
who, while dancing, holds the bow in one hand, and in the other
rings the bells.

When everything is ready, the victim is sacrificed; it is a rooster,
or a goose, or a goat, whose head is cut off and the blood
spread in honor of the demon. Then the music begins,
at first slow and indecisive; the priest seems impassive,
sad, hesitant; either he stands still, or he moves about in
a dark silence, Gradually the music takes on an al-
lure more accentuated, more lively, more strident; the dancer of-
comes more excited. Sometimes, in order to accelerate the overexcitement
frantic as the circumstance demands, he takes violent drugs-
slow, he tears and cuts his flesh, he hits his forehead,
presses a lit torch to his chest, drinks the blood which
arises from his wounds, or that of the victim he preceded-
offered, and puts the head of the rooster or the goose in his mouth
that he beheaded. Then, as if a new and diabo-
lique flowed through his veins and infused him with a strange life,
he begins to shake the bells hanging from his clothes,
he dances and jumps with increasingly rapid movements,
wild and irregular; he snorts forcefully like a bull
furious; he turns quickly around; his gaze de-
comes fixed and bestial: the demon has taken possession of him. What
that he retains a certain awareness of his actions, it is the
demon who animates him, directs him, makes him speak. At this sight, the
assistants give out confused cries; they prostrate themselves and ador-
rent the demonic; each one makes his offering to him and consults him,
some on his illness, some on his secret desires, some on his health
or the fate of his absent parents and friends. He is asked
which offerings please him most and which mo-
-yen that must be used to avoid such and such evils; and its
answers, however confusing they may be, do not fail to be
interpreted according to everyone's wishes. Finally, the excitement
whoever is carrying it seems to calm down; he falls into a sort of
of lethargic exhaustion, and the scene ends like this.

It has been noted that the populations of North Asia, the
Ostiaks, the Samoyeds, the Turkomans of Siberia, who ap-

also belong to the Turanian family, practice the
same cult with identical circumstances.

A Catholic Missionary in Manchuria, Sea of Bru-
nière, encountered the same superstition and the same practices
among the J'upi-ta-tze who Fish skins, wild penplade
from the banks of the Amur River. The cult of these Jupi-ta-tze is
Shamanism, in Chinese Tsäma or Tsämô, (one of the names
of Buddhism, as we shall see in its place). Their
The main superstition is to evoke spirits to ob-

to receive from them the healing of the sick, a good hunt, a
abundant fishing, or any other favor. The most spirits
Among them are considered the spirit of the deer, that of the fox and
that of the weasel. But let's let Ms. de la Brunière speak.

"The great Tsäma, or the man skilled at evoking the Tiao-Xeu
"or the spirit, was invited by the family, He is still at a
"half a league away that the sound of the drum announces its
"approach. Immediately the master of the house comes out armed with a
"similar drum and will receive it. Of course that
"There will be no shortage of yew at the reception. The sun is not
"I haven't even gone to bed yet and everyone is dead drunk. |

"When the time of the Tiao-Xeu came, the great Tsâima
"puts on his sacred costume. A bonnet, where bands float-
"letters made of paper and light tree bark, covers its
"head. His tunic of deerskin and canvas, variegated with di-
"Verse colors, goes down to his knees. But the belt-
"ture is what seems most necessary for its operations:
"It is triple and has three rows of iron or copper tubes-

"vre, seven or eight inches long, which hang from the part

"posterior. Thus dressed, the deviñ sits, the drum of a
"hand, the staff of the other; then in the midst of a religious silence-

"they, intone a lamentation whose song is not des-

"pleasant. The drum he strikes at equal intervals,
"accompanies his voice. This lamentation or invocation to the es-
"taken in several stanzas, at the end of each of which the
"The Tsäma's face takes on a frightened look. Soon the sounds of
"The drums become louder and more accelerated; the Tsäma

g contracts his lips, and uttering two or three whistles
"deaf, stops. At that moment the spectators respond in
"chorus with a prolonged cry which is always dying, and of which
“Sound is simply our open self.

“The invocation completed, the Tsâäma rises abruptly, then,
"with hurried steps and often with leaps, he makes several

"times around the room, shout like a man in
"frenzied transports, and multiplies the jumps which make reson-
"the copper tubes rattle with a frightening din. The spirit is
"close, and it is then that he shows himself, but only at
"soothsayer, never to the spectators of the scene. The Tsäma that
"I saw," called the spirit of the deer; "it was at the time of lou-
"overture of the hunt. He stopped in the middle of the action, and
"let out a cry, such a howl, that the Chinese merchants,
"who at first laughed at the comedy, took flight and sought-
"sought shelter elsewhere for the night..." (Annals of the Pro-
pagation of the Faith. Vol. XX. year 1848).

In general, the aboriginal populations of India are
the divinity a capricious, vindictive being, willing to harm
men, who must be appeased and made favorable by ado-
rations, offerings, bloody sacrifices and even
human victims. We will have the opportunity to see that the
Brahmanism adopted the same way of looking at its
gods and to honor them. |

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II° Human Sacrifices.

It is indisputable that in an era which is not yet
far away from us, when India was ruled by
indigenous sovereigns, the use of human sacrifices was there
common. Brahmanism was for a long time foreign to this ma-
cruel way of honoring the divinity; but finally he adopted it.

The Kalika-Purdna, which was written in honor of the goddess
Kali, one of the Saktis or so-called wives of Siva, recommends
expressly these sacrifices, describes in great detail the
ceremonies that must accompany them and the fruits that we
withdraws from it. “My beloved, (Káli),” said Siva himself to his
"cultists, my beloved delights for five hundred years in
"the flesh of the antelope or the rhinoceros; but the sacrifice
"a man's contentment is for a thousand years, and that of three
"men for a hundred thousand years. The flesh of a man shaves it-
"siege for a thousand years. A blood offering is for her com-
"ambrosia, and that which is taken from the body of the sacrifice-
"the author himself is sure to make it propitious."

According to the same work, an enemy can be sacrificed to

Kali by proxy, if Pon can put it that way, that is to say
in Jui substituting a buffalo, a goose, a goat. We give to the
victim the name of the enemy one wants to get rid of, saying;
“O goddess of horrible form! O Chandika! Eat, devour
"This victim who is so-and-so, my enemy. O bride of fire!
"Hail to the fire! This is so-and-so, my enemy who made me
"of evil; destroy it, to Mâha-Mâri! eat it, devour it."

The ancient Sattis (which the English write Suttis),
were in reality only human sacrifices, in which
the widows of kings and great figures, as well as their
concubines and their slaves, were burned or were made
spontaneously burn on the corpses of their husbands or masters
deceased. Satti is the name of Siva's first wife: she was
daughter of Daksha, and threw herself into the fire to avenge her husband
of an offense that her father had done to her. It is from her that the
widows who burn themselves with the corpses of their husbands, are
called Sattis.

The Association of Thags, assassins and stranglers, was not
also that a religious society, composed of men,
of women and children, and particularly devoted to worship
bloodthirsty Kali. They were convinced that they were paying him back
a pleasant cult by destroying their fellow men.

Today, human sacrifices are severely pro-
banned and punished by the English Government; the Sattis were

deleted, the Thags association is destroyed. However,
sacrifices of this nature are still being made from time to time
to another in certain places. Northwest of Gingi, in a
secluded place, called Maleyenour, which was once surrounded by woods,
stands a pagoda dedicated to Mári, one of the names of Kåli.
the time when the annual festival of this pagoda is celebrated, there
holds a large fair that attracts a lot of people, but
especially men and women who want to pro-
take the opportunity to indulge in the excesses of debauchery
the most shameless. They belong to every caste and every
condition. At the appointed time, they strip themselves completely
of their clothes and begin to roll around pell-mell
of the pagoda; then, when they have thus gone around it,
wallowing in the dust, they all rush into the inte-
owner, and there scenes take place that the pen refuses to
describe. Sometimes, if not always, it happens (!)
that one of the actors is suffocated in the delirious crowd; also-
Soon everyone throws themselves on his 'still palpitating corpse,'
tear with nails and teeth, tear each other apart
others take pieces of his flesh and eat them raw,

as being the flesh of a victim pleasing to the goddess.

The reigning prince of Djeypore, in the province of Orissa, upon ascending the throne in 1861, he sacrificed a young virgin of thirteen years in the temple of Durga, (another form of Kå- li), in the middle of the town of Djeypore itself, in order to obtain for his reign success and prosperity.

In 1881, in the district of Vizagapatam a troop de Gonds came down from his mountains and unexpectedly attacked- enter the village of Chittraguda. After having pounded it, these bar- Dares took those inhabitants into the mountain who had not been able to escape, in order to offer them as sacrifices- to their goddess. Indeed, the very next day, a plot of land is arranged according to the customs of the tribe, we prepare food and it is offered to the unfortunate victims who, Naturally, they refuse to accept it. So, one of the troupe: cut off their heads; their blood is mixed with the rice that

had been previously cooked, and the priest himself in marks the foreheads of the assistants. A roughly similar fact happened the following year in the plain.

It is among these same Gonds that the use of sacrifices humans was particularly in force, and it is from them, se- In all probability, this execrable custom has passed into the Brahmanism. We have already seen how, according to their traditions, the human race was first pure of all sin; so she lived in complete nudity, remaining closely united to the supreme divinity, Bara-Pennou, enjoy- of wonderful peace and prosperity. But here that T'ari-Pennou (the earth), companion of Bara-Pennou, is interposing between men and their creator, begins to attempt the first, leads them to revolt and sin, makes them lose their original innocence and plunge them into an abyss of evils and in death. The tranquility of the world is found-

wheat; the earth becomes wild and barren; the god and the goddess,

neglecting the duties of their sovereignty, no longer think than to dispute superiority over the human race. From this dispute arose a deep division among men; some worshipping Bara-Pennou, the god of light and good, the others addressing their homage to Tari-Pennou, the goddess of darkness and evil. But although this one is considered

* as the source of all evil, it can nevertheless grant

many favors to his followers, either from his own
movement, either by refraining from stopping the goods that spread
Bara-Pennou. It is she, it is said, who introduced agriculture and
various other goods in the world. It is said that one day,
while she was preparing vegetables that were to go in
in the composition of the sauce called Cary, it was cut
fingers by accident, and that the blood from his wound being
fell on the ground which was barren, suddenly gave him the
fertility. Thereupon she calls her worshippers, makes them con-
to be born what has just happened, and invites them to cut it entirely-
rent in pieces in order to complete in all the earth the
transformation which had been carried out in this place by some
drops of her blood. Out of respect and devotion to her,'

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is refuse to comply with his wishes; but wanting to him
give satisfaction in some way, they buy a vic-
human time that they sacrifice in his place. Such would be, they say
the Gonds, the origin of human sacrifice, called Mer iah, Takki
or Kiddi.

The resulting benefits were initially limited.
to those who offered it; but the virtue is so powerful, that the
Tari-Pennou's benevolence extended to the human kind-
whole hand; so that today, in public opinion
of these poor people, the responsibility for the happiness or
The misfortune of the whole universe rests on them alone.

They consider it an absolutely necessary condition
to the effectiveness of the sacrifice, that the victim was actually
purchased. It costs from ten to one hundred rupees, (from 25 to 250 francs);
or it must be descended from a previously im-
mole; or else it must have been offered by his
parents, when she was young, for the accomplishment of
some wish. It can belong indifferently to one or
to the other sex. When it has been acquired, it is usually installed-
in the village chief's house, and efforts are made
to provide her with everything she desires. However, if she is
As an adult, she is kept imprisoned or bound for fear that she might
escapes. Besides, she is treated with great tenderness-
heart and affection, and even with respect, as already being
dedicated to the goddess.

It is in a time of epidemic disease, mortality
and misfortune, that the sacrifice is consummated. Fifteen days
before the appointed time, the inhabitants of the village assemble, the
Jauni or priest recites prayers over the victim, announces the
day when she is to be sacrificed and shaves her head. During
the three days immediately preceding, the whole village
indulges in drunkenness and debauchery. On the second day;
the victim is bathed and dressed in new clothes;
then led with great pomp, with loud music, songs
and dances, at the grove of sacrifice, which is located in the middle
from the forest, on the edge of a stream or a river:

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In this grove, a strong post is planted in the ground;
we attach it firmly; then we add no liquefied butter-
fié, oil and saffron; it is decorated with flowers and
pays all kinds of homage. In the evening, debauchery recom-
begins more violently and lasts all night. On the morning of the third-
On the fifth day, the victim is given a little milk to drink;
then, the priest addressing the goddess Tari-Pennou, the sup-
to spread his blessings on the people, to make it
to grow and multiply, to preserve his flocks and his poultry-
them, and to grant fertility to the fields. He then tells
to the assistants the origin of this ceremony, explains its
advantages, and concludes by noting that the will of the goddess
has been accomplished. The victim then begins to cry and curse-
say his murderers; which rejoices them, instead of softening them.
However, the priest and even some other assistants do
pretending to cry with her over her sad fate. But the little-
The whole world responds to his complaints and curses: "This
"It's not our fault, but that of your parents, who
"sold. What is our crime? The earth goddess asks-
"of a sacrifice that is necessary for the whole world. During
"that all creation suffers, can you think of being exemp-
"of pain? When the Meriah has been offered, the mon-
"you will cease to suffer and you will become a deity by
"the favor of the gods"; Sometimes, some assistants are-
still try to move the pity of the priest and the people in his
favor; they recall with what tenderness it was nourished

. and kept, leaving him ignorant of the cruel fate that awaited him

reserved. But it is only a derisory ceremony, which has
as a result of exciting the impatience of the multitude rather than
to calm him down.

Then the sacrifice begins; in order to prevent any resistance-
on the part of the victim, the bones of his arms are broken and

legs, or one intoxicates him with opium or datura;
priest opens his chest, and collecting the blood that flows from

this wound, he spreads it on the earth to make it fertile';
Finally, he strikes her with his axe. Immediately the crowd rushes in.
on her in order to get a piece of her flesh, and soon he

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only the completely bare bones remain. The head, the entrails-
the bones are carefully preserved until the following day;
they are then burned, and the ashes collected are re-
spread over the fields.

In some circumstances, especially in times of drying-
resse, after tying up the victim, torches are applied

burning in various parts of her body, and she is tortured with several

several ways to force him to cry, in persuasion
that her tears will make the rain fall; and we keep it
in this state until the next day, when it was torn to pieces.

In the states or principalities of Djeypore, Bastar, Chinna-
Kimmédy, Gomsar, Bond, Sonepore and Daspalla, a ceremoni-

A similar pattern was observed annually there.

a few years, not in honor of Tari-Pennou, but
of another female deity called Sankari, who is still
another of the saktis or wives of Siva. We have already noticed-
quer and we will later have the opportunity to see, in par-
of Siva and his wives, how many bloody sacrifices
and even human victims are pleasant to these horrible ones
deities. Undoubtedly, primitive Brahmanism was
opposed to these bloody and barbaric rites; but he ended up
adopt them, or at least tolerate them within its midst.

§ III The cult of serpents.

We have seen that it existed and that it still exists in India of the populations who bear the name of Nägas or serpents, not, as they claim, that they come from- union of the great serpent, Takshaca (the supreme god or Serpent) with a virgin, but because they worshipped the serpents and carried their image on their standards. These are they who introduced this cult into India and throughout Asia

eastern. There are few villages in the south where one does not encounter against on the edge of a pond, a watercourse, and the most ordinarily at the foot of the sacred tree called Arasu (ficus religiosa), flat stones on which are carved in relief of the representations of the serpent that the Indians call Nâga-pémbu or Nalla-pémbu, the good serpent, and that the Europeans know it as the spectacled snake or. capel snake. Most of these stones are very old. The most ancient are those which bear the effigy of only one only half-raised snake and head developed; after those . those bearing the representation of two were engraved snakes coiling around each other; the most modern are

those where we see a serpent with three, five or seven heads for- `maning a sort of canopy over some deity. Ges last performances were undoubtedly borrowed from the Brahmanic theogony. These consecrated stones are offered to the serpent of offerings of milk and liquefied butter, we spread there oil, rub the top of the red saffron with it and de- flower core.

But the cult rendered to these serpent figures is only Pem- problem and the extension, so to speak, of the cult which has as its object the real and living snake. The good snake is, without a doubt, one of the most revered and generally accepted deities admitted by the Indians. However dangerous it may be, they do not never kill him or harm him; on the contrary, they seek to propitiate it with greetings, words of friendship, offerings of milk, butter and eggs. The temple, the house, the place that has the happiness of possessing it one, is considered a singularly privileged place and sacred, and often becomes a very frequent pilgrimage destination. tė. It is mainly women who do not have male children, and those who have none at all, who invoke the favor of good serpent, in order to obtain this consolation. They go to the

places where he is to present their wishes to him.and their
offerings; they remain there in anxiety and expectation, until-
that it may please the divine reptile to come out of its hole for
to feast on the eggs, butter and milk they brought him-

carried: seeing it is for them the sign that their prayers have been
granted and that they will have a boy; and they return
full of confidence. After having obtained the object of their de-
Sirs, they often have images of snakes made in
wood or stone, according to their means, and have them carried to the
place where resides the one who, in their conviction, granted them
the child they wished for. These images are then worshipped,
when the reptile they represent has disappeared, and such is
the origin of the cult given to these stones.

On the Malabar Coast, the cult of the serpent is perhaps more
lively and more general than in the Deccan; which can be
attributed to the fact that among the populations of this coast there are
of the Cheras or serpentine tribes. The women there usually wear-
necessarily earrings and bracelets that have the
form of the capel serpent. The following legend is told about this:
boasts: the wife of a Brahmin having been bitten by one of
these reptiles, died. The desolate and furious husband made
conspiracies to force the culprit to appear before him
and to account to him for his misdeed. The serpent obeyed; the
Brahmin having asked him how he had dared to bite a
Brahmin and take his life, he replied that he had done it
only to carry out the will of Brahma, who had
written on the skull of that person that he owed that day
even die from the bite of a Nâga-Pâämbu. The Brahmin
not having wanted to accept this explanation, led the
snake before Brahma to make sure he had spoken the truth,
The god summoned the secretary of Yama, the god of death,
to examine the fate of this woman in his records;
and it turned out that she was to die of the mort-
sure of a capel snake. Brahma therefore gave the case in favor
snake, praised him for the accuracy with which he had executed
his orders, and, to reward him, he ordered that henceforth
women would wear his image as earrings-
and bracelets, adding that those who would comply
to this order would be preserved from all harm. It is for the
same reason, it is said, that men also wear the Cu-

dhumi, or tuft of hair that they let grow at the top-
puts their head, and which they consider as an emblem of the
snake.

The Nagas or serpents played a great role in the theo-
Brahmanic gony. They are represented there as children
of Käsyapa and Kâdru, one of the daughters of Daksha, having the
head of a man and the body of a snake. The Institutes of
Manu has them created by the Mahä-Richis and the Pradjapatis.
The Mahâäbhärata devotes two of its books to dealing with their
origin and their adventures. Their leader and king, Ananta (the in-
finished) or Sècha (that which always remains), carries the earth, and
It is on him that Vishnu, the preserving god, rests.

The name Nagas is still given to certain religious men-
religious, (if one can call vagabonds religious

of the worst kind}, who roam the country, completely naked
like snakes, their bodies smeared with ash and earth,
with dirty, disheveled beard and hair, asking for the other
môûône or rather demanding it through their threats and their vio-
lences. |

§ IV. The Cult of the Linga and the Celtic Monuments of India.

The Linga, (in Tamil Ilingam), is in its pre-
first the virile member, and by extension the name given to the
rough or polished stones that represent this organ. The Lin-
raw and ancient gases are still called doudéyür, which has the
same meaning.

Linga worship is generally believed to predate
to Brahmanism, and that the latter adopted it later
time. The Linga, in fact, bears no resemblance to the
ancient religious emblems of the Aryans, and has no relation
with the worship of the elements found in the Vedas. There is no

It is not even named. However, we believe we recognize a light-
sion to this worship in the following passages: “May the glorious In-
& will triumph over hostile beings; that those whose Sisana (the
"virile member) is the divinity, do not approach our cere-
"sacred monies. . .. Desiring to grant strength in the com-
"beat, this warrior (Indra) has besieged impregnable fortresses-
"blessed at the time when, being irresistible and having massacred those whose
"The god is the Sisana, he has conquered by his power the ri-

"chesses of the city of a hundred gates". If therefore, as we
supposes, the Linga or the representation of the virile member is de-
signed here by the word Sisana, these passages provide proof-
that, from the most remote times, the very hostile to
Aryas, that is, the aboriginal peoples, including Indra, Arya
par excellence, had triumphed and that he had massacred, ren
worshipped this tiny divinity, and that at that time
The Aryans also despised both the so-called god and his
worshippers. |

We read in the Uttara-Slrañda of the Râmâyaña: “Wherever Räva-
"na, king of the Rakshasas, surrendered, a Linga of pure gold was carried-
" before him. Ravana himself placing this Linga on top of a
"small mound of sand or earth, worshipped him by offering him
"incense or flowers with an ambrosial scent." Râva-
na, as we know, was sovereign of the island of Ceylon, in
time when Rämä entered and conquered it at the head of
His army of monkeys. The cult of the Linga was therefore in force
at that time among the populations of these regions, while
that he was ignored by the Aryans.

It is narrated in the particular Purana of the great pago-
of Maduré that at a very ancient time, at the time of
first Pandya king of this country, the god Indra, in a
fit of anger, seriously offended his Guru Brahaspati who
withdrew, and whom he then killed, in another moment of fu-
reur, the Guru by whom, Brahaspati had been replaced. For
To obtain forgiveness for this crime, he was ordered to visit all
the holy places of the earth. But his pilgrimages did not lead to
no results, until the day he arrived in the forest of Ka-
damba, where the city of Madure was later built. Barely

had he entered that he felt freed from the burden of his pe-
In the joy he felt, he sought that she might-
was to be the cause of this happy event, and discovered a
Linga placed on the edge of a pond. Having worshipped it, he made it
build a magnificent sanctuary, and sent for
Brahmins to Benares to serve him. This last circum-
tance gives rise to the conclusion that, in the opinion itself
of the writers of this legend, the cult of the Linga existed in
South India before the arrival of the Brahmins.

According to several passages of the Mahâäbhärata, this worship au-
would already have been admitted into Brahmanic theurgy, when
this poem, or at least when these passages were composed.
But it is doubtful whether they are of great antiquity; and we
we will see elsewhere that several books of the Mahâäbhärata do not go back-

do not extend beyond the period of the Puranas, that is to say, the age from the 14th century AD

In any case, it was only from this time that he took considerable importance in the religion of the Indians, and that it was attached to the cult of Siva. "We have not," said the Ma- "Habharata, never heard that the Linga of any other per- "Sound that Iswara be worshipped by the gods. Declare yourself, "O Indra, if you have learned, that another Linga, except that of “Maheswara, is now or was previously worshipped "by the gods (the Brahmins). He whose Linga receives & continually the homage of Brahma, of Vishnu, and "Yours, O Indra, is the most eminent of all the gods." These words clearly belong to the time when the sects of the different divinities vied with each other for supremacy. priority and excellence, that is to say at the time that we have in- mentioned above. It was during this same period that the laid down the Linga Purana, which had the aim and effect of po- popularize this abominable cult. However, it would seem, according to various legends, that it was not received without opposition, and that its introduction into Brahmanism gave rise to struggles, in which the supporters of the Linga of Siva end- 'ent by remaining victorious.

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A new transformation or rather a regularization of This cult was carried out in the 11th century by Bassava, the founder of the sect of the Lingaites. We will speak of it elsewhere.

At the time of the Mohammedan invasion (11th century), it was already flourishing throughout India. It is said that it existed, in twelve localities very far from each other, as many Lingas which were considered the main ones and were the object of a Special veneration. That of Rameswaram in the south was among them, as was that of Somanath in Guzarat. When Mahmoud the Ghasnavid seized the latter city, in 1024, he himself broke this idol and sent the fragments at Ghasni, with the temple doors that were in sandalwood.

Here is how Marshman tells the story in his story from India, Volume 4, page 33-34: “The sanctuary of Somanath "was at that time one of the richest and most famous "from all over India. It is said that during eclipses more people flocked there "of 200,000 pilgrims, that he collected annually the reve "from 2,000 villages and that the idol was washed every day

"with sacred water from the Ganges that was brought from a distance
"of more than a thousand English miles, His staff consisted
"of 3,000 Brahmins, of 300 barbers to shave the pilgrims
"after they had fulfilled their vows, 200 musicians
"and 300 courtesans. To reach this temple, Mahmoud
"was forced to cross, with his army, a desert of 350 miles
"of extent. He appeared unexpectedly before Somanath,
"and the Raja, although he was one of the most powerful princes
"of India, had to abandon his capital and flee.
“Continuing his journey towards the temple, the Sultan found that he
€ was built on a peninsula connected to the continent by a
€ fortified isthmus and defended by many soldiers: Like:
"as he approached, a herald came out of the fortifications and, at
< name of the god, threatened the invaders with destruction. Mah-
∗ Moud ordered his archers to hunt with arrows
∗ the soldiers who defended the entrenchment; these having
∗ took refuge in the temple, prostrated themselves before Pidole and ja

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220 PART I. ORIGINS, CUSTOMS AND RELIGIONS

"begged with tears for help. The following day-
"before the Mohammedans gave a general assault; but the
"Indians transported by religious enthusiasm, repulsed-
"the attackers vigorously returned. On the third day, the
"neighborhood princes, having gathered their troops to defend-
"dre the sanctuary, attacked the Muslim army; the fight
"was terrible and fierce, and the victory long undecided. The
"Mohammedans were beginning to hesitate, when Mahmoud
"prostrated himself to implore divine assistance, as
"he used to do it in decisive circumstances,
"remounted his horse and restored courage to his troops.
"Then, animated by a new ardor, they rushed upon
"their enemies with an impetuosity that nothing could-
"was going to resist. Five thousand Indians succumbed under the trans-
"song of the scimitar; the rest fled in boats.
“Upon entering the temple, Mahmoud was struck by his
"size; the ceiling was supported by fifty-six pil-
"stone ties, artfully carved and encrusted with stones
"precious; the external light was excluded from them, and the

"sanctuary was lit by a single lamp, suspended from the
"ceiling by a gold chain, and whose light was reflected
"on all sides by the countless jewels which adorned
"the walls and columns. Opposite the entrance stood
"the idol fifteen feet high above the ground, while it
"sunk six feet into it. The winner having given
"ordered to break it, the Brahmins threw themselves at his feet and
"offered an immense sum for the ransom of their deity-
"té. His officers urged him to accept, and he himself hesitated
"for a moment; but he changed his mind and exclaimed that he preferred

"to be known as a destroyer rather than a

"seller of idols, he struck this one with his club. Immediately
"his soldiers imitated him; the idol, which was hollow, burst under
"their blows and let jewels escape from her breast
"and diamonds whose quantity and price exceeded
"much the sum that had been offered for his ra-
"cat..." This story is borrowed from an Arab historian; but
critics do not admit the circumstance that the Linga
was hollow and filled with jewels and precious stones.

The Linga is represented by a vertical stone or a
Hewn or rough column. In cultivated plains,
around pagodas, it is generally polished; inside
pagodas, it rises up in front of the idol in the form of a
monolithic column topped with a capital, In the campa-
In uncultivated lands and deserted places, it is usually encountered-
in its raw state; it is the first stone that a pas-
sant placed standing on the edge of a pond or path,
which is anointed with oil and saffron, and which thus became a
deity. Most commonly, Lingas are isolated; but
in the mountainous and wild regions of the interior, they
are sometimes agglomerated in greater or lesser numbers and
arranged in a circle, semicircle or square. These meetings
of Lingas are considered by the Indians as places
sacred, like temples; which seems to confirm the opinion
authors who think that the groups of stones arranged
in the same way, which we find in various places in Europe,
were also sacred places and sanctuaries. We see some who
stand in the middle of a circle of rough stones; others
They bear at their summit the crudely carved image of the bull-
Bassava reau, mount and emblem of Siva; on some
which could not be sculpted, Basava is represented by a simple
Stone placed in the shape of a capital. In some regions,
and particularly in the mountainous region which extends

from the surroundings of Gingi to Bangalore, passing through Velur and Tripatür, we see quite a large number of mountains whose summit has been stripped bare so that the rock which in the form of the core, represents a gigantic Linga, which we Can be seen from afar. On some mountains whose com- Position was not suitable for this work, the stone Linga was replaced by a wooden column. In Belligula, in the Maissur, an entire mountain was thus stripped bare and the rock Which formed the core was converted into a huge statue 75 feet high, which is also a Linga; this mo- Nument, which is highly venerated by the people, is the work Djaïnas. Finally, the people consider as Lingas the sharp or naturally bare rocks, which terminate the

summits of certain mountains, and even isolated mountains and conical; and he has for these natural Lingas more veneration than for those that were erected by human hands. One of the The most famous Lingas of this category is the mountain of Tiruvannamaley, about sixty miles northwest of Pondicherry.

It seems that, in origin and among non-populations Aryans, the Linga alone (or the male organ) was recognized for god and worshipped. But when this cult had been adopted by the Brah- Manism, the argumentative and speculative spirit of the philosophers could not be content with this representation. He met some individuals= vidus who claimed that, in generation and propagation of the species, the female organ (Yoni) exerts a su- superior to that of the male and therefore deserves more honor- After arguments that lasted more or less long- At the same time, a transaction took place between the supporters of Pun and the other system, and it was agreed that the Linga would be united with the Yoni. It is in this form that we encounter it most usually in the plains; most of the Lingas that are found there consists of a polished and rounded stone column summit, placed in the middle of another flat, round stone which is supposed to represent the Yoni. Those who rise in the middle of a stone circle belong to the same category; They are still called dvoudeydr and doudeyäl, words which have the same meaning as Linga and Yôni,

On the occasion of the Yôni, we ask permission to add- give some details on a strange usage, so as not to embarrass- to use another qualification, which was formerly, which is perhaps- still be in force in the island of Bombay, and which will give to give the reader an idea of the absurd and extravagant practices which are current among the Indians.

At the end of the promontory, called "Malabar Point," which ends in the northwest of the island of Bombay, there is a fen- rock due, to which a certain resemblance with the Yoni. Pilgrims flock there from all over to obtain the merit and benefit of regeneration through this

sacred vault. It is placed at a fairly high height in the middle of rocks that are difficult to access, which, in the bad season, are beaten by the waves of the sea. The so-called Yoni himself is high enough to demand from the devotees, efforts and skill above the ordinary. And However, women and men of the highest rank attend make every day. It is said that Sivaji, the founder of the Maratte dynasty in the Deccan and Tanjaür, came there in disguise at the very time of his struggles with the English, to regenerate spiritually through this passage. Ra- Ganat Row, one of his successors, liked to perform this act of piety while he was a prisoner in Bombay.

This same Raganat Row had, during his detention in Bom- bay, sent two Brahmins to England to act and plead in his favor. They were considerable, intelligent men and of irreproachable purity from the Brahmanic point of view. On their return, however, they were excluded from the caste, because that it could not be admitted that they had made such a journey without having polluted themselves. Assemblies of Brahmins were held to examine whether it was possible to reintegrate them and what mo- yen it was necessary to employ: after long and solemn deli- berations, it was agreed that they could be readmitted into the caste, provided they submit to the ceremony of regeneration. For this purpose, they were required to to have a Fôni made of pure gold and of a fairly large size so that they could pass through. They had to submit- to the decision of the august assembly, which did not separate point without having received rich gifts.

It is still said of the ancient Marattes of Tanjaür that, when they had committed some serious fault against the rules of legal purity, (which happened to them from time to time}, The Brahmins condemned them to the same ceremony. At this In fact, a silver cow figure was being prepared; the monarch- that he would lock himself in there completely naked and at a given signal, he would come through the ordinary channel. The statue was given to the Brahmins with other gifts, and the king was pure as the child who

has just been born!

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There is an undeniable analogy between the cult of the Linga and that of the Phallus among the Egyptians and among the Greeks, and of Priapus among the Romans. The custom of considering stones carved or rough as emblems of divinity or

divine objects were very common in antiquity. The statue of

Venus at Paphos, which had such a great reputation, was not not represented in human form; it was, says Tacitus, a rounded block of stone, wider at its base and narrowing- rising to the top; and the reason, he adds, is a mystery. The Syrians worshipped Saturn, Jupiter, Apollo, the Sun, under the emblem of a stone that had the same shape. It was another stone that was venerated and invoked in the tem- Apollo's palace at Delphi. Another was located at Emessa on the Orontes, in the temple of the sun; it is found on several coins of Elagabalus, who had been a priest of the sun in this city. A blackish cornerstone was the image of Cy- bleat to Pessinus in Phrygia; she was later transported solemnly in Rome. Under the emperors, one met these stones on all the paths and they were made to give off oracles. The same form of idolatry is thus found in Egypt, among the Pelasgians, the Celts, the Slavs, the Germans and in India; these are the Abarite gods, the Betyls, the stones- oracles, the obelisks of Egypt, the Menhirs and other stone- sacred trees of the Celts, the Lingas of the Indians.

This rapprochement leads us to talk about Monuments Druidic or Celtic peoples who exist in India.

The name Celtic or Druidic Monuments is given to stone constructions, almost always rough, which we re- against in a large number of countries very far apart from each other of others, and which are supposed to have been raised by the ancients Celts under the leadership of the Druids, their priests. Like these monuments exist in regions where the Celts do not appear have never penetrated, some archaeologists believe that the names of Druidic and Celtic do not suit them do not, and that it would be more rational to call them megali- ethics. But we will keep the usual name here.

OF THE DIVERSE RACES OF INDIA. 995

These monuments come in different forms.
called Menhirs (from min, stone, and hir, long), or Peul-
vens (from peul, pillar, column, and min, stone}, mono-
elongated lithes, planted vertically in the ground. They are called-
even, depending on the country, stone-sticks, straight stones,
standing stones, devil's pulpits, rocks of
fairies, etc.

We give the name Cromec'hs, (from Crom, rounded, vaulted,
and from the place), to enclosures of rough stones arranged in
circle, oval, even square, around a menhir, a
dolmen, of a tumulus.

The Dolmen (from dol, table, and min, stone), is a table of
stone supported by other stones. It takes the name of
Cromlec'h, when it is surrounded by a circle of stones; the one
of Cist, Kist or Cella, when it forms a closed chamber
on all sides; and that of Cairn, Barrow or Tumulus, when
it is covered with a mound of earth.

Finally, we call wobbly stones, turning stones,
Dancing stones, turning stones, enormous rocks
placed in balance on other rocks, to which they do not
touch only at one point, so as to be set in motion-
ment without much effort.

These various monuments are very common in India,
especially in southern India. From Cape Comorin, to
summit and on the slopes of the Gâtes, particularly in
the rocky and wild plains which extend among the mas-
detached from the Eastern Gates, up to the Nerbadda and the
Vindhyas mountains, one meets at every step, so to speak,
constructions identical to those which exist to the north and
Western Europe.

It would be ridiculous, no doubt, to take them for menhirs
planted by the hand of men, all the rocks that stand-
isolated in the middle of fields or at the top of mountains-
tagnes; these are very often only games of nature.
But we see a large number of them placed in such a way that it

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it is impossible not to recognize the work of men;

usually they are surrounded by a circle of other stones
intended to retain or consolidate them, or stored in
a methodical order that betrays a preconceived design.

If intelligent men are asked what is the des-
destination of these rocks, they answer that they represent
dvudeyär or the Linga. But it must be admitted that the common
people do not know what they can mean, except
those which obviously betray some traces of work.

In the mountains rising east of the plains of Ben-
gale, the menhirs are more numerous perhaps than in any
place of the globe. They are due to the wild tribe of the Khassyas,
who erect them in honor of some chief or warrior ce-
famous, in memory of a father, a husband, a beloved child. If
a Khassya falls dangerously ill or fears something
great misfortune, he vows to erect one or more stones to
the spirit of such and such deceased person, in whom he confi-
ance; and if he has been heard, he never fails to accomplish his
promise; others imitate it in similar circumstances and
This results in large agglomerations of raised stones in
the honor of a dead man that perhaps no one had noticed
during his life.

It was found in the territory of the Nizam of Hayderabad (former
kingdom of Golconda}, closed dolmens near which
large stone crosses rise up. The most con-
siderable about thirteen feet above the ground; another in
about ten. They are formed from a single block, without ornament-
ments or inscriptions. The dolmens contain bones.

The most intriguing assumptions have been made about these stones.
various. What seems most likely to us is that they
existed for a long time in the form of simple men-
hirs, and that they were then carved into the shape of a cross
by Christians. The traditions of India report that after
the martyrdom of Saint Thomas the Apostle, at Calamine, (today
San Tome of Meliapur, Madras), a furious persecution
against his disciples and they were forced to take refuge

gier in the forests and mountains. Another tradition says
that after the destruction by the Lingaites of Kaliänapür, capital
from the Deccan, in the 10th or 14th century, the Nestorian Christians, who
were very numerous in this city, the Gates passed
and settled in the region where these crosses are located.
some or others were able to use the already existing dolmens
to bury their dead, and transform the menhirs into

crosses to indicate Christian burials. This is what
was made in several places in Europe; ancient men:
hirs were surmounted by crosses or decorated with emblems of the
passion of Jesus Christ, in order to change its original destination-
tive and to Christianize them.

Closed dolmens or cromlechs are extremely common.
muns. They are rarely isolated; they are found in agglomerations
more or less numerous discussions, and almost always in
wild and uncultivated places. Some, completely sunk-
These are located in the ground and are only recognizable by the circle of stones.
raw materials that surround them. Others are topped with mon-
earth particles, the circular base of which is usually
marked by a row of stones. Some are discovered-
green and placed on top of barrows or tumuli.

The rooms, kists or cellae, formed by these dolmens,
are hardly more than four or five feet in length,
three wide and as high. The walls consist
in stone tables placed on one of their sides and the ceiling
in one or two other tables placed on the first ones. The stone-
The re which closes the ends is often pierced with one or
even two circular holes. Inside we find
small bones, either calcined or in a na-
turel; small pottery vases and urns; sometimes
painted and decorated with zig-zag figures; arrowheads
or spears; household utensils; ornaments in
copper and even gold; objects made of polished or cut stones;
in some, gold medals from the first Césars.

English archaeologists in India do not take the opportunity to
The presence of these stone objects leads us to conclude that the mo

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numents that contain them date back to the Stone Age, nor
even that there existed an age of this name, for the very sim-
more than the use of cutting and polishing stones to make them
instruments and ornaments still exist today
among certain aboriginal tribes. Moreover, the presence
simultaneous iron, copper and gold objects, which are found
mixed with those in stone, demonstrates that there was no
in India a time when the use of stone instruments
polished and cut was exclusively in force.

It exists in Bâpanattam, a small village in the Collectorate of North-
Arcot, a town of about six hundred iron cromiechs-

many of which have a very particular shape.
They are surrounded by three circular enclosures of flat stones
placed upright next to each other, so as to form a
kind of wall. The upper part of these stones is alter-
natively round or square; semicircular tops
exceed the square vertices by the height of the radius of
their semicircle. The enclosures or parapets rise in
each row a foot or two above a small mound.
The outer enclosure consists of twenty-four stones
about three feet wide, and thirty feet in dia-
meter. The second has sixteen and is about twenty-
two feet in diameter; its elevation above the cairn
is five to six feet. The third consists of eight
stones, ten to twelve feet high above the ground, and form
an octagon about sixteen feet in diameter. It is in
this third enclosure where the kist or cella is located. The
dolmen which covers it extends so as to join the
semi-circular peaks of the third enclosure. There
encounter, as everywhere else, bones, skulls,
funeral urns, some ornaments, but very little
Objects made of metal or stone. Cromlechs of the same kind-

still exist in some other localities in the vicinity,
but in small numbers.

_ As regards the meaning and destination of the
closed dolmens or cromlec'hs, there is no doubt that,

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OF THE DIVERSE RACES OF INDIA. 299

In India, they are tombs. They are called everywhere
Pandyars, or Valyars or Villyars Vidhus, Kujis or Calla-
reis, that is to say dwellings, holes or tombs of the Pandyars,
Valyars, or Villyars. But until now we have not been able to
to discover which people actually built these monuments
ments. If you ask the locals about these Pandyars,
where Valyars, or Villyars, they invariably answer that
it was a race of men prior to all those that existed-
tent today in India, and which has entirely disappeared.
Their ordinary height, they say, did not exceed a cubit;
but they could at will take on gigantic proportions-
tesques. Their strength was prodigious and superhuman; with one hand
They effortlessly pulled out a palm tree with all the strength of
age and used it like a toothpick; they carried
with the greatest ease the most enormous rocks, and it is
to them must be attributed these rocks placed in the positions

the strangest and sometimes with so much symmetry, that one
meeting in the country. But, to return to their homes-
and especially to die, they had to regain their size
of dwarves; and, in fact, the bones found in dol-
Closed mens are generally small in size.

One thing that strikes us in this legend is the resemblance-
white that it offers with the traditions of Lower Brittany
concerning Celtic monuments; in Brittany too, these
monuments would have been erected by dwarves of a cubit of
height, the Corniquets or Poulpiquets, half-human beings,
half demons, endowed with superhuman power, who inhabit them-
would still carry them and, in certain circumstances,
stances, from one place to another.

Is there not a reminiscence of this race and its
works in the prodigious exploits that the Ramayana attri-
drunk to the army of monkeys who assisted Rämä against Rävana?
They carried huge mountains and rocks with them
the greatest ease, and thus filled the Strait of Man-
near, between the island of Ceylon and the Indian continent, by a
road which still retains the name of Rämä Bridge.

But, in reality, what were the Pandyars, or Valyars, or
Villyars to whom traditions attribute these monuments? In
regarding the Pandyars, Indian history and epics-
It is reported that it once existed in the plains of the Ganges
a powerful and famous family, known as the Pandus
or Pandavas, who had with the family of the Kurus or Kuravas

a war that has remained famous. It is assumed that one of these Pan-

dus or his descendants made an invasion in the south of
India and founded a kingdom and dynasty there called kingdom
and the Pandyar dynasty, (the Pandiones of the Greek geographers).
But this is only a hypothesis based solely on the
name. It seems to us much more likely that the family
sovereign who reigned in Madure received the title of Pan-
dyar in return for his adherence to Brahmanism, like this
took place in several other places. We have recounted below
above, according to Megashenes and Pliny, how the sovereigns
of Madure received the name of Pandyars. In any case, Pandyar
was simply the title of the sovereign of Madure, and not at all
the name of the people or peoples who were subject to him. He

still existed, in the plains watered by the Indus and its
tributaries, peoples called Pandiones or Pandovi and in the
Present-day Rajputana, the Pandoi. But they have absolutely no
relationship with Celtic moments. In summary, we do not see
not the reason why these monuments are called in some
places dwellings or tombs of the Pandyars, if not perhaps-
be that the people, having preserved the memory of power
of the Pandyars of Madure, attributes to them all the mer-
eyelids whose true origin he ignores.

The expression Valyars Vidhus or Callareys (dwellings or tombs)
beautiful of the Valyars) would perhaps be more accurate. Valyars, in
Tamil language, means priest, child, young man,
vigorous, powerful. The ancient Puranas of India mention-
are people called Vallabhas or Vallaras whose name
has the same meaning; but they have not yet been identified
with currently existing races or tribes. We have
seen previously that it existed in Guzarat and the Deccan
sovereign families whose hereditary title was Valla-

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bhas or Vallabhis; but this was not the name of the people

over which they reigned.

The analogy of the words Valy or Vally with Gall, Wall, Welches,
(Gauls) is all the more striking because their meaning
is the same; in fact Gall or Wall in the Celtic language, means-
also a strong, powerful man. The. Galls or Gauls

were one of the branches, or rather one of the names of the race

Celtic, Kymric or Eymbric, descending from Gomer, son
eldest son of Japheth. Originally, like the other fa-
Japhetic miles, from the highlands of Central Asia, they
passed through Circassia and Gaucasia, spread into
northern Europe; successively established themselves in the
Gaul, England, Scotland and Ireland, leaving behind
the Cimmerians in Jutland and Tauris, the Scordians
and the Taurines on the banks of the Danube, the Boii in the fo-
Hercynian Ret (Germany); entered Spain following
of the Iberians and formed the Callaic nations of the Cel-

and Celtiberians; crossed the Alps and settled
in northern Italy; pursued the Iberians into the islands
of the Mediterranean and in Africa; then, returning to their
not towards the East, left in the valley of the Danube the Vin-
Delicians, the Rhaetians and the Noricans, and established a
their colonies in Asia Minor, Galatia. Now, it is in
all these regions where Celtic monuments are found.
. Is it not possible and even probable that a family of the
same race separated from the others, and passing into Afga-
nistan where similar monuments exist, either came
settled in India and then disappeared, either by extinction,
either by merging with other races?

As for the Villyars or Bhills, we have seen that it is a
of the most ancient tribes of India; but we have nothing
found in their uses which allows us to think that they are
they who erected the monuments in question.

The first Europeans who noticed them on the mountains
called Nilâghirys (Coïmbatore), attributed the cons-
instruction to the Todas or Todavas who constitute the Domi tribe.

of these mountains. But, when it was discovered that it
There were similar monuments throughout the country, in the
plain as well as on the mountains, it was necessary to look for a
another explanation. Moreover, the Todas themselves, when questioned
on this subject, invariably respond that these constructions
belong to a people who predate them and of whom nothing remains

no one left.

The Maley-Arasars (kings of the mountains), a wild tribe who
inhabits the southern chain of the Gates, still have the custom
to bury the remains of their dead in cromlechs. They
carry the corpses of their deceased into the sacred woods,
build miniature vaults with small slabs,
and after burning the corpses, they place the ashes
in these vaults with a small stone; then, having made
the spirit of the dead, which they suppose to prowl around, offerings
of arrack and sweets to persuade him to settle down
in this small stone, they cover everything in great cere-
money.

At the other end of India, the Khassyas also have
the custom of placing the ashes of their dead in small-

small stone monuments, circular in shape, quite similar-
to the rustic seats that we build in our
gardens.

But it does not seem that the wild Highlanders of the
Southern gates nor those of Northeast India are the
descendants and continuators of the people who built the
dolmens and the cromlechs themselves.

For the menhirs, we think that those of Europe, too
although those of India, are the remains of this very cult
ancient that the Egyptians, the Greeks, the Romans, rendered to
the productive force of all living beings; that they had
in the origin of other real meaning than that of the obelisks-
ques of Egypt, of the Phallus of the Greeks, of the round stones,
or conical which represented Venus, Jupiter, Apollo and the
Priapus of the Romans; in a word, that they are the duudeyärs of the

ancient aboriginal peoples of India and the Lingas of the Indians
modern. In Europe, the memory of this primitive destination-
tive has been lost over time; perhaps even the meaning
The actual size of these stones was known only to insiders, as

Tacitus says of the conical stone which represented Venus at

Paphos; but, in India at least, the identity of the doudeyärs
ancient and modern Lingas is indisputable; the meaning of the
two words are absolutely the same.

It is also certain that Celtic monuments
were the object of a popular cult, although rather ill-defined,
in France, Spain, England and other countries,
at the time when Christianity was introduced there, and even long-
time after. A Council of Arles, held in 452, decreed that "if
"in the diocese of some bishop, the infidels light
"torches, worship trees, fountains or
"to the stones, and that this bishop neglects to destroy them, it is
"deemed guilty of sacrilege". Another Council of Tours,
gathered in 567, "adjures the bishops and priests to oppose
"with all their strength to the worship of I don't know what stones,
"fountains and trees, and to drive out of the church those who
"persistent." A Council of Nantes, around Pam 660, statue
that "Bishops and priests must make every effort
"so that the stones which, in the woods and out-of-the-way places,

"are the object of demonic worship, to which one makes
"vows and offerings are brought, be destroyed and scattered-
"seen in such a way that they can no longer be found, and that
"all people be warned that this worship is idolatrous."
Similar decisions were taken by a council held in
Rouen around the same time; by a capitulary of Charle-
Magne, returned to Aix-la-Chapelle in 789; by a statute of
Canute the Great and a cannon of Edgar, kings of England.

It is true that these various prescriptions do not indicate the
form of the stones to which this worship was rendered, and do not say
Not whether it was the menhirs or the dolmens, or both at the
times. But if we consider that it is the menhirs alone, or
with very few exceptions, which efforts have been made to Christianize
by carving crosses there, the insignia of the passion, in: the-

transforming into calvaries, with the aim of correcting and rec-
to establish a custom that one was powerless to destroy; if one thinks
that even today it is almost exclusively the menhirs
tively, that the ancient Celtic peoples attribute a si-
religious smification and render, as well as to the fountains, cer-
certain superstitious honors; it will be concluded that it was principally-
palely the menhirs that the ecclesiastical legislators and
seculars had in mind in the decrees recalled above,
although they did not know exactly where it was going
primitive.

It still existed in some places in the Lower
Brittany a singular practice which confirms, we believe-
he, these deductions. Some menhirs had the reputation of
to give fertility to sterile women. To this end, the per- |
People afflicted by this misfortune came to rub their breasts there.
In other places, it was men who went to rub shoulders with it.
to remove their aching or weakened limbs to restore them
health and vigor. Something similar is practiced-
que, but in a more indecent way, with regard to the
Linga statue of Belligula, in Maïssur.

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§ See Polyandry.

We have seen that Polyandry, that is to say plurality

husbands for one wife, is in force among the popu-
aboriginal lations of Sirmour, Bassahire, Kunawar,
Butan; among the Kudagars, or Karagars of Coorg, the Todas or
Todavars of the Nilaghirys in Coimbatore. This revolt-
so much so that it appears to originate from Tibet, where it also exists,
as well as in the valley of Cashmire and among the inhabitants
from the Sewalick Mountains in northwest India.

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It occurs in various forms in other tribes.
of southern Sudras. Thus, the Kârakat-Vellâlars and the Tottyars-
Vellälars of Madurë have a singular use which is close to it
a lot, but which could better be called the community
husbands and wives. When property belonging to
a family of these castes falls to a young girl in default
of male child, the heiress is forbidden to marry a
adult; but she must marry a young child, or with
a banana tree trunk, it being understood that it is free
to have relations with any man of his caste who pleases him,
and that children who may be born in this way
are the legitimate heirs of his property, and the lega-
equal to his miari; Also it is not rare to see a child of
ten or twelve years to appear before the courts as the
father of other children already aged five or six.

Among the Tottyars, all the women live in common
with their husbands, their fathers-in-law, their brothers-in-law and their
uncles. Moreover, at Soupramanien's feast, they often do the
vow to prostitute their wives a certain number of times.
For this purpose, they build huts on the roadsides,
in the vicinity of the temples dedicated to this deity, and in-
They themselves prevent passers-by from entering, until the
number specified in the wish has been reached.

This supremely immoral usage also exists among
the Conga-Vellilars of Coimbatore and the Salem Collectorate.
. In addition, the heads of these families enjoy their daughters-in-law.
that their sons are of a suitable age; which does not pre-
I don't know that children born from these incestuous relationships are
attributed to them.

Polyandry is also in force among the western Callars.
Madurean dentals. It is very common to encounter in
this tribe of women who have ten, eight, six or four husbands,
which are jointly regarded as the fathers of the en-
children who are born from these unions. But, something more singular

and inexplicable, when these children are able to render
because of their origin, they do not say that they are the sons of

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the daughters of ten, eight, six, four fathers, as the case may be, but
eight and two, for ten; six and two, for eight;
four and two, for six; two and two, for four.

Brahmanism, which has nevertheless retained the principle of
monogamy, did not shy away from sanctioning these uses
immoral and hideous; so that the tribes and castes which
the observers are nonetheless considered as brah-
Orthodox Christians. Here is the legend he invented for
justify polyandry:

Draupada, king of Panchala, had a daughter of a mer-
beauty night light, although black in color, and named Draü-
padi, who was sought in marriage by a large number of
Vaisyas princes. But her father, who secretly wished to marry her
to one of the five Pandus or Pandavas, to whose party he ap-
parted, imagined making it the prize of a sort of pu- tournament
public, the Suyamvara, hoping that the five Pandava brothers would
would present, that one of them would win and win-
would thus have his daughter's hand. The Pandavas went there to perform-
tively, but disguised as Brahmins so as not to be known.
Draupada had prepared a huge bow, so difficult
to get an erection, that to succeed in this, one had to be endowed with strength
superhuman. Moreover, the point to be reached was the eye of a
fish figure, enclosed in the axle of a wheel, quwi, at
at the time of the joust, had to be rotated.

The number of princes and nobles who assembled
to participate in this tournament was huge; as for the multi-
study of the people who came from all over to attend, it was
countless. On the appointed day, Draupadi, adorned with jewels and res-
radiant with beauty, was led into the arena by her brother:
She was holding a garland of flowers in her hand that she had to pass-
around the neck of the winner, to indicate that she chose him
for husband.

Several renowned princes and warriors came forward to
try to bow the wonderful bow and win the prize; but
all their efforts were powerless, Only one, Karma, son of

Pritha of the Yadavas tribe, of the solar race and partisan
of the Kuravas, managed to draw the bow and placed an arrow on the
rope; but, as he was considered the son of a conductor of
chariot, Draupadi cried out that she would never marry a man
of low extraction. Then Arjuna, one of the Pandavas, pre-
felt in his Brahmin disguise. Seeing him, the
princes and Kshatryas cried out with disdain: "What is coming
"do this Brahmin here?" would he claim to succeed where the warriors
"failed?" The Brahmins themselves, among whom
he had placed himself and who took him for one of their own, fear-
lest he dishonor their order, tried to arrest him.
But he, calm and silent, having seized Parc with one hand and
having stretched it with ease, shot an arrow which hit the
indicated goal. Immediately Draupadi advanced towards him, and, charmed
with her good grace, placed around his neck the garland of flowers that she
held in the hand.

The wedding ceremonies were celebrated with great
magnificence; and when they were finished, Draupadi con-
felt willing to follow her husband to his home, where was
remained his old mother, Kuntidevi. When they arrived at the
door, accompanied by Arjuna's four brothers, he entered
alone and said to the old woman: "Mother, we have found a
rare object; would you allow us to introduce it into
the house?" To which Kuntidevi replied: "Well then! share it
between the five of you." So they brought in Draupadi. Seeing her,
The mother understood what this rare object was and added: "It is
you to see and decide if you want to act in accordance
to the word that I have spoken." So they agreed among themselves
them to follow their mother's advice, and consequently Draüpadi
became the common wife of the five brothers.

This is what it really is, this Indian people whose
a certain school wanted to make the ancestor and educator of the
the entire human race. By going through the details that pre-
give way, the reader will already have understood that these claims do not

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have no basis. The Indian people (if indeed
we can give the name of people to this agglomeration con-
fuse of races and tribes so heterogeneous, even today so
foreign to each other), the Indian people, we say,
far from being the father of other nations, is later than a
a large number of them; and as for its customs, its morals,
its cult, its social organization, it certainly offers nothing
which could have served as a model for them. Only one of the tribes which
the component, that of the Aryas or the Brahmins, possessed a
literature, a religion, a philosophy, positive laws, em
a word, a certain civilization; the others have not been and are not
still civilized only to the extent that they have adopted the
Brahmanical institutions. It remains for us to show how much the
religious, philosophical and social systems of the Brahmins
themselves have been defective, and that, far from having exercised a
influence on the rest of the human race, Brahmanism has
received from outside everything that he offers that is truly reasonable,

PART THREE.

BRAHMANISM: ITS TRANSFORMATIONS,

1° SECTION. ANCIENT BRAHMANISM.

It may not be entirely accurate to apply the name
from Brahmanism to all the successive forms or evolutions
sives that the cult of the Aryas has undergone over the course of time
or Hindus. This word means, in its grammatical meaning
and ordinary, the religion of Brahma, considered as divinity
supreme. But, taken in this sense, it is not at all suitable for
religious conceptions, theogony and worship which we
are revealed by the Vedas. In these ancient books, manifes-
first tation of the ideas of the Aryans, the word Brahma does not
nowhere to be found to designate the supreme divinity; there
finds the words Brdhman or Brähmanas, and Bráhmanaspati,
employees, the first to qualify the men who are con-
sacred to prayer, to public worship; the second as an epithet
of Agni, the lord of the Brâhmanas, of worship and of things
sacred. Later, in the philosophical period of the. com-
comments, the Supreme Being receives the name of Brahma (neutral,

Brahm), the impersonal, abstract deity, who becomes

soon, in the legislative period, Brakmd, the god person-

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nal, concrete, active; and during this double period, the cult
Hinduism deserves the title of Brahmanism. (1) |

But, later still and even in our days, Brahma is
expelled, so to speak, from public worship; he retains no
place only in the philosophical triad called Trimurti; all
attention, worship and homage are directed towards Vishnu
and Siva, and their various personifications.

This is why several authors have given the name of Vé-
dism to the ancient cult of the Aryans as revealed by the
Vedas, that of Brahmanism with the system taught by Manu
and the philosophical Schools, and that of Hinduism to the whole-
of religious institutions and practices of modern India.

We nevertheless believe that it is more rational to con
serve the generally accepted name. Indeed, despite the
various forms that he successively adopted in the course
Throughout its long existence, Brahmanism has always remained
true to its name and its founding principles. The word Brah-
ma does not only mean the first Being, the Supreme Being,
but also prayer, sacrifice and the one who offers it, the one who
turns, unfolds and develops without end; and such is, in rea-
the nature, the history and the quality of Brahmanism, under the influence of
Brehmanas, the men of prayer, of the holy thing, of the
sacred poem, of sacrifice. These are the rites, these prayers, these
sacrifices (Brahma) which are, in summary, the true gods,
the almighty gods, the hidden energy, the force that creates and
develops all beings; and consequently, that which observes these
rites, who recites these prayers, who offers these sacrifices (Bräh-
mana), is the god of gods. Since the time of the first
hymns of the Vedas to the present day, these are the Brâähmanas,

the Brahmins, who constituted the religion, the cult, the gods

∗ (4) Brahma, neutral, the impersonal divinity, is written in lan-
Sanskritized by two short a's; we render it by the word
Brahm; in Brahmä, the personal god, the second a is long;

~ in Brähman or Brähmanas, it is the first a that is long.

SECTION 1. ANCIENT BRAHMANISM. 244

even, exalting one or depreciating it, substituting another for it
who may have the same fate, depending on the circumstances,
their interest or the whims of their imagination; it is they
who, through their songs, their prayers and their sacrifices, have given-
born birth to the gods. Even today, as in the times
of the Vedas, the Brahmarñic religion is only a vast panthe-
ism, of which all beings, visible or invisible, real or ima-
ginaries, are the representatives and personifications. Well
more, today as in the beginning, Brahmanism is less
the worship of the divinity, that the worship of the Brahmins, the deification
Brahmins, these devas (4) of ancient hymns, these gods
of the earth, as they modestly call themselves in the
Laws of Manu. This will be clearly demonstrated by the study
that we are going to make interior transformations of the Brah-
Manism. We will see it alternately vague and indeterminate
in the period of the hymns; in the process of formation in the pe-

philosophical period; clearer, more precise in the Laws of

Manu; attacked and questioned by Buddhism and the Djaï-
nism; finally flourishing in its current form, after its
victory over these two adversaries, under the multiple action and
varied from the sects which are born in its midst, or under the influence-
of the aboriginal populations, whose deities he adopts
and crude practices to attract them into his organization-
tion. This study will also provide us with the opportunity to notice
in passing that, contrary to Brahmanic claims
and to the naive, not to say ignorant, assertions of cer-
certain authors, Brahmanism, in the various forms it has
clothed, is later than Judaism, and that, in its form
present, it is much more recent than the Christia-
nism.

(1) From Div, to shine: Deva, therefore, means brilliant,
bright.

CHAPTER ONE,

BRANMANISM ACCORDING TO THE VEDAS:

Vêda, from the root Vid, to know, in Greek ox, in Hebrew
Yada, in Latin videre, means science par excellence.
Veda or the Vedas are divided into four books, called Rig-
Veda, Sama-Veda, Yadjur-Veda and Atharvoa-Veda. They are
written in a very ancient dialect, which differs from the language sans=
writing that has become a classic, of which he is the source.

The Rig Veda is considered the oldest of the four
and most importantly. It contains about 4,020 hymns, gener-
generally short, addressed to various objects which are deified there:
to the fire, under the name of Agni; to the firmament; under that of Indra;
to the winds, to the water, to the clouds, to the sky and the earth, to the mon-
tagnes, rivers, etc... They are the work of a large number
of poets, and, without a doubt, the composition lasted one
long period of time. Began on the banks of the Indus;
finished in the plains of the Ganges, they constantly testify-
either domestic or public concerns
nationalities of the Aryans; of their anger against the aboriginal nations-
rigenes, the hideous Dasyus, of their anguish before the fight,
of their dejection following a failure, of their exaltation after
victory. They carry within themselves the clear proof that they
were first transmitted by memory, from generation to generation=
generation, and for this purpose preserved as a heritage in
certain families, the Brähmanas. "As far as the ca-
"character and style of these hymns," says Professor Max Mul-
"I must admit that only a very small number contain-
"some pleasant and high-order poetry, but nothing
"which can be compared, even from a distance, to the psalms of
"David."

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The Såma-Vêda appears to be only a repetition, but in a
another order, from the Rig-Vêda. It is formed from the same hymns and
of the same verses, but cut, transposed and arranged
way to be sung during certain expiatory ceremonies-
tories. The main portion of the Sâma bears the title of Archi-
ka. It includes prayers divided into six chapters,
each of which is subdivided into ten sections each containing
ten verses. Another portion is called Araniya-Gäna, and
is divided in the same way.

The Yadjur-Vêda differs from the other two very profoundly.

It is divided into two parts, one of which is called the Yadjur
black, and the other, the white Yadjur. Here, as it is reported
in the Puranas, the legend which explains this division.
Vaysampayäna, one of Vyâsa's disciples, the one who had received
of him the Yadjur-Vêda, having one day committed a fault, invi-
have his fellow students assist him in the celebration of something
expiatory ceremony. One of them, Yänavalkya, proposed to
do it alone; whereupon Vaysampayäna, irritated that he
considered it arrogance, threw a
curse, the result of which was that he vomited all the texts of the
Yadjur that Vaysampayäna had taught him. But at the same time
time, his other classmates having been transformed into per-
drix (Tittiris), ate these texts as they went along
Yanavalkya rejected them, and saved them in this way. However-
the guilty party, wishing to possess other texts which were not-
He did not know them, and earnestly prayed to the Sun to teach them to him.
The Sun granted his prayer, and having appeared to him in the form
of a white horse (Vâja), he taught him the Vâja-Yadjur or
White Yadjur, while the Yadjur vomited by Yâänavalkya, who
had been soiled in the dust and collected in this state by
the partridges, was called Taittirya or black Yadjur.

The real reason for these various names seems to be that
the black Yadjur is very dark, and that the hymns there are mixed-
with their comments in an unintelligible mess;
while, in the Yadjur-blanc, both are
carefully separated, in a clear and easy to understand order.

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This distinction does not go back, as legend would have it
make it believe, at the very origin of this Veda, since it is
later than the time of the famous grammarian Panini (three-
5th century BC).

The Yadjur-Vêda was, in the last century, the occasion of a
curious mistake, whose main victim was Voltaire
himself, and which shows with what ease free-thinkers
accommodate themselves to everything that seems hostile to Religion
Christian. It also comes back too directly to our
subject so that we can avoid telling it
here.

A French Jesuit missionary, from the Pondi Mission-
chery, had composed in Sanskrit a work in the form of
dialogue, whose doctrines were essentially Christian-
nes, but which contained numerous extracts from the Vedas and the
other Indian books. He had given it the title of Ezour or
Yadjur-Veda.

Get the book, sent to Europe with the French translation,
was presented or welcomed as one of the antiques
Vedas of India. Voltaire seized upon them avidly, as if they were a
proof that the doctrines of Christianity had been em-
borrowed from Brahmanism; he declared that this book was of a
prodigious antiquity and that it had been composed, at a time
very remote, by a Brahmin from Siringham, near Trichi-
nopoly. But let him speak for himself:

"A happy coincidence," he wrote, "provided the library-
"that from Paris an ancient book of the Brahmins; it is the Ezour-
"Vêda, written before Alexander's expedition to India, with
"a ritual of all the ancient rites of the Brahmins, entitled the
"Carma-Vedam. This manuscript, translated by a Brahmin, is not
"not in truth the Veda itself, but a summary of the opi-
"unions and titles contained in this law."

"Abbé Bazin, before dying," he writes elsewhere, "sent

"to the King's Library the most precious manuscript which
"either in all of Lorient: this is an old comment

"of a Brahmin named Chumontou (Soumanta) on the Veda,
"which is the sacred book of the ancient Brahmins. This manuscript
"is undoubtedly from the time when the ancient religion of the
"gymnosophists began to become corrupt; that is, after
"our sacred books, the most respectable monument of the
"belief of the unity of God; it is called the Ezour-Veda,
"as one might say the true Veda explained, the pure Veda. We
"cannot doubt that it was written before the expedition of Ale-
"xandre.,. When we assume that this rare manuscript has
"was written four hundred years before the conquest of part of
"India by Alexander, we will not go far-
"truth blow...."

However, the real truth is that this book had been compo-
found by a Jesuit Missionary. Some have attributed it
to Father de Nobili; but it is much more likely that

It is the work of Father de Villette, a French Jesuit of the Mission
of Pondicherry. The Pondicherry Mission Library
still has the French translation from the an-
ancient Jesuit Fathers; the Sanskrit manuscript, which was there in
1816, was entrusted for examination to Mr. Ellis, Principal of the
Madras College, and has not been returned.

The Atharva-Vêda is the fourth and last of the Books
Sacred; it is not even accepted as such by all
schools. As for its own character, we can say, as
of the tenth book of the Rig-Vêda, that it is the product of a peri-
a different and more modern ode, the expression of another spirit
and of a different feeling from those which inspired the ancients
hymns of the Rig. Indeed, while the ancient poets address-
looks to the deity with reverence, but at the same time with
love and trust; while, in the primitive hymns,
demons are objects of horror that the divinity dismisses and
and destroyed: in the Atharva-Vêda, on the contrary, the gods are
looked at and invoked with fear, like powers whose
anger must be appeased and malice satisfied; it is not
than a collection of malicious elves, of hostile specters to
man; demons have become divinities; the poet

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invokes them, supplicates them, offers them sacrifices so that they
do not harm him. The prayer which, in the Rig, is a
manifestation of devotion, is here only an instrument of

“superstition; it snatches, in a way, from ill will

of the god the favors that his benevolence easily granted
formerly, and often uses the power of magic for this purpose.
The main feature of the Atharva is the multitude of incantations
magical properties that it contains, to obtain various benefits; sometimes
a talisman, a necklace, a bracelet, more often a plant
mysterious, endowed with extraordinary virtues, must come to add-
its effectiveness to that of prayers. However, we find there-
giving hymns of a speculative character, but in small
number, in view of the philosophical developments that had

took the Aryan religion in the period following the first
Veda. In summary, we feel in the Atharva-Veda the influence of,
gross superstitions of the aboriginal populations on the
conquering race, and we see there the transition from the pure-
Vedic culture to modern times, from naturalistic pantheism
from the ancient Aryans to idolatries and demonic practices
of current Brahmanism.

From the above notions, it is evident that the
four Vedas were not written in the same places nor
at the same time, and are not of equal antiquity.
reading of the Rig-Vêda demonstrates that it was composed in the
Sapta-Sindu, that is to say in the country which extends between the Indus
and the Yamuna. The Säma is obviously later than it, since it
was formed from hymns borrowed from it. The Yadjur
refers to the time when the Aryan nation was already established
on the banks of the upper Ganges. According to the Atharva-Veda, it
was evidently composed when the Aryans had
already advanced and established up to the northern tributaries
of the lower Ganges, between that river and the Himalayas, and were
long in contact with Aboriginal peoples.
The interval which has thus been estimated at several centuries is
elapsed between the composition of the first hymns of the Rig
and that of the Atharva-Vêda. But it is impossible to pre-
specify the dates to which each of these can be reported

books; especially since each of them, even the Rig-Vêda,
contains additions and interpolations which are of a
relatively modern era.

From a doctrinal point of view, the Vedas are essentially
pantheists. We guess at every step, rather than seeing
clearly the idea of a single and supreme God; this god is
represented, personified in all the elements, in all the
phenomena of nature. The very deities who are in-
evoked are only the diverse forms of each other
at the same time as the supreme divinity: “The divine Spirit
“which circulates in heaven, we call it Indra, Mitra, Varuna, Agni.
"The wise give to the One Being more than one name; it is Agni,
“Yama, Mâtariswan (Rig-Vêda: Hymn to the Viswadêvas).”

This pantheistic doctrine was undoubtedly born from oblivion
of the primitive tradition of pure creation; it has been perpetuated-
killed from age to age in Brahmanism, through the chan-
various changes it has undergone; it is still there today

the supreme doctrine, the final reason professed by the Indians. In all the books where the formation of the world is spoken of, of the nature of the gods, of the relations of the divinity with the the creature is always the emanation and identity of beings which provide the explanation of all the difficulties. Each god, not only Brahma, Vishnu and Siva, but also their Saktis or female energies, and the deities of a lower order, like Radha, the favorite mistress of Krishna, and the horrible Kali, every god, we say, is represented as the supreme and efficient cause of nature whole and one with it.

Proceeding from this principle, the singers of the ancient Aryas consider all elements, all phenomena, all beings, everything that is striking in its grandeur, everything that can be useful or harmful, anything that frightens by the horror that it inspires, or attracts by its charms, like images, personifications of divinity and its providential action on the destinies and well-being of man. Heaven and earth, the fire which is used to prepare food and especially liquor

sacred of Sema; the Sema itself which is offered to the gods,

which quenches the thirst and excites the warriors in combat; Tair, the winds, storms, clouds; the sun, its light, its rays, the dawn that precedes its rising; water, the rain that

refreshes the atmosphere and fills the rivers, the streams that fertilize the countryside, medicinal plants; animals useful evils, especially the cow; those which can harm; work tools, offensive and defensive weapons; above all prayer and sacrifice which create the gods themselves, who soothe them and make them favorable; the sacred chanter, the priest who pronounces all the formulas powerful incantations, are deities. They are praised,

-we exalt them, we treat each of them as if they were the

supreme god; they are invited to attend the sacrifices which are offered. In return, they are asked for temporal goods,

wealth, health, a long life, a numerous and valiant-

-long posterity, their protection against cattle thieves,

abundant harvests, fertile herds, pastures
plentiful, timely rains, cool breezes, vic-
story about the enemies, about the cursed and abhorred Dasyus. The
cult is both pantheistic and polytheistic: however, this
is not yet idolatry properly speaking, which reigns today-
today in India, and which was then practiced by the tribes
aborigines.

Besides, the Vedas do not present any theory, any
well-defined theogonic system; these are collections
of hymns and poetic prayers, which indicate the religious ideas-
gious of the Aryans, rather than expounding their forged doctrines-
melles. So there is a great deal of confusion: each divi-
unit to which one addresses, is considered and treated as
if she were the supreme deity, to which all others
are subordinate, or rather in which the others con-
melt for the moment. Thus, Indra who is the conception

of Pair and of the firmament, is at the same time identified with the

god of rain, as well as with the invisible power 'which
pushes and directs the rain-laden clouds and makes them fall-
ber the fertilizing waters; and such is the importance of rain

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in the favorable season, that Indra is considered as the $$ to
sovereign of the other particular gods who preside over the! =% THE
winds, clouds, rain, water, rivers, etc.; or) s3} =
rather it is substituted for them and merges with them. Similarly, = S

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the god of fire is Agni; but Agni is not! only the
flame that burns on the earth and on the altar of sacrifice; it is
still the lightning produced by the cloud charged with electricity, the
light and rays of the sun, the moon and the stars, the
Heat produced in the body by the Sema and the Sema itself
same. So it is with all the other gods.

In this confusion it is difficult to discover an order
hierarchical. However, some deities appear to have
been more popular, and have enjoyed a more widespread cult following.
head, at least as to antiquity, presents Agni, the god
`– of fire, heat, light, sacrifice; the protector
and Pami of the family; the father of the gods, the organizer of the
worlds, the producer and preserver of life in all
beings. This worship of Agni or fire must have been brought
by the Aryans of the highlands of Central Asia, when they
separated from their brothers the Iranians, the Parsis of the times
posterior. By an almost unique exception, it is still
preserved in modern ritual; the Brahmins must enter-
religiously hold the sacred fire, and special tributes
are returned to him in certain circumstances, at marriages; at
funerals, etc.

Indra, the god of the sky, the firmament, the air, thunder,
of rain, of war, appears later than Agni; but he had,
at one time, more vogue and popularity. He was the god
national god of the Aryans, while Agni was their domestic god;
so we like to call him Arya. He protected the warriors,
led the expeditions, fought in person against the
Dasyus, delivered his protégés from danger and captivity,
gave abundant rains at the right time, and made
all kinds of services. The hymns are filled with the enumeration-
ration of the benefits he has bestowed upon his people. To make it
to speak in favor of him or to show him the gratitude which he owes him

is due, he is offered abundant and frequent libations of
Sôma, whom he is supposed to be fond of; he is invited to drink, he is app-
pleaded with his drunkenness.

He is the thundering Jupiter of India, and, like Jupiter in
the Greeks and the Romans, it seems to have long occupied the
first rank among Indian deities. Today he
is no longer the leader of the secondary gods, and seems to be
the object of no special worship. :

Related to Indra are Vayu, the god of the wind, the Maruts,
gods of breezes, Rudra or Rutra, the god of furious storms-
and the prototype of Siva. Sometimes they are confused with
him, sometimes they are separated and distinguished from him, and have an action
Independent. z

But of all the deities of the Indian pantheon, the one who

unites in his person the greatest number of qualities and
and of the perfections which belong to the true God, it is
Varuna (Oÿpuvor), the god of the sky, the ocean, the clouds.
“Possessing immense resources and infinite science, he has
“created and upholds heaven and earth; he reigns in all
"worlds and governs them sovereignly; to put it better,
"All worlds are included in its immensity. The sun
"gold that runs through the firmament is his eye; the wind that
"heard in the atmosphere is his breathing. He has ou-
"green of boundless paths in the sun; he dug beds
"to the rivers and streams, which flow at his command and
"send their waters to the ocean, without ever filling it. Its
"commandments are fixed and without appeal; they are based on
"him as on a mountain; it is to execute them that the
"the moon advances in its clarity, that the stars, after having
"shone in the night, mysteriously disappear at the ap-
"near the day. Nor the bird that flees quickly in the air,
"nor the river that flows without rest, can know its
"power or his anger. His messengers travel without obstacle-
"the two worlds. He knows the paths of the birds in
"air, the route of ships in the ocean, the paths followed
"by the swift winds, and know nothing of what has passed

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& or of what must happen. No creature can even cli-
"to wink at him without his knowing it. He is a witness to the truth
"and the falsehood of men..... The Great Being who gov-
& verne all the worlds are present at the same time, as if
"stood beside us. If a man thinks of doing something
"thing by hidden means, he knows his thought; who-
The shell stands still, or walks, or slides secretly-
"lie, or withdraws into his house, or hides in a place
"secret, he sees it. If two people sitting together con-
"do something quietly, King Varuna knows,

"as if he had witnessed their intimate conversation as a third party.
"Auroi Varuna belongs to this world, as well as the atmosphere
which surrounds it and whose ends are so far apart.
"two oceans form his stomach; at the same time, he resides
& in a small water tank. Anyone who would like to escape
"far beyond the bounds of the ether, could not escape
to his looks.... »

He is credited with benevolence and indulgence without
bounds; he is begged to forgive the sins which are com-

put daily, to spare sinners; for he is the guarantor-
God of immortality, and he can admit into heaven those
who are no longer defiled by sin.

Varuna was believed to be the son or infant of Aditi, the im-
mense, the infinite; not the purely intelligible and immaterial infinity-
riel, but infinity as it appears to our mortal gaze, the es-
boundless pace which includes in its bosom all beings
materials, and which, for this reason, is called the mother of
all the gods. From this goddess come particularly the
solar gods; she is both the mother and wife of Vishnu,
the sun, as it travels across the sky. "Let the gods," cries the:
the poet, protect us from this high region from where Vishnu
"rushed forward, excited by our invocations. Yes, Vishnu has
& leaped from here (from the earth); three times he trod the ground em-
took dust from his foot; Vishnu, the invincible savior-
"target, re sacred duties, in three steps provided sat
to career...

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. Let us note in passing that, of the three gods who make up the
Hindu triad or the Trimurti, Vishnu is the only one who is re-

known and named by the Rig-Vêda. Brahma was not yet
invented. The word Siva, which means "graceful, beneficent", is not
is used only as a qualifier of Rudra, the God of
storms, onto which the myth of Siva was then grafted.

The gods were opposed by the demons, who are designated
under the names of Rakshasas, Yakshasas, Pisashas, Asuras,
etc., fantastic, gigantic and horrible creatures, which
waged fierce war against the gods and sought
by all means to harm men. Properly-
Speaking generally, the Rakshasas were represented as the
descendants of Pulastya or Brahma himself. The Yaksha-
sas, or descendants of Yaksha, were the slaves of Kuvera,
the god of wealth, and the guardians of his treasures. The Pisashas
were more specifically evil spirits, who haunted
the forests and trees, disturbed the devotions of the wise and
anchorites. But it frequently happens to the authors of
hymns to designate, by these names, the aboriginal peoples
who resisted them.

The expression Asura seems to have been used alternately,
by the singers of the Rig-Vêda, to designate the gods and their
enemies. Thus, in certain passages, Varuna, Prajapati or the
father of creation, Indra, Mitra, Agri, Rudra, Vishnu, the
priests who offer the sacrifice, are Asuras. Elsewhere, the
the aforementioned deities are represented as enemies of the
Asuras. Various attempts have been made to explain these contradictions-
tions. Some think that, in the first case, the word Asura
consists of as (to be) and ura (living, spiritual); and
that, in the second, it is formed from privative a and sura (divi-
unity or light). It would follow that the term Asura would have
two opposing meanings. Others, dating back to the time
where the Aryans and the Iranians or Persians lived together in the
same country, want them to have had the same su- divinity
first, Ahura-Prachéta, or Ahura Mazda (the wise Lord},
and that the Asura of the Indians is none other than the Ahura of the Per-

Without, by the change of h to s, as was done in
many other words; later, the Indo-Aryans having been
expelled by the Iranians from the common homeland, the first
They have confounded in a common hatred their enemies and
their god, and gave the demons his name.

These explanations do not seem to us to be entirely satisfactory.
What is certain is that, in the literature pos-
prior to the Vedas, the word Asura was never used except

to designate the enemies of the gods or the demons.

It would be pointless to dwell on this subject any longer.
description of the Vedic deities; there are nevertheless three
designs that still demand our attention and deserve
our interest, although on various grounds: it is the liqueur app-
pelé Sôma, the deification of the priest or sacrificer, of the pri-
era, sacred rites and sacrifice, and finally the hymns address-
sed to the Supreme Spirit.

Sôma is the name that was given to both a plant and the
juice which was extracted from it by crushing and grinding it in a
mortar. It is believed that this plant was a type of asclepias,
Asclepias acida. The Soma mixed with milk and water was pleasant
to the taste, exhilarating, intoxicating; it excited and raised courage,
caused a kind of temporary frenzy, under the influence of
which we threw ourselves into undertakings before which we
would have retreated in cold blood. Also, the Aryans, believing to recognize-
to be born in this liquor something supernatural, do not hesitate-
not to make a deity of it; the plant which provided it with-
came a divine plant; the mortar in which it was ground,
the pestles which were used for this purpose; the vase in which it was
was cooking; the libation cups; the very ceremony of
the preparation; everything was deified. Hymns almost without
many are dedicated to him in the Rig-Vêda. They exalt drunkenness
that she brings, not only to the gods, especially to In-
dra, but also to all those who participate in the sacrifice and drink-
wind the share of the gods. From which one can legitimately conclude
that at that time the Aryans had no horror for them
intoxicating liquors. The following hymn will give an idea of the

process by which soma was prepared, its effects and
goods that were expected from it:

“The quick libations are extracted from the mortar and thrown
"in the vessel of sacrifice, in the midst of all our savours
"offerings. This generous drink destroys all evils and
"promises us happiness in horses and children. The lib-
"tions come to the voice of our hymns, bringing their
"treasures to the sacrificial cow, and to us a complete bounty-
"dance. Soma, strong and intoxicating, was thrown into the airwaves
"(water); born on a hill, he came, like the sparrowhawk,
"sit at our hearth" (Allusion to the fact that the plant
Sma believes on the heights). “The brilliant libation, prepa-
"drink for the gods, poured by the priests and thrown into the
"waves, is softened by its mixture with cow's milk.

"Just as the squire arms his horse, the priests adorned
"Sôma so that it becomes a 'sweet and immortal' drink..
“To be Indra’s drink, take it out of the mortar and pass over the
"wool filter. Runs into our woodcuts. . . Pure, liber-
"ral, generous in his works, let him give death to his
"enemies, and make his servant's fortune. Bring us

“a magnificent opulence, worthy of envy, abundant and rich
"in horses. .... D

“O priest, take Soma out of the mortar and pour it into the basin.
“Purify it so that it becomes Indra’s drink. Soma is
"the ambrosia of heaven; in honor of Indra, master of lightning,
"Make libations of this wonderful honey. O. Soma,
"Gods and Maruts delight in your pure honey and
"tasty. O generous Soma, your drink inspires a

"quick drunkenness, and your singer receives help from you

" powerful,,.. "
The following stanzas are addressed to the plant which pe
produces the Sòma:

“O Sòmalata, you are the queen of all abundant plants
"and wise, you are the first among them; you satisfy the desire
and you charm the heart... O plants who hear my voice,

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"And you who are far away, unite all to give
"Health to the sick. The plants say to Sômalata, their queen:
“O queen, we save the one whom the priest recommends to us.
“O Sômalata, you are the first among us. The trees are
"your subjects. ..." |

We do not believe that wine has been sung with more
of enthusiasm and devotion by Western poets.

In the midst of these universal deifications, the Brahmins do not
could forget themselves. In the beginning, it was the father
family or the chief of the tribe who offered prayer and sacrifice-
service to divinity. But little by little, as the na-
Aryan tion multiplied and became organized, the priestly functions

(those of poet, singer, priest), became the apa-
swimming of a certain number of families. These families, unable to
no longer indulge in culture or military exercises, last
necessarily seek means of existence in their functions.
Soon rivalries arose between them; each had its
gods, or her favorite god, whom she tried to make pre-
worth dignity and power. But all, as if from a com-
in agreement, understood that, in order to better establish their dominance-
tion and better ensure their interests, it was necessary to
to rise above the rest of the nation; and to obtain this
result, to deify their ceremonies, sacrifices and their
own persons. From there, in the hymns, the very-
many where prayer is represented as the mother
deities, and sacrifice like their father; the poets
and the priests there are gods (dêvas), and it is
almost exclusively to them alone that this qualification
is applied in the Rig-Vêda. These claims met
strong opposition from the people and especially from the race
warrior. But finally, with flexibility and patience, the
Brâähmanas achieved their goal, to the point that they could

openly call themselves the gods of the earth; and such is the

situation that they have maintained to this day with regard to the
mass of the people. Hence the Sanskrit saying: "The universe is under
g put in the power of the gods; the gods obey the mantras

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"(prayers, incantations); mantras are in the power of
“Brahmins; therefore the Brahmins are our gods.”

However, there is one God, the only and true one, whose
poets suspected, whose existence they knew; but
whose exact nature escaped them, for which they had no
of a particular name; because, accustomed to designating other gods
by proper names, they were looking for one for this one too,
not understanding that they can have no other than that
of God, which belongs to him par excellence and belongs only to
him alone. The commentators and translators of the Vedas have
called the Supreme Being, the Universal Spirit; but, in reality, the
Even hymns are content to designate it by the words Being,
Spirit, He, That One. Later, the Brahmins gave Him their

own name, Brahm or Brahmää, in order to identify himself more
closely with him in the eyes of the peoples; but, in the
hymns, the words Bråhman, Bréhmanas do not yet mean,
as we have already seen, that prayer, sacrifice,
sacred thing, the men of the sacred thing, the priests.

It is not without interest to study in the Rig-Vêda the efforts
what poets do to try to discover and expose the
nature and action of this supreme and almost unknown God.
"Who saw at his birth," cries one of them, "He (this)
"To be) to take a body to give it to that which does not have one?
“Where was the spirit, the blood, the soul of the world? Who app-
"close to Him (to this being), to ask Him this question? Do-
"able and ignorant, I want to fathom these divine mysteries... Igno-
"rant and unskillful, to arrive at science, I question (here the
"learned poets. Who then is This incomparable (Being), who,
"in the form of the Immortal, founded these six luminous worlds?
"Let him say it, the man instructed in the mystery of This (God)
"fortunate one who crosses the air... He who knows the Father
"(of the world) with its lower rays, also knows how to know
"all of Him with the help of the higher rays (of reason).
"Following in the footsteps of our poets, who can celebrate this here?
"(God)? From where was born Soul (of the world)? He is (Beings),

"They say, who come to us and return; others

"who return and who come back... Two spirits ju-
"meaux (winged beings, the Supreme Spirit, Paramätma, and the spirit
"of life, Djivdtma), two twin spirits haunt the same
"tree; one abstains from tasting the Pippala (ficus religiosa),
"Another finds it sweet and picks it. The Spirit, master of
"the universe and full of wisdom, entered into me, weak and
"ignorant, in this place where spirits get along with the
“Science, the peaceful enjoyment of this fruit as sweet as lam-
"broisie... Man acts and, without knowing it, acts only by
€ That one; without seeing him, he sees only through Him; enveloped
"in his mother's womb and subject to several births, he is
"in the power of evil... The divine (Spirit) which circulates in heaven,
"He is called Indra, Mitra, Varuna, Agni. The wise give
"to the unique (Being) more than one name; it is Agni, Yama, Mâta-
"risSwan....."

. Elsewhere, addressing Viswakarman (the celestial architect),
They say: "How was this lofty dwelling established?
“When was it founded? When the sage Viswakarman gave birth

"the earth, he also stretched out the majestic vault of the sky... God
“unique, he gives birth to heaven and earth, fashioning one with his
"hands, the other with his feet... O wise ones, tell us what is
"the Being who presides over these worlds and who consolidates them... The father
"of this great body which astonishes our eyes, has first, in its
"wisdom, gave birth to the (aerial) waves, then the sky and
"the land that surrounds them, and which he has extended by renting them-
"missing on all sides on their ancient bases... He who
"is our Father, who generated and contains all beings,
"knows every world. Unique, he makes the other gods; all
"what exists recognizes him as master... The waves have carried
"in their bosom Gelhe who is superior to heaven and earth,
"to the gods and the Asuras, He who gives light to all
"the divine beings... On the navel of the Uncreated rested a (the
"commentators have added the word egg here), in which
"found all the worlds. You know the One who made
"all things; it is the same who is within you.
"But to our eyes everything is covered as with a veil of snow,

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“Our judgments are dark, and men go about offering
"sacrifices and singing hymns."

Elsewhere again they give it the name of Purusha, the soul
universal and supreme, the male par excellence. "Purusha has
“a thousand heads, a thousand eyes, a thousand feet. He kneaded the earth with his
"ten fingers and formed one (globe or egg), above
"over which he dominates. Purusha, master of immortality, strong in
"from the ambrosia on which he feeds, he formed what is, what
x was, what will be... From Pürusha comes everything that is extended,
"animate and inanimate. From him was born Viradj (the first an-
"drogyne); of Viradj, Adipurusha (the first animated being or
"still the bodily substance). Viradj is born and appears under
"the earthly form, under the form of the bodies which are the-
"die of the soul..."

“When the devas with Purusha sacrificed by presenting
"their offering, the butter formed the spring, the wood the summer, the ho-
"the autumn offering. Purusha thus born becomes the sacrifice ac-
& performed on the lawn by the Devas, the Sodhyas and the Richis.
& From the sacrifice was born the god invoked by all men-
"mes, as well as the libations and the grain offerings. It is he who made
"all these animals that live in the air, in the woods, in our
& houses. From the sacrifice were born with the (god) invoked
"by all men, hymns, songs, meters
"sacred and rites: From the sacrifice were born the animals which
"have a double row of teeth, horses, cows,

"goats: and the sheep." — These passages confirm what
we have already advanced concerning the real claims of the
Brahmins: it is they (the Devas) who offer the sacrifice 3
It is the sacrifice accompanied by libations, offerings, hymns-
and ceremonies, which gives birth to divinity and which
produces all things; the devas, the Brahmins, the sacrificers,
The priests are therefore the true gods. But let us continue:
“The devas, possessors of Purusha, what have they not for-
"Me? What do you call his mouth, his arms, his feet? The Brah-
"Mane is his mouth; the Prince, his arms; the Vaissya, his
"thighs. The Sudra was born from his feet" ~» We already have:

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since this passage and even the entire hymn are considered

As belonging to a period subsequent to the composition
of the Rig-Veda. Let us continue:

“Tchandramas was born from his manas (mens, will; Surya
"(the sun), from his eye; Indra and Agni, from his mouth; Väyu, from
"his breath; from his navel came Pair: the sky came out
“with his head; with his feet he formed the earth; with his ears,
"the regions of the air; he is the author of all worlds.
“The first duty of the Devas was to celebrate the sacrifice
"with Purusha, and they arrived with grandeur in the sky
"where the ancient Sadhyas reside. |

We have already quoted, in the first part, the hymn to Pa-
ramätma (the great soul, the supreme soul). However, he will not be
not useless, we believe, to repeat it here. We will see thus
in one place all that the Vedas properly speaking con-
hold in this order of ideas. "Nothing existed then, nor being
"nor no being. No higher region, no air, no
"of heaven. Where was this envelope (of the world)? In which bed
"was contained in Ponde? Where were these depths
"impenetrable (of the air)? There was no death, no
"of immortality. Nothing announced the day or the night. He alone
“breathed, forming no breath, enclosed in Himself.
“There was only He. In the beginning, even darkness
"were enveloped in darkness; the water was without impulse:
"everything was confused. He lay within this chaos, and this

"Great Everything was born through the power of his penance. In the com-.

"From the beginning, the desire for love was in Him, and from his soul
"(or intelligence) springs forth the first seed. The wise, by
"the work of intelligence, have managed to form the union
"of being and non-being.... Who knows these things? Who
"can tell them? Where do beings come from? What is this crea-
" tion? The gods also were produced by Him. But He,
"Who knows how it exists? The one who is the first author
"of this creation, sustains it. And who other than Him can-
"would do it? The one who, from the heights of heaven, has his eyes on everything
"This world, only he knows it. Who else would have this knowledge?"
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Finally, in a hymn to Pradjäpati or the Father of Creation,
The poet thus sings the praises of the supreme God: “Hiranya-
"garbha (the one born from the golden egg, later one of the
"names of Brahma" appears. He has just been born, and already he is
"the only master of the world. He fills heaven and earth...He
"gives life and strength; all beings, the gods themselves
"are subject to his law. Immortality and death are only
"his shadow... He is, by his greatness, the only king of all that
"world that sees and breathes. He is the master of all
"bipedal and quadrupedal animals. Its greatness is these
"mountains covered with eternal snow, this ocean with its
"waves, these celestial regions, these two arms. By him were so-
"Lividly established the sky, the earth, the space, the firmament. It is
"He who in the air established the waves... Heaven and earth
"strengthened by his care, trembled with the desire to see him, while
"The sun shines in the east... When the big waves are
"coming bearing in their womb the universal and giving birth germ
“Agni, then the unique Soul of the gods developed... Among
"The gods, he is the incomparable god... May he protect us
"he who, fulfilling his pious function, engendered the heavens
"and the earth, the one who is the Father of the great and beautiful waves..
“O Pradjäpati, it is not another than you who has given birth-
"Sance to all beings..."

This is about all that the Vedas contain concerning
the supreme and only God, and the origin of things. We re-
undoubtedly finds remarkable memories of traditions
primordial of the human race, and one believes at times in-
to echo certain passages from our Holy Books. But
everything remains disfigured by this indelible stain of pantheism,
which is, from the beginning to the end, the character
essential and permanent of Brahmanism. Moreover, all the
authors who have closely studied the hymns of the Rig-Vêda acc-

agree to recognize that a large number of those who com-
pose the tenth Book, belong to a more
recent, and that they were subsequently added to the collection
primitive. They are distinguished from ancient songs by a charac-
more spiritualist, more speculative. It would therefore not be te-

It is strange to think that they were composed at a time when
already the Brahmins could have had some communications
with the Hebrews and having received from them some notions of Being
supreme and creation. As we will see elsewhere
with more details, it existed, from the 44th or 42nd century BC-
Christ, regular trade relations between Egypt-
and Arabia on the one hand, and India on the other. Under the reign
of Solomon (1016-976), the fleet of this prince, united with that of
Hiram, king of Tyre, was going to Ophir (most probably
India), and brought back various precious goods.
These relations continued and extended further in the
continued. In the seventh century BC, Nebuchadnezzar
dispersed the Jews throughout all the provinces of his empire,
of which India Cistern soon became a part, and, towards the
At the same time, colonies of Jews were established in India;
one among others has continued to this day in
the surroundings of Cochin (Malabar Coast). According to authors
very seriously, the Afghan-Rohillas descend from one of these
colonies. India, partly subject to Persia, had to hear
the edicts by which the sovereigns of this empire recognize-
knew the God of the Jews as "the true God, the God
"living by itself, subsisting in all ages, of which

"the empire is indestructible, whose power has no limits

"no end, the creator and preserver of all things." And
It is undoubtedly there that she drew the notion of this God su-
first, the nature of which was unknown to him until then.

We would not give a complete idea of theogony
Vedic, if we did not add here some details on the
wives of the gods. The theory regarding these female deities
is only indicated and sketched in the Vedas; it is more
late that it has received all its development; but it will not be
It is not useless to be fixed on this point from now on.

We read in the Sama-Vêda: "The Eternal felt no
"pleasure of being alone; he desired another companion; instant-

and at once he became two, and was thus as husband and wife.
“He approached her, and that is how human beings have

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"were produced." It is this desire, this will that has been person-
unified in human form and who became the wife of
the divinity; and this process, once employed towards the sov-
rain Being, was also applied to the lesser gods. Their
wives or Saktis are the powers, the active energies
of those from whom they emanate, whose nature they share, the
attributes and power. Coexisting with their principle as
a part of himself, they are distinct from it however,
as a wife is to her husband. The wife or Sakti
of Indra is Sachi or Indrani, or Pulomaya; that of Agni,
Swaha; that of Varuna, Varuni; that of Surya, Pra-
bha; those of the moon, the twenty-seven daughters of Daksha, or
the 27 stars that form the constellation of the Pleiades; that
of Brahmâ, Brahmini or Saraswati; that of Vishnu, Lakshu-
mi ; those of Siva, Mahiswari, or Parvati, Uma, Bhawani,
Dura, Kali, Mari, and the host of aboriginal goddesses that we
united him in the course of time. And so on for all
the other gods.

The Saktis are represented and worshipped, usually reu-
denied to their husbands; but some, especially women
of Siva, have an independent and distinct cult. These latter
have particular followers, known as Saktas,
whose immoral doctrines and disgusting practices have
exercised, as we will see in its place, a degrading action-
Dante on Brahmanism.

The ancient Aryans, just like the Brahmins of our day,
were an essentially and deeply religious people;
They constantly conversed with their deities, invoking them
were waiting at every step, and offered them many sacrifices;
every day, morning, noon and evening, they lit for
Agni and the other household gods, the sacred fire, on which
they poured liquefied butter; and it is still today
a custom of the Brahmins. They often prepared and offered
the Sôma, which they shared largely with the gods. When
guests came to visit them, or during more solemn celebrations,
They sacrificed cows and other animals, whose flesh

were shared among the assistants.

This peculiarity has been denied; but it is evident from reading the Vedas. No doubt, the name of cow is given there- born to everything that produces something good and useful, to clouds that spread the fertilizing waters, to the basins that contain butter or Sôma, to songs and prayers which attract heavenly favors; but it is also used in its natural meaning.

The famous horse sacrifice, so renowned in the tradi- ancient tions, simeritorious, that the man who had the good for- being able to offer it a hundred times, became Indra himself and supplanted this god; the sacrifice of the horse proves that the sacri- bloody fices were in use from the earliest times among the Aryans, and that the assistants ate their share of the flesh of the victim. We may not see without interest the man- era of which it is described in the Rig-veda.

“That Mitra, Varuna, Aryaman, Våyu, Indra, Ribhuk- "chas and the Maruts, do not demand anything from us, while "We will sing in the sacrifice the virtues of the fast "horse born of the Devas (1). When we bring the victim pri- "Sound, this beautiful horse magnificently adorned, we must "strikes before him a goat of various colors (that is, "having a white head and collar, and a black or tawny body). “This is an offering beloved by Indra and Pushan (2). This "goat is led in front of the swift horse, destined for Pushan el "to the Viswadèvas (3). It is also for Twatchtri (nickname "of Agni), a pleasant and precious offering to present to him "with the courier (4). When then the children of Manu

(1) The Devas or divine men are the Brahmins or priests. The horse is said to be born of the devas, because they are the ones who procured or who sacrifice it.

(2) Pushan is a deity of good and benevolent character, but whose attributes appear very indeterminate.

(3) The Viswadevas are domestic gods, of Hus origin Maine, to which are offered the three sacrifices of each day. :

(4) Besides the goat, a large number of others had to be sacrificed other animals. |

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"lead three times around the hearth this horse which, in the
"propitious moment, must be sacrificed to the gods, then this goat,
"announce to them this sacrifice, walk first, consecrated to
"Pushan. Let the sacrificing priest, skilled in science,
"with cup in hand and hymn on his lips, he approaches Agni
"(the fire), which illuminates it with its rays. By the device of a
"brilliant sacrifice and by the choice of our offerings, let us know
"to please the gods.

“You who cut the wood or carry it, you who
"tie the horse's ring to the post, or bring his
“Food, come; we need your care. Such
"are my wishes: that this steed, with its flexible rump, may come
"happily fulfill the expectation of the gods: that the wise
"Rishis welcome him with joy! For the happiness of the Devas (the
"priests), let him become their relative!

"When we tie with a strap both your foot and your head, or
"when they put grass in your mouth to eat,
"courier, may all this be a favorable omen for the
“Devas. When the fly attaches itself to your flesh, or when
"the wood, the axe, the arms and the nails of the priest are
"dyed with your blood, O steed, may all this still be
"of a favorable omen in the eyes of the Devas (1).

"When the smell of raw meat comes out of the victim's belly—
"me, that the ministers of sacrifice complete their work and that they
"cook the flesh. O victim, when from your belly, cooked
"at the fire of Agni, the spit comes out, that nothing falls to
"earth nor on the grass. Let everything be given to the Devas
"(the Brahmins) who await him. If those who see
"the cooked horse says: it smells good, cut it into pieces;
“Grant the request of anyone who wants this flesh.

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"However, the vessels intended to receive were brought
"the flesh or the sauces that water them, the pots, the

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(4) It is clear from this passage and those that follow that the auguries and omens drawn from the victims were in use by- the Aryans as well as the Greeks and Romans.

"pots, dishes, kitchen utensils, and we
"place around the horse.

“The way you walk, the way you lie down, the way you
"Your foot is tied, your bearing, the way you drink, the way you
“Eat, O courier, that all this may be favorable to judgment
"of the Devas. Let not the fire come quivering to bring you
"a smell of smoke; let the vase smell of nothing. The Devas
"accept the horse offering, when it is pure, perfect and
"accompanied by invocations. When one stretches on the horse
"a blanket all of gold, when you attach the head and
"foot, these are all things that must be a good omen
"for the Devas. When, in your stable, you neigh loudly-
"ly, and that you be struck with the foot or with the whip, O
“courier, I destroy all these things with prayer, like,
"In sacrifices, libations are drawn with a spoon.

"The axe touches the thirty-four ribs of the swift che-
"Valley, friend of the Devas. Leave the other parts whole. O
"victim, that each member be properly adorned.
“Only one man should strike the victim; two others should
"hold it; that's the rule. The members that, according to custom,
"I must offer to the gods (1), I put them on the plate of Pindas
“(2), and I throw them into the hearth of Agni. |

“O courier, when you go to the gods, do not be upset
"not your fate. May the axe not weigh long-
"time on your body. That a barbaric and unskillful victimizer
"Do not, through ignorance, cut your limbs with iron.
“This is not how you should die; suffering is not
"not made for you. It is by happy ways that you must
"go to the gods... May the sacrificed horse bring us
"many cows, good steeds, warriors,
“Children, abundant opulence. You who are pure and healthy,

{1) It is the heart, the tongue and the chest.
(2) These are balls or cakes of rice and butter,

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"make us such; that the horse, honored by the halo offering,
"gives us power".

Besides the bloody sacrifices of the horse and several
other animals, the Yadjur and especially the Artharva-Vêda make
still mention human sacrifices and give the rules.
It has been claimed and maintained that what is said of these sacrifices
is purely allegorical. But we believe, on the contrary,
that they were real. These sacrifices were customary among the tri-
Aboriginal buses, who have still preserved the tradition;
hymns of the Rig itself, and those of the later Vedas, of-
frequent evidence of the influence that these tribes have
exercised on religious ideas, worship and morals of
Aryas; and it is not surprising that human sacrifices,
without becoming a national and regular institution, have been
nevertheless practiced in certain circumstances.

The Aryans believed in the immortality of the soul and the existence
of a life of endless happiness. "O Sôma," cries a poet,
“Place me in that immortal and imperishable world, where shine-

"the everlasting light, where the sun resides. Where the

"Life is free, in the third heaven of heavens, where the
"Worlds shine, give me immortal life. Make me
"immortal, where happiness and bliss reign, where reside
“joy and pleasure, where all our desires are fulfilled.”

They did not bury their dead; but, as today
again, they burned them; and while the body was con-
consumed by the flames, the relatives and friends who surrounded him
funeral pyre, prayed to Agni to hasten the arrival and admission

-of the soul in the world of the righteous. The following hymn address-

Mrittyu, the god of death, will give us an idea
exact of their feelings towards the dead, as well as of their
funeral rites. “O Mrittyu, follow another path; the path that

"The test itself is not that of the gods. I am speaking to a being who has

"eyes and ears. Spare our children, spare our

_"men. If you can stop Mrittyu's steps and

“prolong your life, be pure and bright; you will have
"many children and great wealth. Life and death

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"They follow one another. May the invocation we address today
"to the gods, be propitious to us. Let us indulge in laughter and
"happiness of dancing, and let us prolong our existence.

“Here is the rampart, (the stone that covers the tomb),
"whose living I protect. That no other, in this people,
"do not take this road. Let them live a hundred and a hundred autumns-
"Nes. Let them lock Mrittyu in his cave.

“Rise up; surround him whom time has struck, and,
“Depending on your age, make efforts to support him. That
“Twachtri, distinguished by his noble lineage, be touched by your
"piety and grant you long life. Let approach with
"their smooth butter these virtuous women who possess
"still their husband. Free from tears and pain, cov-
"Your finery, let them rise before the hearth. And you,
“Woman, go to the place where there is still life for you. Find
"in the children that he leaves you who is no longer. You have been
"the worthy wife of the master to whom you had given your hand.

"I take this bow from the hand of the deceased for our
"glory, our strength and our prosperity. O you, this is what you
"have become. And we, in these places, may we be
"men of heart, and triumph over all our proud enemies-
"put! Go find the earth, this wide and good mother, who
" stretches far away. Always young, may she be as sweet as
“a carpet for one who has honored the gods with his gifts.
“May she protect you against Nirriti (the goddess of evil)!

“O earth, rise up. Do not hurt its bones. Be
"for him, considerate and gentle. O earth, cover him, like a
"A mother covers her child with a piece of her dress...May the earth

“rises for you; let its dust softly envelop you.
“May the Ghrita (Agni) flow in these houses every day;
"that they offer you asylum.

“I gather the earth around you; I form this mound for

"Let your bones not be harmed. May the Pitris

"(the spirits of the ancestors) guard this tomb! May Yama

"(the god of the other world) dig your home here. The days
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are to me what arrows are to the pen they
carry away. I contain my voice, like the bridle contains
the courier."

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Elsewhere, addressing the dead man, the poet said to him: "Go away,
walk by the old paths to the place where our fathers
have gone. Go join the ancestors; go join the god
of death. Throw away your imperfections, return to your
"Home. Take a body again, clothe yourself in a shining form.
"Let him go to those for whom the rivers flow
"of nectar; with those who, by means of meditation,
"have won the victory; who, fixing their thoughts on
"the invisible, have gone to heaven; to those who have been val-
"rich in battles; with the heroes who sacrificed
"their lives for others; to those who have distributed
"their goods to the poor."

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The doctrine of indefinite transmigration does not appear to have
was known to the ancient Aryans; they believed that the souls of their
The deceased went directly to a place of bliss, where they re-

found their friends dead before them. We read the prayers
following in one of the last hymns of the Atharva-Vêda:
“Lead us to heaven, that we may be reunited there with our
"to our wives and children; to heaven, where our friends dwell
"in bliss, having left behind all infirmities-
"bodily responsibilities, free from all weakness, all dif-
"formity of the legs. May we in this place find our
"parents and our children... May the spirits that spread the
"waters carry you on high; let them refresh you by trans-
"carrying swiftly through the air; let them sprinkle it with
"dew. Carry it, take it off: let it go with all its faculties
"in the world of the righteous. May his soul, crossing the valley
"darkness that extends without limits around him, rises to the
“Heaven. Wash the feet of him who is defiled by sin;
"Let him go to heaven with spotless feet. May the soul im-
"mortal (word for word, who is not born), crossing the obscur-
"laughing and looking in all directions with astonishment,
"ascend to heaven."

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To the belief in the immortality of the soul and the existence of a
another life is naturally linked to the cult of the dead. Also
we find it among the Aryas, under the name of Sradda: they
believe that souls respond to calls addressed to them
and willingly go to the places where the
bones of their mortal bodies, to participate, by means
of the subtle bodies with which they are clothed in the other life, to the
offerings of food and liquor, especially milk and
of liquefied butter, which are presented to them. This cult has taken on a
great development in the successive transformations of the
Brahmanism; however, some traces of it are also found
in the Vedas. "When your soul," cries the poet, "visits the
"far away the land of Yama, son of Vivaswan, we recall it
"here, to your dwelling, to life. When she visits the sky from afar
"and the earth....; when she visits the earth from afar divided into
"four parts...; when she visits the four regions from afar
"of the air....; when she visits the ocean of clouds in the distance, the
"bright torrents, waves and plants...; when she
"visit the sun and the planets in the distance, the wide mountains
"and all this world; when she visits the far ends of
"the horizon, the past and the future, we recall it here, to your
“dwelling, to life (Hymn to the soul of a dead man).

In summary, the religious knowledge of the ancient Arvas,
as we can deduce them from the Vedas, were reduced
to very little. Of God himself, they had only one idea
very confused, very uncertain; they admitted, in truth, a
supreme divinity, source and principle of all things; but they
were unaware of its exact nature, and only recognized it

in the created elements, which participated in its essence and
were deities like herself, though of a different order
secondary. Creation, for them, was only an emanation,
a material reproduction of the first spiritual being; so
that all external nature was god as well as that
which had formed it. It was both unity and indefinite plurality
of God; unity in pantheism, plurality through diversity-
sity of the innumerable manifestations of the first being. Well
moreover, this second form, polytheism, absorbed the first-

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era, and such was, in those ancient times as today,
the predominance of secondary and material deities over the
supreme divinity, which can be precisely applied to religion
primitive of the Aryans the word that our great Bossuet said of the
Greek and Roman polytheism: “Everything was god, except God himself-
same." Except for a few investigative minds, the
mass of the nation and of the priests themselves did not raise
his thoughts beyond the material and visible world, and madres-
knows his prayers and his homage only to the gods who appear-
knew in his eyes.

They also believed in the immortality of the soul and the existence
from another life; but it is difficult to say what they do-
know how to consist of both: for them, the happiness of which the soul
enjoys in the other world is a purely negative happiness and
is reduced to exemption from the pains and infirmities of life
present.

How far is this data from what is provided by
our Holy Books, written before or during the same period,
the Books of Moses, Judges, Kings, and especially the Psalms
incomparable of David! And how could one, without revealing
the deepest ignorance or the most blatant bad faith,
to advance that the authors of these truly divine Books
are inspired by the miserable rhapsodies of which the

Vedas?

But at least these Vedas around which so much has been made
noise, probably because we hardly knew them, redeem-
they have what they lack in terms of real antiquity
religious, philosophical and even poetic? How old are they?
genuine? Are they really earlier than the Books of Moi-
is?

We do not know; and we can apply to the Vedas what
the scholar Eug. Burnouf said of all ancient literature
from India: "It is as if by an act of faith that we believe
"that it is ancient; because, among so many works, we do not have
"yet encountered historical books... To these proofs if
"varied and so striking of a long culture, it lacks the

"proof of their antiquity, the indication of their date."
"—Ceylon all alone," adds Barthélemy-Saint-Hilaire (Jour-
"National of Scientists, March 1866), Ceylon alone has, in the
"world of India, regular annals and that one could
"almost calling it history. Everywhere else history is
"absent; or, if she tries to show herself, she is so
"disfigured, that she is absolutely unrecognizable. Who can
"discover. under the legends of the Epics, of the Brahmanas,
"Puranas, a historical tradition? Some complacency
"what interpretation is brought to it, what can be drawn from it?
"a little specific and a little real? The biggest events-
"ments of Brahmanic society have faded into a
"impenetrable night, and, despite the efforts of our erudition, if
"powerful and so sure, we must forever despair of res-
"to bring about this past destroyed by those who were its creators
"actors. India did not want to come out of its dreams; we do not
"We cannot historically evoke him from his tomb." —
"We usually find among all peoples, even the most
"barbarians," says Xavier Raymond in turn (History of the In-
"of) , monuments or traditions which explain the his-
"story of their past, and even which allow it to be reconstructed-
" re: the peoples of India are the only exception. They are reached-
"naked, from the most remote times, to a high degree of civil-
"lization, without having produced any story that has a character-
"authentic territory. The fragments that remain of their annals
"are so mixed with fables and disfigured by the most extra-
"vaganza chronology, which is impossible for the most patient
"investigation to find a thread to guide oneself in this maze.
"In the history of India, there is no certain date before
"Alexander's invasion (327-325 BC)...". This is the o-
general opinion of the Indianists. Some, however, have
tried to set some dates. Let's see the results of their ef-

strong.

According to Indian accounts, the Vedas were
first composed and arranged by Brahma Swyam-
bhu at the origin of all things, and, after him, by twenty-seven
other Rishis or Sages, who are given the name of Vyasas

(word which means compiler, arranger). The last one would be
Krishna Dwaipayana, the Vyasa par excellence. (Vishnu-
Purána, Karma and Väyu Purädnas).

Goerres places their composition 5,000 years from us, that is to say
more than 3,000 years before the Christian era. William Jones (Volume
Asian Research Island) said that he "firmly believes, on
"internal and external evidence, that the first three
"Vedas are more than 3,000 years old"; therefore,
that they would have been composed more than 1,200 years BC;
elsewhere (Volume III of the Researches), he professes that they are pos-
interiors to the Pentateuch. Colebrooke for his part (Volume 7 of the
Asian Research), concludes that the Vedas could not have been
put in order earlier than the 44th century BCE;
but he is careful to add that he considers his conclusion as
purely conjectural. Heeren shares the same opinion.

One of the main reasons why these scientists

writers place the date of the composition of the hymns

from the Rig-Vêda to the fourteenth and even the fifteenth century BC
the Christian era, is provided to them by an astronomical observation-
mic which is found in one of these songs, and which, according to
their calculations, would go back to the year 1426 or 1391. But the
authenticity of this observation itself and the legitimacy of the
The conclusion drawn from this did not remain without objectivity.
ons. Firstly, most of the authors who have studied

near Indian astronomy, Delambre, Schaubach, Laplace,

Maskelyne, Heeren himself, Cuvier, Klaproth, Weber, Las-
sen, Abbot Guérin, demonstrated that the so-called observa-
astronomical tions found in the Vedas have never-
but were actually made, that the Indians borrowed their

astronomical science to the Greeks or the Arabs, and that their
calculations were later postponed to an earlier time-
hour. — Secondly, all Indianists agree that it
There are hymns in the Rig-Vêda whose composition ap-
belong to a relatively recent period and which have been en-
continued interpolated among the ancients. — Moreover, it is today-
It is now generally accepted and demonstrated that the composition of

hymns lasted a long space of time, perhaps more than
thousand years, which has given rise to a large number of census-
successive sions.— Indeed, the Puranas themselves, like

we have just seen, recognize the existence of twenty-

eight Vyasas, who are said to have compiled or arranged the Vedas
from various eras, and the last of which, FKrishna Dwaipâyana,
perhaps lived only in the eleventh century AD. — We
we therefore believe we are entitled to conclude that the opinion expressed by
W. Jones, Colebrooke and Heeren is not absolutely certain.
We nevertheless think, and we will soon give the reasons
on which our feeling is based, that a first com-
The compilation of the Rig hymns could have been done around the time of the As-
signed by these learned Indianists, but that the arrangement de-
The final result of the entire collection is far from being so
high antiquity.

Windishman believes that the Vedas, as well as the Laws of
Manu, hardly go back beyond the expedition of Ale-
xandre, The scholar Brahme Mohum-Roy, who lived in
beginning of this century, says that the compiler of the Vedas
existed two thousand years ago, that is to say about two centuries
BC — X. Raymond shares Colebrooke's opinion and
of Heeren and thinks that "the Vedas were gathered in the
"form in which we know them around the 14th century BC
"Christian." Max-Muller (History of Sanskrit Literature)
written), after having said that the Vedas take us back
towards a time of which there is nowhere any memory
"written", simply adds that the collection of hymns
Vedic literature, as we have it, existed at least 800
years before the Christian era.

Emile Burnouf places the composition between the 17th and 18th centuries.
16th century BC Here is the reasoning somewhat
fanciful thing he does on this subject: "The Buddha," he says, "is
"died in the year 544 or 543 before the beginning of Father
"Christian; its reform, entirely moral, supposed a civi-

"already aged and worn out, the Brahmanic civilization.
"This one had its culmination, its period of development-
"regular development and its Middle Ages, during which

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"it had developed. It is this Middle Ages which is charac-
"laughed at by the literature of the Brahmanas, written in the Ve-
"dic and not in Sanskrit, as well as the Vedas themselves.-
a mes. If we consider that this immense development of ideas,
"of civilization and power among the Aryans of India was
"spontaneous, solitary, original and unprecedented, we will be more
"that moderate by giving more than a thousand years of existence to the
"Brahmanic civilization before the Buddha. We are thus re-
"brought to the 16th century BC for the time when the hymns
"of the Rig were composed; but it may be that they are
"even older." Further on he adds: "It is likely
"that the last recension of the Vedic collections has not taken place
"that a few centuries before JC, and that the first one does not re-
"doesn't rise very high in history."

These are some of the opinions that have been expressed on the age of
these books. Their very diversity almost deprives them of all self-
rity. But the one that seems most commonly received, that is to say-
say the one which places around the 14th century BC the com-
position and arrangement of the Vedic hymns, has nothing of which
can be used against our faith, since Moses lived and
wrote in the 17th century (1725-1605) and that, according to several-
their authors, he had already written the book of Genesis before
the Exodus from Egypt (1645).

If we may be permitted, after so many learned Indianists, to ex-
to give priority to our opinion on this important point, we will say, after
a long and meticulous study of the hymns of the Rig-Vêda,
which is undoubtedly the oldest of the four, that the
composition could have begun in the 15th century, and even in the
17th or 18th century BC; but that this work of
composition continued for several centuries, until the
time of Buddha (543 BC), perhaps even later; and
that the arrangement made by the last Vyasa is
relatively recent. We will also briefly explain that
possible evidence for these claims.

4th The hymns of the Rig-Vêda were unquestionably com-

laid in India itself. However, according to Em. Burnouf himself

(Commentaries on the Vedas}, it would be around the 15th century that
The first Aryans invaded this country. We do not vo-
There is no problem in going back two or three centuries this year.
important event. Very serious authorities fix it
at an earlier time. William Jones places it at about
2,000 years before our era. Father Dubois and Heeren share
this opinion. Here are the very words which serve as a conclusion-
sion to the long and patient investigations of W. Jones and
Heeren on this important issue: "We have given,
"said the first, a sketch of the history of the Indians in
"all the long duration that can rightly be attributed to it, and
"We have traced the traces of the Indian empire up to
"that more than 3,800 years beyond our time (1790)",
that is to say around the year 2000 BC.—“According to all the
"previous considerations," writes the second, "we can
"conclude that the Ganges region was the seat of kingdoms
"important and flourishing cities, several centuries, pro=
"probably 2,000 years BC... Instead of 6,000 years before
"Alexander, a date adopted by some historians on the faith
"of Arrian, instead of the millions of years calculated according to the
"fables of the Brahmins, we find, like Jones and others
"It is conjectured that the time of Abraham (2,366—2,191 BC)
. «JC) is the oldest historical period of an orga-
"political situation in India".

Wilson thinks it is possible to admit that dynasties
royal houses mentioned in the Vishnu-Purana already existed twenty-
six centuries before the Christian era. But with what hesitations
and what reservations he expresses this opinion! The reader will be able to
judge for himself by this extract from his introduction to Vishnu-
Purana:

"The fourth Book," he said, "contains everything that

"The Hindus on their ancient history: it is a tolerable list-

"intelligible story of dynasties and individuals, a dry and

"barren of events. It is hardly possible, however, to

"doubt that a large portion of what is reported there is

"true, if not as to the facts, at least as to the Persons.
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"That an unfortunate discredit has been cast on these chronicles by this
"absurd longevity which is attributed to the princes of the first
"dynasties, we must recognize it. Moreover, it is clear that
"The peculiarities told about some others are trivial
"and fabulous. Nevertheless, there are in the succession of
"people a consistency and a simplicity devoid of arti-
"fice; in some of the facts a possibility and a
"probability which gives these traditions an appearance
"of authenticity, and make it likely that they are not
"entirely without foundation. In any case, in the absence
"from any other source of information, these chronicles, such
"that they are, deserve not to be absolutely put aside
"side. It is not essential to their credibility or usefulness
"than an exact chronological adjustment of the different reigns
"be tempted. Their distribution among the four Yugas, between-
"taken by Sir W. Jones or his Pandits, finds no other jus-
"tification in the original texts that the incidental notion of
"the age in which such and such a monarch lived, or the general fact
"that the dynasties before Krishna preceded the great
"war and the beginning of Kali-Yuga: events that
we are not obliged to place, with the Hindus, at five
"a thousand years from us. Until this age, the list of the princes of the
"solar dynasty contains four-twenty-thirteen generations,
"while that of the kings of the lunar race only counts
"forty-five, although both begin at the
"same date. Some names were probably added to the
"first, some omitted in the second; and it appears
"likely that, notwithstanding the synchronous origin which gives them
"is attributed, the princes of the lunar race were later
"to those of the solar dynasty... Nevertheless, if we deduce a
"considerable proportion of the higher number of princes,
"there is nothing that is likely to reduce the probability of
"the assumption that the Hindu dynasties with their ramifica-
"tions spread over an interval of twelve centuries,
“before the Mahäbhäârata War; and, if we con-
"It is estimated that this event took place about fourteen centuries ago
"having the Christian era, we manage to postpone the beginning

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"royal dynasties in India around two thousand and six-
"a hundred years before this last epoch. This date may be,

"Or not to be, too far back; but it is enough, in a matter where
"Accuracy is impossible, to be satisfied with the impression
"general that, in the royal dynasties provided by the
"Puranas, we have a chronicle which, although it does not

"may lack having suffered, from the hand of time or -

"to have been altered by the negligence of unjudicious compilers-
"heavens, nevertheless preserves, of the establishment and the succ-
"cession of regular monarchies among the Hindus, a story
"who is not absolutely untrustworthy, and according to the-
"that this establishment would go back to an antiquity that does not sur-
"pass the credible annals of no other nation" (Wil-
son's Works, vol. VI.)

It must be admitted that it is difficult to be less assertive and
more embarrassed, and that the authority which attaches to such app-
The predictions are far from decisive.

Colonel Tod, after carefully examining the gene-
alogies of the lunar and solar princes who reigned in
India, believes itself authorized to fix the establishment of these two
large races around the year 2258 or 2323 BC: which
would postpone the arrival of the Aryans two or three centuries earlier
in this country; for, as we have seen elsewhere, it is-
a considerable time passed between this arrival and the establishment-
permanent establishment of royalty.

Here in a few words is how he proceeds in this
guesswork. If we adopt the stories and genealogical lists
provided by the Puranas, we find that Ajata-Satru, disciple of
Buddha (who died in the 8th year of the reign of this prince,
that is, in 543 or 471 BC, depending on the date we pre-
father), we find, we say, that Ajata-Satru was the 35th suc-
successor of Mahâ-Dêva, king of Magadha, who sat at the great
war (Mahäbhärata), and that, from this war to the first

king of the solar dynasty, there would have been 55 other kings. Attribut-:
then giving each king an average reign of 20 years, he obtains

holds the following results:

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Death of: Buddha..... ns) Mr or 477 BC. I. CG
34 kings up to Mahä-Dêva, at 20 years old each-

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Great War period. .... . 1,223 or 1,151.

əə kings before the Great War. ... 4,400 1,100.
Beginning of the solar dynasty 2,323 or 2,257.

But first of all this supposition is purely arbitrary. On
What is the basis for attributing an average reign to each king?
twenty years old? It is obviously not on the Puranas, which make
reign each for hundreds and thousands of years. Wouldn't it be
It is not equally reasonable to grant them only, com-
as others have done, fifteen or seventeen years of reign in
average? Probably; but then the results would be more
modest.

A more serious objection is that there is absolutely-
There is nothing certain or authentic in the king lists.
provided by the Puranas. First, the kingdom of the Ma-
Gadha was one of the last that the Aryans formed on the banks
of the Ganges: its first capital Rajagriha was not founded
by Mahää-Dêva nor by Jarasandha at the time of the great war,
but by King Srenika or Bimbisara, a contemporary of Buddha.

It is therefore permissible to call into question the authenticity of the
list that Colonel Tod used. Captain Wilfort, who
has done extensive research to try to introduce an app-
parency of order in these dynasties, tells the following anecdote
which seems to us to be quite characteristic. He employed large
fresh, to help in his studies and research, a Pandit
or scholar, whom he considered a perfectly
honorable and devoted; but soon he realized that this Pandit
did not hesitate to invent names and insert them between those
of the most famous heroes, in order to expand the lists and
better establish antiquity. Asked about this unfair practice,
He replied ingenuously that such had always been the custom
of his predecessors.

Second, the list of solar kings provided by
Kalidasa in the Raghu-Vansa gives only seventeen
kings from Brahma to Prasenajit. Another list of the
same dynasty provided by Wilson has twenty-seven. However,

according to Wilson himself, this Prasenajit was king of Srasvati
or of Uttara-Kosala at the time of Buddha, whose
doctrine. In both cases, here are what the results would be,
even while continuing to grant each king an average reign
twenty years old.

According to Kalidâsa, Prasenajit. . . . 560 or 494 BC. J.C.
17 kings, each 20 years old. 340 340

Brahma, founder of the race . . 900 or 834 BC.

Or, according to Wilson, Prasénajit 560 494
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Brahma ..... af ERAK 1,400 00 1,034 BC Jr

The same contradictions are found in the lists of the
lunar race. Thus, according to Colonel Tod, there would have been fi-
forty-five kings of this race before the great war; but
Professor Monnier William produces a list which does not offer any
than fifteen. From which it follows that, even adopting the dates
indicated by Colonel Tod for the Great War, that is to say
say 1,223 or 1,157, we would not arrive, for the first king of this
race, than to the following figures:

Great war. ..... 1,293 or 4,157 BC. J.C.
Fifteen kings, each 20 years old . . 300 300

Atri, first, king of the race. . 4.523 or 1451 BC. J.L.

Evidence of these divergences could be multiplied in
the lists used to calculate the periods in
which began the royal races; but those which pre-
yield seem sufficient to us; they demonstrate peremptorily-
that we cannot have any confidence in these
lists.

Moreover, none of the suppositions or conjectures that
we have just reported does not seem to us to be of a nature to worry

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the Christian faith nor to shake the data of the Bible. According to the chronology adopted by the authors of PArt to verify the dates, the universal flood of Noah would have taken place in 3,308 BC Jesus Christ; the confusion of tongues and the dispersion of peoples, in 2907; the city and the first empire of Babylon would have been founded by Nimrod in 2,640; Assur would have founded: the city and empire of Nineveh in 2680: the first and the second Egyptian dynasty would have been established in 2500; A- Braham would have lived from 2366 to 2191; the Shepherd Kings would have invaded Egypt in 2300; founding of the city and kingdom of Sicyon in Greece dates back to the year 2300; the cities of the Canaanite Pentapolis were said to have been destroyed in 2267; at the same period, existed in Palestine and the surrounding area a large number of kingdoms; in 2218, the Arabs would have con- left Babylonia; Jacob and Esau would have been born in 2,206; the first The first Chinese dynasty, that of the Hia, existed in 2197; Jacob and his family would have gone down to Egypt in 2076; in the twentieth century, the Pelasgians would have invaded Greece, Inachus would have founded Argos, the Iberians and the Celts would have populated alternately Gaul and Spain.

These indications demonstrate that at the assigned times, one. purely conjectural manner, for the establishment of the dy- royal nasties in the Aryan nation, there already existed, in several- several other countries, cities, kingdoms, empires powerful and regularly constituted; and that, consequently, neither the existence nor the civilization of the Aryan nation in India were not prior to these kingdoms, these empires, these peoples, and could not serve as models for them.

We believe that you can adopt without having to fear to be considerably mistaken, the fifteenth or sixteenth century BC, as the time when the royal families of Aryan race established themselves in a per- present in northern India and the eighteenth or seventeenth ninth century as being the one where this people descended from the highlands of Asia to the fertile watered plains by the Indus and its tributaries. We are thus approximately

agree with William Jones, Colebrooke, Father Dubois and Hee- ren, whose authority is so serious in this matter. Three consi- The main arguments confirm this opinion:

(a) We have seen elsewhere (2 part, ch. 3°, Of the Aryas) that, according to the very data of the Rig:Vêda, the Aryan nation was for a long time without having kings, probably during

all the time she remained in the Sapta Sindhu. Would it be
Is it an exaggeration to estimate this period at about three hundred years?

(b) The beginning of the so-called solar and lunar races
date of the establishment of the Aryans on the banks of the Yamuna
and the Ganges; it is there only, at Indra-prastha, at Staneswa=
ra, Hastinapura, Mathura, Kanyacubja, Ayodhya, etc.,
and not elsewhere, that they reigned; and we have seen (Geo-
ancient writing of India) than the most ancient of these cities
do not appear to date back beyond the fourteenth century.

(c) We said in chap. 2° of the 2° part: Turani Races-
ennes, that following the fierce wars which took place
on the highlands of Central Asia between the Iranians and
the Turanians, one and the other, according to the vicissitudes of
the struggle, came to seek in India the peace that they could not find-
were not in their country of origin. However, these struggles go back
in the fifteenth and even the eighteenth century before the Christian era
hold. We can therefore set immigration to one of these dates
of the Aryans in India.

This question being more or less determined, it remains for us to
add that most of the hymns of the Rig-Vêda have been com-
laid in the plains of Sapta-Sindhu. Let us leave the floor here
to Em. Burnouf: “As for the Rig-Vêda, which is the most an-
"one of the four collections, its simple reading leaves
"no doubt about the places where it was composed... The hymns
"of the Rig, preserved in priestly families, testify
"a hundred times that they have been composed and sung in a
"country called Sapta-Sindhu..., that is to say in the valleys of
"the Indus, and not in those of the Ganges." We will see everything
the time that the learned Indianist is mistaken in this last one
point.

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As regards the Sâma, the Yadjur and the Atharva-Véda,
Here is what Em. Burnouf says about it: “It is probable,
"if not quite certain, that the Atharva-Vêda, which is the last-
"deny in date, was composed in the Gangetic plains; the
"Yadjur appears to refer to central India, to the east of the
“Saraswati; the Sâma, as if composed of verses extracted from the Rig,
"is necessarily posterior to it. Now, it is certain that when-
"The final organization of the ceremonies of worship took place under
"the Brahmanic regime (post-purely the purely
"Vedic), in a time when the Aryans had advanced from

_"from west to east as far as the upper tributaries of the Ganges,

"between this river and the Himalayas." By the words "organiza-
definitive tion of worship", Em. Burnouf undoubtedly means
the composition of the Sàma and the Atharva-Vêda, the first con-
holding the hymns that were to be sung during the sacri-
fice; the second, the prayers and incantations which were to be there
recited. Now, if it is certain that this organization, and consequently
the composition of these two Vedas; took place only "in the
time when the Aryans had advanced as far as the tributaries
upper reaches of the Ganges, between this river and the Himalayas", it is
also certain that these two books were composed pos-
later than the time of the Great War, in the 4th century;
because the Aryan kingdoms of these lands were not founded
that after this war.

So, in summary, the composition of the hymns of the Rig-Vêda
could have been started around the fifteenth century BC, perhaps
be earlier. |

90 But, we said in the second place, the composition of these
hymns continued for several centuries, until the
time of Buddha (542 BC), and even at one time
most recent.

Authors who admit that the arrangement of the Vê-
das in the order in which we have them, goes back to a high
antiquity, either the ninth or even the fourteenth century a-
before our era, are obliged to recognize that certain hymns,
some portions were added later. Cole-

Brooke noted that "the language, meter, and style of one of
"These hymns clearly demonstrate that the compilation
"of these poems, as they are today, was made at a
"a time when Sanskrit had already made progress on the
"ancient and irregular dialect in which prayers and
"hymns of the Vedas are almost all written; at a time when
"Sanskrit had already become the perfect and sonorous language in
"which mythological poems, sacred and profane, have
"were composed" 4

We have seen elsewhere (2 part; chap. 3°, Arya Races-
Loiseleur-Deslongchamps' opinion on the Hymn to
Purusha: "This hymn," he said, "judging from some details
"which it contains, appears to be of a more modern date than the

"others; it had to be interpolated following the arrangements
"that the general collection of the Rig-Vêda has undergone different e-
"epochs. This Purusha, as represented here, belongs
"rather to the metaphysics of the Upanishads" (that is to say to
the period between the eighth century BC and
the tenth century AD).

"From what we know of the Vedas," says Ritter again,
"we can discover there very evident indications of inter-
"polation.... There are different passages of these Books, in the-
"which the Vedas suppose themselves or all their
"parts; from which it results with certainty that there has been interpola-
"tion of the work after the formation of the re-
"pick".

To these extracts we will add some brief observations-
tions. It is certain, first of all, that the hymns of the Rig-
Vedas cite the names of a large number of characters,
warriors, who ruled and lived on the banks of the Ganges, the Ya-
muna and their tributaries, long after the Great War
and even after Buddha. We will only cite two, in order
not to prolong this demonstration unduly.

The first is Divodâsa, king of Casi (Benares), who is often
mentioned in the hymns, and even composed a large one
number. His son, the Radja Rishi Pratardana is also the author

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of a hymn to Sôma. Now, the city of Casi was not founded until around
the ninth or even the seventh century BC, and Divodäsa
was a contemporary of Buddha, who converted him to his doctrine,
as we will see in the life of this character.

The second is a certain rishi Cakshivan, son of a king of
Calinga, or rather Anga in Bengal, around

Baghalpore, where the Aryans did not settle until the second century of the Christian era.

It is certain, secondly, that it is done several times mention, in the hymns, of tributaries of the Ganges, which flow between this river and the Himalayas. Thus the Sarayu (Sarju) is there named three times; the Gomati (Gumti), twice; the Yamuna (Djamna), three times. It follows from this that the hymns, or at least the passages which mention these rivers were composed at the time when the Aryan nation had reached their shores, and, consequently, that several of the hymns of the Rig-Veda were written in the Ganges Valley, contrary to the assertion of Em. Burnouf.

We can therefore conclude that the hymns in which these characters and these rivers are mentioned, as well as those which have a philosophical character, were composed relatively recent times, and introduced after the fact in the compilation of the Vedas.

3° Finally, at what approximate time was the last-last recension of the Vedas? In other words, at what time-Where did Vyasa, the compiler, live? Is he a real person and unique? |

"Vyâsa," says Mr. Langlois, "name of a famous character from the "Indian mythology, but whose existence is very hypothetical-"tic, means compiler; and perhaps the meaning of this word "can provide by itself the explanation of more than one difficulty-worshipped. Some make him an incarnation of Brahma, who "would have appeared in this form in the Dwapara-Yuga or "third age of the world. Wonderful child, as soon as he saw the "One day he was able to support himself and refused his mother's breast. "Having become a man, he withdrew into the depths of a forest (from where

"he got the name Dwaipâyana), and devoted himself wholeheartedly to "study and meditation. Finally, he acquired in a short time "a profound knowledge and an immense reputation for wisdom and "of holiness.

"Others say he was an incarnation of Vishnu and "place his birth twelve or fifteen centuries before the era "Christian. In this capacity, he became the father of Dritarashtra "and Pandu, heads of the two powerful royal families who "disputed the empire of India (Mahabharata)... We do it "to live a very long time and attend the long debates of his family, "whose adventures he recounted in the great epic of the Ma-"habhärata. He collected and put in order the Vedas, wrote down the "eighteen Puranas, the eighteen Upapuranas, the Kalkipuräna,

"Not counting the poem of the Mahäbhârata; it is, moreover,
"the author of a system of philosophy, of which he recorded the
"principles in Vedanta-Darsana, which is noted
"by an exaggerated idealism.

"Just from the presentation of these works, one feels that a single man
"is incapable of doing so, and sound criticism forbids attributing them
"all to the ancient Vyâsa; at every moment, in fact, they carry
"the imprint of a modern hand, which has added details
"on events that happened long after him. It is for
"this reason that some authors have had to bring to life
"Vyasa in the eleventh century of our era. We can ce-
"while admitting the existence of several Vyâsas, and it is
"allowed us to believe that we often wanted to support ourselves from the great
"name left by the son of Parâsara" (Preface to the Rig-
Veda).

In support of this last hypothesis, we will give the ex-
following feature of the Vishnu-Purâna, which cites the names, real or
supposed, of twenty-eight Vyâsas. "The Vedas were arranged
"twenty-eight times by the great Rishis in the Vaivaswata-
"Manwantara of the Dwapara age; and, consequently, twenty-eight
“Vyâsas have already passed through, through whom, in their respective periods-
"tives, the Vedas were divided into four. In the first
"Dwapara age, the distribution was done by Swayambhu

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"(Brahmå) himself; in the second, by Pradjäpati (Manu);
"in the third, by Usanas; in the fourth, by Bri-
"haspati; in the fifth, by Savitri; in the sixth,
"by Mrityu (Death or Yama); in the seventh, by Indra;
"in the eighth, by Vasishta; in the ninth, by Sara-
"SWala; in the tenth, by Tridhamân; in the eleventh,
"by Trivrishān; in the twelfth, by Bharadwäja; in the
"thirteenth, by Antariksha; in the fourteenth, by Vapri-
"vå; in the fifteenth, by Trayyäruna; in the sixteenth,
"by Dhananjaya; in the seventeenth, by Kaïtanjaya; in
"the eighteenth, by Rinajaya; in the nineteenth, by
"Bhâradwaja; in the twentieth, by Gautama; in the twenty-
"first, by Uttama, also called Haryâtman; in the twenty-
"second, by Vena, also called Rajasravas; in the twenty-
"third, by Saümahmäyana, surnamed Trinabindu; in
"the twenty-fourth, by Riksha, descendant of Bhrigu, who
" is also known as Vâlmiki (1); in the twenty-
"fifth, by my father Sakti. I was the Vyâsa of the twenty-

"sixth Dwapara; and I had Jatükarna as successor. The
"Vyasa of the twenty-eighth age, who followed him, was Krishna-
"Dwaipäyana".

"A similar list," says Wilson (Notes on the Vishnu-Purä-
"na), is provided by the Kurma and the Våyu Puräna. Several
"individuals so named are cited as being the other-
"actors of various hymns and prayers in the Vedas; and it is
"It is possible that most of them actually existed."

It is quite generally admitted that there exists not only
these twenty-eight successive Vyâsas, but still of a great name-
other unknown compilers, the last of which would have
arranged the Vedas in the order in which we have them today-
today. Here is what the learned Indianist Wilson wrote on this subject,
in the preface to his translation of the Vishnu-Purâna: "The arran
"ment of the Vedas and other books considered sacred

(1) This Vâlmiki is the author of the Râmäyana. We will see al-
that he did not live earlier than the first or the second
century BC |

"by the Indians, —books which are in fact the authorities on the-
"which their rites and beliefs are based on, -this arrangement-
"ment, as described at the beginning of the third
"book of the Vishnu-Purâna, is of great importance for
"The history of Hindu literature and religion. The wise man
"Vyasa is represented there, not as the author, but as
"the arranger or compiler of the Vedas, the Itihâsas and the
“Purânas. Its very name indicates its character; for Vyäsa
"means arranger or compiler; and the successive appearance-
“See of several Vyâsas or individuals who have in turn mo-
"built the order of Hindu Books, offers nothing improbable in
"self, except for the fabulous intervals by which their
"works are separated. The implementation of a new order of material-
"to the ancients is nothing more than the progress of time
"probably had to make it necessary. The last review
"recognized is that of Krishna Dwaipäyana, assisted by a so-
"society of Brahmins who were already familiar with the matters
"assigned to each of them. They were the members of a college
"that the Indians suppose to have flourished at one time
"undoubtedly further back than the truth implies,
"but whose institution probably dates back to some
"time before the stories that Greek writers left us-
"sés on India; because we find there enough details on the
"Hindu system, to legitimately infer that this system

"already existed in its entirety. Whether there were other Vydsas and
"other schools, that Brahmins who remained unknown still have
reworked some of the Hindu scriptures, and in particular-
"binding the Puranas, one cannot reasonably dispute it,
"after having weighed without bias the strong intrinsic evidence-
" ques, which all demonstrate that he was involved in the pri-
"mititives of these Books additions without authority and of a
"relatively modern era" . . ..

We do not see in the opinion that places in the fourth century
before the Christian era, the last of the official Vyâsas, if we
can use this qualification here, nothing that is of a nature to
embarrass us, since the existence of this Vyâsa would be pos-
later than the very time in which the last ones were composed

last hymns of the Rig. However, Wilson's conclusion does not
does not seem absolutely peremptory to us: the Hindu system,
to use his expression, could very well exist
before the third century, without the work of the compilers
was completed, and the primitive portions of the Indian Scriptures-
could have been composed without being entirely
completed, as he himself acknowledges.

But there are other difficulties to be resolved concerning the epoch-
that in which this Krishna Dwaipâyana lived. Wilson reports
himself that Bentley (Indian Astronomy) places the wise Pa-
räsara, father of Krishna Dwaipayana, around the year 575 BC;
Buchanam (Genealogies of the Indians), circa 1300; and Wilford
(Asian Research IX, 87), in 1391. It is further assumed
that he was the son of Sakti and the grandson of Vasishta; that he lived
however, at the time of Pulastya, born from the very thought of
Brahma, and one of the first fathers of the human race, and in
at the same time as he was a contemporary of Santanu, the qua-
thirty-fourth descendant of Atri, chief of the lunar race, and
another of the ancestors of the human race. Legends report-
still believe that he was the author of part of the Rig and the Så-
my entire Veda, and moreover that he learned from Pulas-
tya the Vishnu-Purâna, with orders to teach mankind
the following truths: that the universe was produced by Vishnu;
that Vishnu is the cause of its duration and cessation; that
Vishnu is the universe. Now, everyone agrees that these doc-
trines belong to the modern period, where the sectarian spirit
replaced the teachings of old Brahmanism, and that the
Vishnu-Purana was composed in the eleventh century AD
era.

In the presence of these contradictions and absurdities, in

presence especially of the affirmation produced by the Vishnu-Pu-
râna, that Krishna Dwaipâyana is the compiler or the Vyâsa
of this book, as well as of the Vedas, we believe that this
character lived at the very time when the Vishnu-Purâäna
received its definitive form, that is to say in the eleventh century,

From all that we have set forth in this chapter, we
we believe we are entitled to draw the following conclusions:

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1° The doctrines taught by the Vedas on the existence of
God and his nature, the creation of the world, the soul
human, its immortality and the existence of another life,
doctrines elsewhere so formless and so uncertain, do not offer
absolutely nothing that falls outside the loosely defined circle of tradi-
primordial tions which are found among all peoples,
and even among wild populations; from which it follows that, fus-
Even if they are earlier than those of Moses, these Books could not have provided-
to deny to this writer any of the data so precise, so sublime,
which shine on every page, on every line of the Pentateuch.

20 If the Vedas, in their certainly ancient parts;
date back to ancient times, there is no proof-
historical history of their real age; the calculations or rather the conjectures-
The most favorable views do not place the composition above
beyond the seventeenth or eighteenth century BC
era, that is, around the time when Moses lived and wrote-
was going.

3° Several hymns of the Rig, the Säma, the Yadjur and the Athar-
va-Vêda are later than this date and even later than the sixth century.
century BC; and it is generally agreed that the hymns
of the Rig who deal with the Supreme Being or Spirit, of cre-
ation, of the human soul, of the future life, belong to this
last period.

4 It is recognized that the Vedas, and particularly the hymns-
Rig's nes have undergone several compilations or arrangements
successive ones whose dates are unknown; and it is extremely pro-
probable, not to say certain, that the Vyâsa who arranged them-
last lived in the eleventh century of the Christian era
enne.

5° If therefore we find there some analogies with the doc-
trines of Judaism and Christianity, and that there was em-
prunt, we are right to affirm that it is the Vedas which have
borrowed from the Bible, and not the Bible from the Vedas.

CHAPTER TWO.

PHILOSOPHICAL BRAHMANISM.

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We have already had occasion to notice that a number
quite considerable of the last hymns of the Rig-Vêda, so-
both from the old way and the beaten path, abandon the gods
elementary and deal with speculative and philosophical subjects.
They are addressed in turn to the Supreme Spirit, to the Creator
of all things; they sing or rather they seek how
creation was made, what is the destiny of man, what
what he must become after death; they praise liberality,
truth, the holy word, ardor, anger itself, etc. Evi-
Indeed, a revolution was taking place in the thoughts of
Aryas; purely poetic enthusiasm began to
to die out and gave way to the philosophical inquisition and the
doubt. People were no longer content to simply accept the deities worshipped
by the ancestors; we wanted to know if they had the right to the a-
gilding, if they were real deities, and what was the
because of the duties they imposed on men.

On the other hand, with time and through contact with the aboriginal races-
who had been enslaved, the old language cloth-
dique had gradually transformed; it had become unin-
accessible to the greatest number of Aryans, even among the
priests; and it had become necessary to comment and ex-
to replicate the text of hymns, prayers and incantations (1).

(1) The popular idiom which had replaced the ancient language ve-
dique, is called Prakrit or compound, because it is effective
formed from words belonging to Sanskrit and the dialects of
aboriginal or non-Aryan peoples. There are many ex-

Finally, the Aryan nation, through growth and development-
ment that she had taken, ran the risk of losing the unity of
his cult, that is to say the only link which was capable of con-
serve national unity, if authorized books, presented and
accepted as being of divine origin, as well as the Ve-
themselves, did not come to fix in an incontestable manner
the meaning of the sacred books, the rules of ceremonies and sa-
sacrifices, the duties of priests, the obligations of the faithful.

From these various causes a new literature was born which,
without abolishing the ancient gods, nevertheless established and noted
the existence of a supreme Being (Brahma, Brahm), first cause-
era of all other beings, including the gods, and gave birth-
ance to various philosophical and religious schools whose ob-
common jet was to seek to explain God, man,
the universe, and their respective relationships.

This literature includes a very large number of works-
ages, some contemporary with the composition of the last Vè-
das, the others more recent and almost modern. They are known
under the names of Brehmanas, Sutras and Upanishadas.

The Brähmanas, who are considered a portion of the
Vedas themselves and also inspired, understand and ex-
enforce religious duties, the obligations of priests in
the exercise of their functions, and theological maxims.
Thus the Brähmanas of the Rig-Vêda treat more particularly-
of the duties of the poets who sing the hymns; those
of the Sâma-Vêda are more specifically concerned with the offering or
sacrifice of the Sôma; those of the Yadjur are addressed to the sacrificer

examples in dramatic works, where the
Prakrit to women and common people, while the brah-
kings and heroes express themselves in pure Sanskrit.
grammar of the Prakrit idiom was composed by Vararuchi,
who lived, according to some, at the end of the third century BC
Christian, and, according to Lassen, at the beginning of this era,
But it is very probable that the language itself was in
long-standing use.
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or priest; while those of the Atharva-Vêda are a mixture
of legends and speculations which have little to do with each other
with the Veda whose name they bear. "The Brâhmanas," writes
"Professor Max-Muller, undoubtedly represent a pha-
"is very interesting in the history of the Indian mind; but,
"considered in themselves, as literary productions, they
and cause real disappointment. One would not suppose
"never before at such an ancient period and in such a social state
"however primitive, there could have existed a literature which, for the pe-
"dancerism and frank absurdity, has no equal anywhere. This
"It is not that there are not striking thoughts there,

"bold expressions, just reasoning and curious-
"its traditions. But they are like fragments of a sta-
"broken, like precious stones set in
"copper and lead. The general character of these works
"is marked by an empty and insipid emphasis, an ima-
"unregulated gination and antiquarian pedantry. ... They
"must therefore be studied, like the alienist doctor
"studies the ramblings of a madman and the delirious words of a
"foolish; they will reveal to an attentive mind the ruins of a
"greatness that has disappeared, the memories of noble aspirations-
"tions"...

We said in the previous chapter, p. 266, that the Yadjur
and especially the Atharva-Vêda mention human sacrifices
and describe the rules; and that these sacrifices, without being a
national and regular institution among the Aryans, had ne-
have nevertheless been practiced in certain circumstances. Some
hymns of the Rig-Vêda also allude to it. But one of the books
which we are dealing with, the Aitireya-Bréhmana, contains a
story or legend that leaves no doubt about it.
Here is the translation: the reader will find an example of the
genus of Brähmanas.

Harischandra, son of Trisanku and descendant of the founder
and the first king of Ayodhya, Ikshwaku, had not sonned me, what-
that the number of his wives should amount to a hundred. Deeply
afflicted by this misfortune, he one day asked the sage Narada,

who lived at his court: "What do you gain from having a son that you
"desires ardently?" "If a father," replied Narada, "sees the
"in the face of a son born alive, he pays off a debt in him and obtains
"so immortality. The pleasure that a father gets from possessing it-
"The birth of a son is greater than all other pleasures that
"come from earth, fire or water. Thanks to his son, the
"Father crosses the great darkness; for it is he himself who
"is born of himself; this one, the son, is like a ship
"loaded with provisions that carry him beyond death. What is
"flesh? what is skin? what is hair? what is
"Heat? Strive, O Brahmins, to obtain a son; it is
"He who is the whole world. It is the food that maintains
"the life of man, the clothing that protects him, the gold that
"gives beauty, the cattle that makes his strength. His wife is his
“A friend, her daughter is her comfort; but a son is her light.”
"in the upper world. As a husband, he embraces his wife-
"me and she becomes his mother and he himself becomes her son (in
"his son); and having been renewed in her, he is born in the tenth

"month. A woman is a woman (Jâyà), because the man
"is born (Jäyaté) in her; she is a mother (Aphüti), because she
"brings out (Abhùti) the seed hidden in his bosom. The gods
"and the ancient ages have placed in her a great light;
"The gods said to men: In her you will be born again.
"There is no life for him who does not have a son; and this, the
"animals themselves recognize it. The path that follow-
"Sell those who have children and do not feel sorrow,
"is happy and esteemed by all: animals and birds
"they know it, and everywhere they produce offspring."

Having thus spoken, the wise man said to the king: “Go to King Varu-
"na, and say: Let a son be given to me, and I will sacrifice him to you-
"ral",

The king consented, and having gone to Varuna, the king, he said:
"Let a son be given to me, and I will sacrifice him to you." Varuna
He answered, "Yes." And a son was born to him, and he was called Rohita.

Then Varuna said to Harischandra: "A son is born, sacrifice-
in my honor." Harischandra replied: "When a

– : me

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"animal is more than ten days old, it is only then
"that he may be sacrificed. If the child lives more than ten days,
"and I will sacrifice it to you." Varuna agreed.

When the child had lived more than ten days, Varuna said: "He
"is now more than ten days old, sacrifice him in my
"honor." Harischandra replied, "Let him do
"his teeth, and I will sacrifice him to you." Varuna consented to this.
core.

When he had teethed, Varuna said, "His teeth are ve-
"Naked, sacrifice him in my honor." Harischandra replied-
said: "When an animal's teeth fall out, that's when it
"can be sacrificed. Therefore allow the child's teeth
"fall, and then I will sacrifice it to you." Varuna consented.
again.

The child's teeth having fallen out, Varuna said: "See
"his teeth have fallen out, sacrifice him in my honor." Ha-
Rischandra replied: "It is when the teeth of an animal
"They have rejected that it can be offered in sacrifice. That the teeth

"of the child return, and I will sacrifice him to you." And Varuna consented a fourth time.

When the teeth came back, Varuna said, "The teeth "the child has grown back, offer it to me as a sacrifice." Hari- Schandra replied: "When a Kshatrya is girded with his ar- "mes, only then can he be sacrificed. Wait until the- "If the child has been girded with his armor, I will sacrifice him to you." Varuna consented a fifth time.

When the child had been girded with his weapons, Varuna said: "Behold, he has been girded, let him be sacrificed to me." Harischandra consented, and, addressing his son, he said: "Child, it is Va- "Rune that gave you to me; Death! I must sacrifice you in "his honor." The son replied, "No," and grabbed his bow and fled into the forest, where he remained for a year.

However Varuna seized Harischandra, whose belly swelled enormously. Having learned this news, Rohita left the forest and went to the city.

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Indra, in the form of a man, having met him, said to him: “We have heard, O Rohita, that a man who does not "No traveler can find happiness. A good man who "stays at home becomes a bad man. Indra is the friend "of the one who travels. Travel done." Rohita thought to himself- same: here is that a Brahmin told me to travel; and so he wandered a second year in the forest.

At the end of the year, as he was going from the forest to the city, Indra, in the form of a man, appeared before him and said: “A traveler’s legs are like branches in "flower; it is he himself who makes it grow and gathers the "fruits. All his ills vanish, being destroyed by "the exercise he takes on the road. Travel!" Rohita thought in himself: a Brahmin told me to travel; and he traveled the forest for a third year.

When he was going from the forest to the city, Indra, in a form human, stood before him again and said: "Fortune "of the man who remains seated, also remains seated; she “rises, when he rises; she sleeps, when he sleeps; she moves, "when it starts moving. Travel!" And Rohita thought in himself: a Brahmin told me to travel; and he traveled in the forest for a fourth year.

When the year was over, he was going to the city, when Indra, under the form of a man, approached him and said: "A man who "Sleep is like the Dwapara age; he who rises resembles "At Krita's age. Walk!" And Rohita thought to himself: a Brahmin told me to travel; and having entered the forest, there wandered for a fifth year.

At the end of this time, as he was going to the city, Indra, in the form of a man, came to meet him and said: "A "A traveler finds honey; a traveler finds ripe figs- "Res. Consider the happiness of the sun, which travels without ceasing and "Never gets tired. Travel!" Rohita thought to himself: a Brahmin told me to travel; and he traveled for a sixth year.

He met in the forest a Rishi who was dying of hunger; It was Ajigarta, son of Suyavasa. He had three sons: Sumahpuch- ha, Sunahsepha, and. Sunalängüla. Rohita said to him: "I will I will give a hundred cows, if you deliver one of your sons to me for pay my ransom." "Not this one," said the father, embracing eldest son; "nor this one," said the mother, kissing the oldest young; and the parents agreed to sell the second, Sunah- sepha.

Rohita gave the hundred cows, took Sunahsepha, and went to- said from the forest to the city. Having presented himself before his father, he said: "Father, Death! Here is my ransom." The father went to of Varuna and said: "I will sacrifice this man to you." Varuna re- He said: "That is good; for a Brahmin is better than a Kshatrya." And he told him to prepare the sacrifice; and Harischandra took Su- nahsêpha to be the victim on the day when the Sòma was to to be offered to the gods.

It was Visvamitra who was his priest Hotri (the one who re- quotes the hymns during the sacrifice); Jamadagni, his priest Adhoarya (the one who prepares the ground, the vessels, the fire); Va- sishta, his brahmin; Ayäsyu, his sacrificing priest. When Sunahsephah was ready, they found no one for Patta- dear to the post. Then Ajigarta, his own father, presented himself and said, "Give me a hundred more cows, and I will tie him up." They gave him the hundred cows, and he bound his son. When he had been linked, when the hymns to the Apris (the deities of the sacrifice} had been sung, and the victim had been pro-

led around the sacred fire, they still found no one
to sacrifice him. Then Ajigarta, his own father, said again-
calf: “Give me another hundred cows, and I will sacrifice it.”
They gave him the hundred cows, and he went to his son
sharpening the sacred sword.

Seeing this, Sunahsephah thought to himself: "They will re-
"Just kill me, as if I were not a man, Death!
"I must pray to the gods." And he addressed a hymn to
Prajäpati, the lord of the world, the first of the gods. Prajä-

Pati said to him: "Address Agni (fire), who is the god
"closer." He therefore addressed a hymn to Agni, which
said: “Savitri (the first father) governs all creatures-
"res; go to him." So he addressed a hymn to Savitri,
who said to him: "You are engaged to Varuna, the king." But Varu-
Na told him in turn: "Agni is the mouth of the gods, the most
benevolent to all. Give him praise, and we will
"will deliver." So he praised Agni; and Agni said to him, "Sing
"the praises of the Visva Devas (all the gods), and we de-
"will deliver." And he praised the Visva Devas.

The Visva Devas in turn replied to him: “Indra is the
“greatest, highest, most powerful, and most well-
"waking of the gods; address your homage to him, and we will de-
"will deliver." And he sang the praises of Indra; and Indra sa-
happy gave him in his thought a golden chariot, of which Sunahsé-
Pha celebrated the gift with a new verse. However, Indra
said: "Sing the glory of the Aswins (the first rays of the
"sun in the morning), and we will deliver you." He did again
which he was commanded; but the Aswins said to him: "Famous
the praises of Ushas (the dawn), and we will deliver you." And
He addressed three verses to Ushas; and as he recited-
was these three verses, behold his bonds were detached, and the
Harischandra's belly was shrinking; and, when the last verse
had been sung, his bonds had fallen, and Harischandra had
recovered his health.

In fact, in the first book of the Rig-Vêda, we find eight
hymns addressed to various gods, particularly to Aditi, to
Savitri, to Varuna, to Agni, to Indra, to the instruments of sa-
sacrifice, to all the gods, to the Aswins and to the dawn. Sunahsepha
is the author; he begs these divinities to preserve his life,
to free him from his chains. In the last one, he asks Indra
a golden chariot, and he ends it with the following three verses address-
sės at Dawn: |

“Immortal Dawn, friend of praise, what is the mortal
"Who is the object of your predilection today? Brilliant, who
"Are you coming to visit?"

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“Lively and light, marvelous in your colors, resplendent-
"health, from far or near we cannot fail to tad-
"to look at."

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“Daughter of heaven, invited by our offerings, come and bring-
"we the wealth."

The story of Sunahsephah is told with some variations-
you in several works, the Ramayana, the Bhagavata and the
Vâyu-Purâna. According to the Râmäyana, Sunahsepha was delivered
by Visvamitra, who, touched by his misfortune, invited tour-
each of his hundred sons in turn to take the victim's place,
and, on their refusal, disowned them for his children, reduced them to
condition of Chandâlas and adopted Sunahsêpha in their place. The
Bhagavata Purana relates that only fifty of the sons of
Visvamitra refused to recognize Sunahsepha as their
elder brother. The Vayu-Purana seems to admit that Sunahsepha
was actually sacrificed.

Whatever may be the case with these different versions, we re-
will mark with Max-Muller (Ancient Sanskrit literature,
p. 415): "The fact remains that, with all the civilization so vaunted
" of the highest classes among the Aryans, he found himself,
" in India, Aryas to whom a young prince was able to offer
"to buy their children to sacrifice them; and, what is more
" strange, that the father himself came forward to bind and
"sacrifice the son he had sold for a hundred cows."

The oldest of the Brähmanas are considered to be able-
dating back to the eighth century BC; but
there is no proof of this and no proof can be provided. The Chhan-
dôghiya-Brähmanas (1), who undoubtedly form the por-
the most important tion of this kind of literature, existed
already, eight in number, at the time of Kumärila-Bhatta
(eighth century of the Christian era), since this author in
mentioned. But then other Brähmanas were added
or other chapters that are of more modern origin.

(1) The Chhandôghiya-Brâhmanas are the Brâhmanas of the
Chhandôgas priests who make up the second class of priests
priests.

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_ The word Sutra is, in Sanskrit literature, the name
technique of scientific aphorisms and books that
contain. The word itself comes from the Sanskrit sir (to sew,
to thread); so that sutra literally means child-
lade: which is explained by the fact that, in India, books
were made of coconut or palm leaves strung together
in a rope, and on each of which was drawn with the
stylus a short and precise sentence; it is the meeting of these
leaves and these sentences that are called sutra. The aim of
These kinds of works were to facilitate students' memory of
principles that the master taught them and that he developed
orally; also their brevity is such that it is impossible to
understand them without the help of the comments that have been made there
then added. The Brahmins claim that the Sutras, although
that they were not revealed directly by God, are nevertheless
less based on the Vedas and the BrähManas, and enjoy by
consequent on divine authority. They form what we have ap-
peeled the Smriti or the body of sacred traditions. Some

Some of them deal with ritual and sacrifice; others with ceremonies.

domestic remuneration, births, marriages and
funerals; the greatest number, doctrines, obliga-
tions and privileges of priests. Also they became the
source of all Brahmani legislation and philosophy-
than later times; and nowhere is it affirmed with more
by force and insistence the right of priests to be considered
as a class apart and superior to all others. The
The period of this literature is fixed by Max-Muller between the year
600 and 200 BC The two most remarkable Sutras-
bles are the Vyakarana Sutra of Panini, which deals with gram-
mayor (circa 350 BCE and possibly later);
and the Vedanta Sutra, attributed to Vyäsa, and which contains the prin-
principles of the philosophical school called Vedanta.

Upanishada or Upanishad is the generic name of the ou-
Sanskrit works belonging to the Vedic period, which contain-
the mystical doctrines of the Brahmins on the nature of
Supreme Being, that of the human soul, their relationships, the

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mode of creation, etc. They were written between the year 600
before and the year 1,000 AD; but there is hardly one
ten which are really old, and even then it is probable
that they are later than the birth of Buddhism. They
form, in Vedic literature, the Gnâna-Kanda, the sec-
spiritual or speculative tion, as opposed to others
writings which are included under the name of Karma-Kanda, or sec-
practical tion.

The word Upanishad is derived from the prefixes upa, near or of-
under; nor, in; and from the radical sat, to sit. According to Sankara-
Atcharia (eighth or ninth century AD), it meant-
trust the science of Brahma or the intelligence of Brahma and
the soul, because "in those who apply themselves to this science,
"it puts to rest or destroys the world at the same time as
and the ignorance that is the cause of it"; in other words, because
that it shows that apart from Brahma, the world has no
reality. Other commentators claim that Upanishad
means that eternal bliss belongs to those who con-
this science is born. According to Professor Max-Muller, it
would only mean the act by which the disciple sits
at the feet of his master, listens to him submissively and receives his
teachings with implicit faith, as being the truth
revealed. But it is more likely that this word simply means-
secret or mystery, that which is and remains hidden under words;
and it is in this sense that the grammarian Panini explains it.

To understand the origin and meaning of the Upanishads, as well
that their relations with the Vedas themselves, it is necessary
remember that, although the Vedic hymns are based
on the worship of elemental powers and phenomena, and
that the Brähmanas deal more specifically with questions
ceremonies which concern this cult, however we notice
in these two parts of the Vedas the beginning of a pé-
period in which poets question true nature
of the gods and the origin of the world. A first attempt at an answer:
to these questions was done in works which have an intimate
relationship with the Brâhmanas; and such was the astonishment that in ex-

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It was the apparition that it was thought that they could not be read than in the solitude of the forests, where the spirit, protected by a perfect calm, would be in a position to examine the mysterious questions- which they deal with. This is why they were called Ara- nyakas (from Aranya, forest), where Treaties for the inhabitants of the forests, the Vanaprastas (41). But as the style and the Conte- The Aranyakas are extremely obscure, and that, by following their close connection with the Brâähmanas, the ques- theological and philosophical tions with which they deal are interspersed with ceremonial dissertations and other matters

belonging more properly to the Brâhmanas, one came to

compose other works or treatises, the diction of which is somewhat less obscure and who are less embarrassed by subjects unrelated to the problems we intend to solve: These are the Upanishads themselves. Their object, as that of the Aranyakas, is to strongly engrave in the mind the belief in the existence of a Supreme Being (Brahmam, neutral, Brahm, the impersonal supreme being, to distinguish him from Brahmää, masculine, first person of the Trimurti); of mon- prove that this supreme Spirit is the creator of the world, that the world has no reality outside of Brahm, and that the soul human being is identical by nature to the Spirit from which it emanates- The reward that the Upanishads promise to those who understand their doctrine and adhere to it, this is the exemption of transmigration and the enjoyment of eternal happiness as well- soon after death.

(1) From this early period, we already see the division appear- division of Brahmanic life into four degrees or states. In the first, which extends from childhood to adulthood, the young Brahmin is a student, Brahkmätchäry: he attaches himself to a tutor, receives his lessons and serves him. In the second, he re- fulfills the duties of a father, Grihasta, and takes care of afrai.- temporal res at the same time as religious ceremonies which must be accomplished every day within the house. After fathering, raising and marrying his children, he can embrace the third state, that of anchorite, Vanapras- ta, to devote oneself entirely to contemplation. Finally, if wants to reach the last degree of perfection, he makes himself Sanny" ass, penitent mendicant.

The object and purpose of the Upanishads are therefore the same as those which were later discussed in philosophical schools- phiques; we already find there the various solutions which have served-

I have a theme specific to each of these schools; and these solu-
tions are sometimes presented with such clarity, that it
It is not always possible to untangle what belongs to the
first draft with what was added later.

Indian authors do not assume that the Upanishads
were revealed in the same way as the Vedic hymns.
However, with the exception of a certain number which are obviously-
modern, they pass for inspired books and make
part of the Sruti (revelation). Most do not mention
not their divine origin; but some do. Thus, the
Chhändayya-Upanishad, in its last chapter, relates
that "it is Brahmå (the personal god of the Trimurti) who has
"communicated this knowledge of the soul to Prajäpati (a
"of the lords of creation); that Prajäpati transmitted it
"to Manu, and Manu to mankind." The Brihadäranyaka
Upanishad, after giving a long list of preceptors
who successively taught it to their disciples, affirms
that its first author was Brahm, who existed by himself;
and the Mandakä-Upanishad also says that it is Brahmä, the
creator of the universe, who first taught his eldest son
Atharvân the science of the Supreme Spirit.

Although we agree on the issues to be addressed and even on
some points of doctrine, works of this nature,
which extend over such a long period in the existence of the
Brahmanism, had to participate more or less in the various
fluctuations of the human mind and religious evolutions
that they have produced; we should therefore not be surprised if they
differ from each other in the way they treat-
their subject and in the developments they give to it.
Thus, in some, the legendary narrations, the ques-
ceremonial tions and theosophical speculations are
mixed with each other; in others of a more
clearly philosophical, we only accuse ourselves of Brahm, of his

nature and that of the human soul; still others add
to these questions research on the mode of creation, and
There we find the solutions that will later distinguish the system-
Vedanta system and the Sankya system; some strive
particularly to bring out the uselessness, to obtain the
eternal happiness, religious acts and worldly studies-
nes, since knowledge of Brahm is the only way to
achieve this end; others, on the contrary, in accordance with
The doctrine of Yoga, grants a rank and effectiveness con-
siderable to external means, by the use of which the soul

| facilitates his union with the Supreme Spirit; while the last-
| last Upanishads, which identify this spirit with Vishnu or
Siva, according to the sect to which they belong, strive in
besides reconciling popular superstitions with the don-
born from ancient philosophy.
It is generally agreed that the Bråhmanas,
the Sutras and the Upanishads, or passages from these books
in which theological doctrines are mentioned and
philosophical, as well as deities whose invention and
cults belong to relatively modern eras, have
were composed after the fact and then added to these works.
This is Colebrooke's formal opinion concerning two Upani-
shads of the Atharva-Vêda, which contain details on the his=
story and the exploits of Krishna and Rama; and his opinion is
that of almost all Indianists. "We do not find," he writes,
"in the Vedas, there is no trace of the worship of these two divinities.
"The real doctrine of the Vedas is the unity of God, in which
"the whole universe is included; and the apparent polytheism that they
"show consists in the deification of the elements, of the pla-
"nets and stars. The three main manifestations of
"the divinity, with their attributes and their personi-
"fied, are undoubtedly mentioned there or at least indi-
" quees: but the cult of deified heroes is not part
"of this system, and the incarnations of the deities are not there
"not reported, although commentators seem to
"to insinuate... The worship of Rama and Krishna by the Vishnu-
and fasts, that of Mahadêva and Bhawani by the Sivaïtes,

j| "were only introduced after the persecution against
f "the Buddhists and the Djaïnas .... The cult of Rama and
“Krishna succeeded the one of the elements and the planets, and
"everything that we find in the Upanishads in favor of
"these new deities must be considered as having been

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| “written after the birth of their sects”...

| As examples of how the Upanishads treat-
| try the subjects they proposed, we will take both
| following passages, one from the Katakà Upanishad, the other from the Man-
This is the Upanishad.

"Nachiketas, son of Vâjasrava, having gone to the dwelling
"from Yama, the judge of the dead, obtained from him three graces, and the
"asked, for the third favor, to be kind enough to answer
"the following question: We doubt on this point: some
"say that the soul exists after a man's death, but
"united with another subtle and fluid body; others support
"that it is not so. Yama, after hesitating for a moment, re-
"laid that the soul and Brahm are one being, that man does not
"can obtain immortality only by understanding this truth;
"but that, to arrive at this intelligence, he must deliver
"his soul from all sensual desire and acquire knowledge
.« correct of the nature of Brahm and that of the soul. Con-
"I have the soul as the conductor, and the body as the cha-
"riot; know the intellect like the charioteer, and the Manas (mens,
"the will) as the reins. The senses are the horses; the
"objects are the roads. Whoever owns these things is
"the soul endowed with a body, senses and will. Thus says the
"Rishi. If the charioteer is not wise, if his will is always
"unbridled, her senses remain uncontrolled, like che-
"worth; but if he is wise, if his will is always bridled, his
"senses are directed and contained like horses. The one
"who, being always impure, is not wise, and whose will
"is never bridled, he will not be able to reach this de-
"die of immortality, and will go into the world of rebirth-
"sance and death; while he who, being pure, is wise,
"and whose will is bridled, he will reach this dwelling

"where he must never be reborn. The man who has a skillful co-
"expensive and whose will is bridled, reaches the other end of
"the road, where is the highest abode of Vishnu. Higher
"(i.e. more subtle) than objects are the senses; higher
"that the senses are the will; higher than the will, the intel-

"read; higher than the intellect, the great Being, the soul; more

"higher than the soul is that which is not manifested; and above
"of that which is not manifested is Purusha, the supreme Spirit.
“But above Purusha there is nothing; he is the last
"term, the highest refuge. The highest spirit is the soul
"which is catheated in all created beings; it is not visi-
"ble; but those recognize his presence, who can
“to see what is subtle with an attentive and penetrating mind.”
"Two sciences," says the Mandakâ Upanishad, "must be app-
"taken, the upper, and the lower. The lower is the con-

"birth of the Rig-Vêda, the Yadjur-Vêda, the Sâma-Vêda and
"of the Atharva-Vêda, of pronunciation, of ritual, of gram-
"mayor, of the explanation of Vedic texts, of prosody,
"of astronomy. But the higher science is that by
"which we understand this imperishable Brahm. What is in-
“Visible, elusive, without origin or descent, without coun-
"their, without eyes, without ears, without hands, without feet, eternal,
“multiform (in creation), penetrating everywhere, infinitely
"subtle, without decline, the wise man recognizes it as the cause of
"all created beings."—Elsewhere it is said that "those who apply-
"to perform the rites and sacrifices ordained by the Vedas,
"probably obtain the heaven of Indra, as a reward for
"their pious actions but this state of bliss being perish-
"ble, the fools who sought it lose it as soon as the
"Indra's heaven vanishes. Those who imagine that the deeds
"of piety commanded by the Vedas and the codes of laws, are
"the holiest and highest objects to which man-
"may aspire to me, are in profound ignorance; for,
"having received in paradise the reward of their actions
"pious, they still come back to this world, or even in
"a lower world. But those who practice penance
"and implicit faith, which subject their desires, live in

has the forests and are pure from all sin, those enter through~
"towards the sun in the dwelling place where the immortal Spirit resides,
"which does not undergo any decline."

According to the Talavakâra Upanishad, the doctrine of truth
knowledge of the Supreme Spirit consists in consciousness
that a man acquires from his inability to understand it,
since the human mind, being capable only of com-
take the finished objects, cannot reach the knowledge of
which is infinite.

These differences of opinion on how the soul can
acquire the highest good, and on the nature of this highest good,
are found, from the most ancient times, on all subjects
treated in the Upanishads. It is from these divergences that
born the six schools of philosophy, where Darsanas (Mirrors of
the truth), which exist in Indian literature. These six
schools are: 4° The Sankhyt; which has Kapila as its author; 2 the
Yoga, from Patanjali; 3° the Nydya, of Gaütama; 4° Vaisésluka,
from Canada; 5° the Puroa Mimansa, of Jaimini; 6° Uttara
Mimansa or Vedanta, from Vèda Vyâsa.

We will give some details on each of these systems-
themes, following the order in which we have listed them-
res, without in any way claiming that this order is historical.

io If we refer to the legends, the author of the philoso-
phie Sınkhya.tə Mun. Kapila; lived in very ancient times.
The great king Sâgara, they say, having resolved to offer the sa-
crifice of the horse, entrusted to his sons the care of the animal which of~
was going to be sacrificed. However, someone stole it and led it
through an underground passage to the center of the earth. Sågara commands-
It was up to his sons to look for him. They traveled the world for this purpose.
whole, but in vain. Having descended into hell, they
finally found the horse grazing peacefully, and vi-
At some distance, the Rishi Kapila was sitting, absorbed
in deep meditation, and illuminating the entire surrounding space
humming rays of light as bright as that
of an autumn sun. "There," they cried, "is the wretch who
"interrupted our sacrifice by stealing the horse: kill, kill":

and they rushed at him, weapons in hand. The Muni, without
to be moved, slowly raised his eyes to them, and with a single re-
guard reduced them to ashes.

It is to this Kapila that the foundation of the phi- school is attributed
The philosophy of the Sänkhya. According to the genealogical list of kings
of Ayodhya in the Ramayana, Sagara, at whose time lived
Muni Kapila, was the great grandson of Dhruvasandhi, brother
of Prasenajit, who was a contemporary of Buddha (543-477) and
converted to his doctrine. Sâgara, and subsequently Kapila, flourished-
were therefore around the fifth century before the Christian era.
On the other hand, however, if one can rely on the legends-
as soon as the Ramayana tells about Sagara, this prince had to com-
beat and defeated the Yavanas or Greeks, who did not appear
in India only from the expedition of Alexander (327-335);
which would bring Kapila's existence back a century.
What is certain is that the Sänkhya system existed in
the first half of the seventh century AD, since the
Chinese traveler Hiouen-Thsang, who visited India from 623 to
645, relates that he witnessed in Canodj, in 634, a discussion-
sion between Buddhists and Brahmins on the principles of
Sankhya and Vaisésha schools. But it is likely that the ver-
table author of the Sutras in which the doctrines are expounded

of the Sänkhya, lived in the period of the Purânas, that is to say of the

eighth to fourteenth century AD

The word Senkhya literally means numeral system, ra-
tional, distinctive; it promises eternal bliss to those who
carefully distinguish between the soul and material nature
(prakriti). According to Kapila, it would not be from Brahm or Brahmå,
or even of the supreme Spirit, but of a primitive substance,
simple, eternal, nameless, unknown, which would emanate,
by their own strength and without any external action, the
material nature, souls and intellectual energies;
these alone must be regarded as true sub-
stances, while the rest are classified under the title of qualities.
These qualities are of three kinds, according to how they affect the soul:
those that please, those that displease, and those that are

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indifferent. “The soul can suffer from three kinds of pain:
“4° illnesses and other pains which are inherent in the
"patient; 2° injuries inflicted by external things;
"3° of those which come from supernatural causes or
"meteorological." —"The soul is imprisoned in the body,
"and suffers from his union with nature (prakriti); but this

"union is only apparent, because the soul is essential-

"only a pure and free intelligence." In this system,
all souls are individual, all equal and eternal,
passive, producing nothing and not acting; their role con-
only insists on considering and noting the manifestations-
tions of nature, to experience enjoyment or pleasure from them
the penalty, depending on whether these manifestations affect them in a
pleasant or unpleasant way, until one day, tired-
freed from this subjection, they break the bonds which attach them
return to nature and regain their freedom. Point of Spirit
supreme, therefore not of God. As for the
nature. The Sankhya professes that it is "the state of balance between
"goodness (Sätvika), passion (Rädjasa) and darkness (Tå-
"masa); that from nature proceeds the intellect, from the intellect the
"self-awareness, the five subtle elements, and the two assorted-
"ments of external and internal organs, in addition to which is

" blade. "

To this atheistic system, which was essentially repugnant to ideas
and the character of the Indians, were later added, for the
make acceptable, doctrines which, more or less logical-
ment, introduced the notion of God.

2% The practice of contemplation and the search for union,
from the identification of the soul with the divinity, seem to go back,
in India since ancient times. It is to obtain this result-
state that the Vanaprastas retreated into the forests and spent there-
spent their lives in meditation and penance. But these
anchorites do not appear to have followed any determinate rules-
born. It was much later that the exercise of contemplation-
tion was reduced to a system and received the name Fôga (union,
practice of union with the divinity); and, it is to Patanjali, who

SECTION I. ANCIENT BRAHMANISM. 30%

lived in the second century BC, which is attributed the honor-
having formulated the principles and rules,

Yoga, although it is related to the previous system by its
notions about the human soul and its cosmogonic system,
admits the existence of a primordial soul (Purusha), ante-
above and beyond matter (prakriti). This Purusha (the Soul
supreme and the unique Male who produced all things) resides
at the same time in the sun and in the heart of every man-
me. He who is in the heart escapes by the effort of the
contemplation, through the sutures of the skull, to go
reunite with the one who is in the sun.

Yoga has as its object the reunion of separated souls with the soul
universal, and the means which must be employed to carry it out
this meeting. These means are first of all the deliverance from igno-
rancidity and sin through the practice of penance and the acquisition
tion of science; then meditation, which helps to sur-
to show the material influences of the elements, and to recognize-
that there are no essential differences between them,
but that all have an identical background; having designed this
identity, we manage to free ourselves from the illusion (Maya) of the senses
and to unite with the Supreme Soul; by concentrating more and more
his attention in the contemplation of this divine object, we par-
comes to destroy all consciousness of the personality and the in-
dividuality, and the soul thus frees itself from matter, unites
without return with the Supreme Spirit and identifies with him.

We saw in the first Part, (page 77-78) the de-

sandstones by which the Yeghi rises to achieve this union
and to this identification. It is therefore unnecessary to repeat them here.
We will simply add the following passages ex-
traits of the Bhâgavat-Ghîta (1): “The Yoghi does not think, in this
"life, neither to the good nor to the evil that he will do. Having renounced the
"fruit of works, he is delivered from the evils of rebirth, he
"enters the supreme path of salvation. Is Yoghi or Sanniassi,

_ (1) Philosophical episode of the Mahäbhârata, composed in
the eleventh or twelfth century of our era.

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"not he who lives without lighting the fire of sacrifice or in
"complete inaction, but he who does what he must do,
"without worrying about the fruit of his works. Indifferent to the
"hot and cold, pain and pleasure, honors and
"ignominy, professor of science and wisdom, having
"The elevated spirit, master of his senses, the Yoghi is called Yukita,
"united... When thought ceases through the effect of Yoga (union),
"when the Yoghurist contemplates and finds contentment
"in himself, when he recognizes the infinite bliss which is
“above the senses and which only the mind can understand;
"when he is firm and nothing can make him come out of the
"true existence; when he finds himself in this state of good-
"supreme happiness; when no suffering shakes it any longer,
"then he attained Yoga. Renouncing desires which have their
"source in the will, taming the sense organs by
"the mind, the soul gradually obtains tranquility; concentrating
"on itself the inner sense, it no longer thinks absolutely
"to nothing. Whenever the inner sense wants to wander to
"outside, he must be brought back to obedience and tamed... The one
"who has his mind always fixed on God, and who devotes himself to God
"with complete faith, is the most perfect Yoghi."

To help achieve this result, it is recommended to-
add to meditation or contemplation properly speaking, cer-
some external means and hypnotic exercises: thus, the
Yoghi must practice keeping his body still
complete, regardless of the difficulty of the position he is in

gives; fix one's gaze on a specific, particular point-
ment on the tip of his nose, without allowing him to detach himself from it.
dear; hold one's breath; arrange to block
all the openings of the body, in order to force the inferior spirits-
or vital to meet with superior or intellectual minds-
tuals, and to concentrate in the brain; then bring them back
in the heart where the Supreme Soul sits; at the same time, do not
stop repeating certain invocations and in particular the
famous word Oum, which is Brahm himself, and encompasses all
the attention of his mind on the contemplation of this word mys-
serious; by this series of exercises often and for a long time

repeated, it will finally lead to ... no longer thinking about anything: this
which is, according to the very words of the Bhâgavat-Ghîta, the com-
ble of perfection.

3 The philosophical system called Nydya originated-
taught by Gautama, that the Ramayana and the Puranas
are born in the Himalayas, at about the same time as
Rama, that is to say around the fourth or fifth century
before the Christian era. He first lived in a very aus-
land in Prayäga (Allahabad), then in a forest of Mithila,
and finally he retired to the Himalayan mountains. His son,
Satâänanda, was the domestic priest of Janaka, king of Mihila
and father of Sita, who became Rama's wife.

Nyäya literally means property or rightness; and the sys-
The purpose of this program is to teach the proper method for achieving
to the knowledge of the truth, which is the principal end of
Man. The same word is also used to indicate the
best method of presenting arguments or to desi-
to examine the arguments themselves; from which it was concluded that the sys-
Nyâya system is a method of logic. But it is an er-
ror: Nyâya is a complete system of philosophy, as
the others, having the object of making the sovereign known
well and the means to achieve it. What is correct is
that the Nyâya insists more than other systems on the truth
and the various methods of ensuring this, to arrive at the u-
final union with the Supreme Spirit.

The Book of Gautama is divided into five chapters, which
consist of a greater or lesser number of apho-
short and often unintelligible isms without the help
of a commentary. The first aphorism presents the summary
summary of the whole system: "It is knowledge of the

"truth," he said, "in relation to evidence, to what can be proven-
"ve, to doubt, to motive, to example, to dogma, to refutation,
"to proof, to examination, to controversy, to hesitation,
"to falsehood, perversion, futility, and occasion
"on a censorship, which depends the acquisition of the sovereign good."

Knowledge produces the following result: "As and when
"as pain, birth, activity, fault,
"false notions, move away from the soul and dissipate one
"After the other, it is bliss." In other words, when-
that we have reached knowledge of the truth, the notions
false ones disappear; when they leave, the fault of taking care of oneself-
even of any external object whatsoever ceases to be com-
put; consequently, the wise man ceases to act; having no more ac-
tions which deserve either reward or punishment, it
there is no longer any reason, after death, to be reborn in this world for
to be rewarded or punished; and finally, as long as there is no more
of rebirth subject to pain, there is no more pain; and
It is in the absence of all pain that the Nyâya system places
the sovereign good.

As for the instruments or means for acquiring knowledge-
ance of truth, Gautama teaches that these proofs or ins-
instruments, or what we call criteria of truth,
are "the senses, the knowledge of signs, that of resemblances-
"blanks or analogies, and speech or testimony."

He lists as follows the objects of knowledge by
the means of these instruments: "The soul, the body, the senses, the
"objects of the senses, science, mind, activity, fault,
"transmigration, reward, punishment and bliss, such
"are the objects on which we must work to ac-
"to seek exact knowledge."

In this regard, it is worth noting that Gautama distinguishes-
between the soul and the spirit or intellect, and considers the latter
as an instrument, an internal organ, by means of which
knowledge reaches the soul; it can only grasp a thought-
seen at a time and, therefore, cannot be greater than one
atom. :

“Pleasure, pain, desire, aversion, volition and knowledge,
"he continues, are the instruments by which we recognize-
"we are born the soul (Atmå)"; and elsewhere: "The sign by which
"we recognize the existence of the mind (Manas), it is
"that conceptions or thoughts do not arise simultaneously
"in the soul."

In the list of objects of knowledge, the first after
the mind is activity, which Gautama defines as "that which produces
"the sound of the voice, the knowledge of the understanding (or of what
"which is understood), and the acts of the body." This activity is
considered by the author as a bad principle, in this
meaning that it produces birth, which is the cause of pain,
with which the sovereign good cannot coexist. The main goal-
The main purpose of knowledge must therefore be to compress and destroy-
re activity.

"It is by our own will that we act, and this
"It is our faults or defects that produce activity. These
"faults or defects are affection, aversion, stupidity or il-
"lusion", because each of these faults or defects
excites us to act, whether our actions deserve a reward or a
punishment, which can only be received in a new
birth or worldly existence, and that these rebirths re-
indefinitely delay the great and complete emancipation or de-
deliverance of the soul. It follows that, in the Nyâya system, the
The final means of obtaining the highest good consists in self-abnegation
gation of all activity, of all action, whether good or bad
wash.

In examining the sensible world, Gautama teaches that it
is composed of indivisible, eternal and inanimate atoms, which
were coordinated by the supreme, immaterial and eter- Spirit
nel. For man, he attributes to him two souls, one supreme
(Paramâtmä), the other vital (Djivâtmä), which must be worked on
unite together through the exercises of Yoga.

4° The Vaiséshi system is attached to the Nyâya itself.
ka, which is, in reality, only a division and a development-
ment. He agrees with the Nyâya in his analytical method-
than to treat the objects of human research; but there are
differs in the arrangement of the materials and especially in its doc-
trine of physical individualities, Visésha, from which he drew
his name.

According to this system, the visible form of God is light-
first; reduced to the purest state, matter itself

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SZ III PART. BRAHMANISM: ITS TRANSFORMATIONS.

is also light; thus light, which is the purest
essence of nature, is at the same time the infinite which surrounds us
envelope, God himself; when the desire for creation
was born in divine thought, God first created water and then

countless worlds that floated on the waters, like |
the egg of the world we inhabit; the primordial egg con-
also held water, on which Vishnu was lying,
navel from which a lotus flower emerged, and Brahmå na-

quit of this flower; Brahmää, in accordance with the orders

which he had received from God, created the world first of his pro-

pre spirit, and then with the primitive atoms; the spirit

and animal life are separate substances, etc. These latter-

The latter doctrines clearly belong to the period of
Puranas, and fix approximately the date of this system.

The Vaisesha-Sutra attributed to Kanada contains about 550
aphorisms or sentences divided under the following titles: 1° |
things; 2° qualities; 3° actions; 4° genres; 5° spirits; 6° |
connection of the different parties; 7° non-entities. |

After a long discussion on these various subjects, the author
discusses religion, wealth, happiness and deli-
final victory. He then sets out the nature of religion, describes
the parts that make up the universe, and finally he speaks of |
God, striving to demonstrate: 1° that God is essentially |
wise (which, however, does not apply, according to him, to his
whole nature); 2° that he is always and perfectly happy;
3° that, in his will and in all his acts, he is omnipotent
and irresistible. Finally, it teaches that the goal of all efforts
of man must be to free himself from matter, which
holds back in the darkness, to rise higher and higher in the
divine light, where he himself will become all light and
will enjoy endless bliss.

We know absolutely nothing about the date and the history
of Kanada, the alleged author of the Vaiseshika system. But
everyone agrees that it is much later than Gaü-
tama; and the cosmogonic theories he develops demon-
thirty that he must have lived at the time when the Vishnu sect had

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acquired a marked preponderance. From what we
we saw above (p. 307), its system already existed in the
first half of the seventh century AD.

5° If we only considered the conformity of its doctrine
with that of the Vedas, we should attribute to the Mimansa system
a higher antiquity than all the others; for he makes profes-
sion to follow entirely the data provided by the Vedas.
But, as we have seen above, the Sutras and the Upa-
The oldest nishads already contain the seeds of all
the doctrines adopted and developed later by the different-
philosophical schools of India; so that it is
impossible, in the absence of any chronological indication, to
determine which of these schools has priority.

Jaimini, the founder of the Mimansa system, was born in Dwaita-
Vana. His father, called Säkatayana, is regarded as
the author of a Sanskrit dictionary; and his brother, Kriti, passes
for having composed a part of the Bhagavata-Purana. If these
If the data is correct, Jaimini would have lived around the twelfth century
of the Christian era; for it is now noted that, with the exception of
tion of Amara-Sinha, who is the author of the first sans-
crit, and who lived at the court of Vikrama-Adilya, in the first
Century BC, all other lexicographers are later

in the eleventh or twelfth century AD. On the other hand, it

It is also accepted that the Bhagavata Purana was written around
the same time.

Mimansa means speculation. The system is divided into
two parts: the Pérva-Mimansa (the old one), and the Uttara-
Mimansa (the new), better known as Vedanta,
which we will deal with below. The difference that exists
between one and the other corresponds to the one we already have
reported above, namely: the practical and moral portion
(Karma-Kanda), and the spiritual and speculative portion (Gnâna-
Kanda) of the Vedas. The Pùrva-Mimansa deals mainly with
ceremonies, religious and moral obligations, while
PUttara or Vêdanta deals more specifically with conception

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theological or philosophical, of the Supreme Being, of the soul human and their relationships.

According to Jaimini and his commentators, there is only one true God, of whom all other divinities are the representatives tions. This one God must be honored by means of hymns and sacrifices prescribed in the Vedas. It is this God who has created, or better who produced all things from his substance. The world is eternal like God. Creation, conservation and the destruction of the universe are regulated by merit or demerit of human works; however the system does not admit not total destruction. The reasons he gives for this are that the world having had no beginning cannot have end; and that, as long as works are being done, it will be necessary that there be births and a world like this one, where these works will be accomplished, and where their conse- consequences, whether happy or unhappy, will be applied to their authors.

Images of the gods are not real representations: of these beings, but simply means used to help to the weakness of those who worship them. The various forms of worship has in itself no merit or demerit; and the promises made by the Sastras to people who present- tent such or such offerings, who recite such or such prayers, are only bait to engage the faithful to fulfill their duty to the deity.

Jaimini urges people who seek emancipation- final tion, to maintain an unshakeable faith in the Vedas, as well as the conviction of the benefits of religion, and the desire to devote oneself entirely to the service of the gods; this is how that, passing successively through the state of student (Bramât- shari}, householder (Grihasta), and anchorite Vana- prastha), they will be assured of obtaining their absorption in: Brahma.

The Sound, he says, is uncreated and eternal. It is of two kinds- these: the simple sound, or that which is produced by an impres-

sion.on the air without requiring an agent, like the name of God; and:

I am composed, that is to say accessible to the sense of hearing. Thus the state of the sea in perfect calm represents the simple sound and uncreated; but the sea, when it is agitated and noisy, don- have an idea of the sound produced by an agent.

It is easy to recognize in this doctrine a reminiscence- cence of Plato's Logos and the Word of the Gospel. Jaimini and his disciples could easily have heard about it.

The symbols of sounds or letters, Jaimini continues, are uncreated and eternal, like the meanings of sounds. For ex- example, when a person pronounces Ka, as long that she continues to say Ka, it's the same sound, sometimes present, sometimes absent; but the sound itself is never- but new; it is its manifestation alone which is new by the impression made on the air. Therefore, sound is god, and the world is just a name!!

The Veda is not of human origin; it is uncreated; it con- holds within himself the proofs of his divinity; none of his words cannot be changed. It is also appropriate that men accept- The works of the wise men, who are also divine, are in agreement with the Veda, which offer clear definitions of the duty and are not in contradiction with themselves.

What is religion? It is what brings happiness. Man is obliged to fulfill his religious duties, not only in view of the rewards he expects from it, but especially to obey the commandment of God. If anyone dares to say: Since religious law alone is divine, I have nothing to do with other objects; you must answer him that the various forms of praise, the motives of duty, the observ- Religious advances are auxiliaries of divine law; these things therefore possess a relative sanctity and impose the same obligations.

There are five ways to know the commands for sure- divine elements: -4° We present the subject under discussion; 2° we establishes the questions which concern him; 3° one issues the objec- tions; 4° these objections are answered; and 5° the question is answered.

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| decided. One who regulates his conduct in accordance with the decision
k: thus obtained and pushes back what cannot support this
examination, acts well; but he who follows condemning rules-
E born according to this method, works in vain. |
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Actions that produce future happiness are called
religious or good, because they lead to happiness; |
and those that lead to future misfortune are called bad q
because of their bad fruits. It follows, according to Jaimini,
that actions are in themselves neither good nor bad-
its; their nature can only be known from the de-
statements of the Veda, or according to their future consequences.

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; From the evidence that God himself provides to man, and
especially from the evidence of the senses, no
error concerning secular or religious matters. When |
that there is error in this very evidence, it can diminish,
but not destroy the nature of things. Thus, when there is |
some imperfection in the seed, the product may

be imperfect, but the nature will not be changed. The seat

error lies in the faculty of reasoning, in the inat-
attention, and not in the senses; error is born from the confused union

ideas acquired with the memory we have of them. |

Some claim that ideas are received in the in-
E tell separately, and that two ideas cannot be admired there-
| its at the same time, simultaneously. This is not correct,
| said Jaimini; because it must be admitted that at the same time as the in-
| tellect retains an idea, it keeps an opening for the admission |
sion of another. |

The Veda, in some of its parts, has forbidden
to do injury to living beings; and, in others, he prescribed
to offer bloody sacrifices. Jaimini explains this contra-
apparent diction by observing that certain command-
ments are general and others particular; that the first
must yield to the latter within the limits and cases indicated
by the Sastras.

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The promises of rewards made by the Sastras to those
who carry out their duties with meticulous attention-
tion, have the object of exciting men to fulfill these duties,
and not to absolutely oblige them to accomplish them
entirely. The one who started a ceremony, but who
was prevented by an imperative circumstance from the termi-
ner, must not remain sahs reward.

The benefits resulting from the exact fulfillment of the de-
civil and social interests are limited to the present life; but
those who are attached to the fulfillment of religious duties-
gieux will be received in the next life; while some ac-
meritorious acts and certain virtues receive their reward
in this life and in the next.

The works give rise to invisible consequences-
bles, either happy or unhappy, according to their
nature; and, apart from works, there is no other remembrance-
rain, nor any other judge. These consequences always accompany
and everywhere he who does the works, like the shadow accompa-
the body; they appear in the next birth, con-
formally to the time and manner in which these works were
accomplished in the previous birth. “The works dire-
"gentle, and men are led by them like the ox
"It is by the hook that is in his nose."

The progress of actions, whether they originate from
Sastras, whether they were ordered by the customs of the
country, is as follows: first, the mind considers and decides lac-
tion; secondly, this is pursued by means of the pa-
roles, and finally we execute it by fulfilling its various parts
constitutive. From which it follows that religion or irreligion relates
to thoughts, words and actions. However, some-
that actions belong purely to the mind, or to the voice,
or to the body. The virtue or vice of any action depends on
the state of the heart. e niai

6° Of all the systems of Indian philosophy, the most
complete, the most important, the most generally followed by the

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Brahmes, it is Vedanta or Uttara-Mimansa. The word Vê-

danta is composed of two Sanserit words, Féda, and anta which

means end; it follows that Vedanta literally means end
or later goal of the Veda. It is also called Uttara-Mimansa,
to distinguish it from the more special Pûrva-Mimansa-
ment the practical doctrine of hymns and Brähmanas, tan-
say that the Uttara-Mimansa is attached to that of the Aranyakas and the
Upanishads, which are considered the most re-
center of the Vedas. It is also sometimes called Sariraka-Mi-
mansa, or consideration of the soul (Sariraka).

; In its method it differs from the Nyâya in that it strives

to explain the universe as successive development

of a single principle (Brahm); while the Nyåya, in
its two divisions (the Nyâya proper and the Vaiseshika),
deals with the objects of human knowledge, of which
the universe is composed, without worrying about their rela-

mutual causes of cause and effect. It is also distinguished from the

Sänkhya, in that the latter system has duality as its basis
principles from which the universe draws its origin; this is why it

is often called the Adwaita (not two or one) system, by
opposition to the Dwaita system (duality of principles).

The question of whether Supreme Soul, or God, and the soul
human beings are one and the same being, or if they are beings
distinct, has played a great role in the modern philosophy of
India, and formed three schools there: that of Sankhara-Atchärya
and of the Vedanta, which maintains that: Supreme Soul and the hu-
maine are only one and the same being (Adwaita, not two);
that of Madhava-Atcharya, who states that they: form two
distinct and separate beings (Dwaita, two); and that of Sri-Râmä-
nudja, which admits the unity of essence between the divine Soul and the soul
human, but recognizes that there are differences between them

“such that one cannot confuse them into one; it is the sys-

Visishta-Adwaita system (i.e. which is neither completely
two nor quite one).

The main object of Vedanta is to prove that the universe
emanates, through successive developments, from a Spirit or Soul

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supreme, who is called Brahma (Brahm) or Paramaätmä
(Supreme Soul); that the human soul is identical by its
origin to Brahm; that his existence in this world is unique-
ment due to her ignorance of the identity that exists between her and
the Supreme Soul; and that his final deliverance or exemption from
Transmigration can only be achieved through destruction
from this ignorance, that is to say by a suitable knowledge-
of the Vedantist doctrine.

According to this doctrine, Brahm is both the efficient cause
and material of the world, creator and creation, making and done.
He is one, self-existent, supreme; the truth, the wisdom,
intelligence, happiness itself; he is exempt from the three qualities
which are attributed to created beings (goodness, passion and obscurity-
té); at the consummation of all things, the entire universe must
to resolve and absorb oneself in him.

From Brahm emanate an infinite number of individual souls,
like countless sparks flying from the fire. It follows
that the human soul is neither born nor dies; its substance is divi-
no, and consequently it is reasonable, infinite, immortal.

His separate existence, as distinct from Brahm, is the
cause of ignorance; this ignorance, which consists in looking
the world as capable of subsisting without Brahm, aun
double power or effect, that of enveloping and that of projecting.
By the first, it makes the soul subject to the vicissitudes of the
world, such as the sensations of pleasure, pain, etc.; by the
second, it locks it into its fourth condition, that of pure

intellect, and thus produces darkness. The other conditions of

The soul is the waking state, the dream state, and the sleep state.
free from dreams.

The darkness of the soul thus produced extends over the five ele-

subtle elements, namely: 4° ether, which is the substratum of the
sound; 2° Air, which is born from the ether and which is the substratum of the
to touch; 3° fire or light, which comes from the air, and which is
the substratum of color; 4° water, which is produced by fire

which is the substratum of flavor or taste; and 5° Ja!

earth, which comes from the water and which is the substratum of the smell.

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From these five elements seventeen subtle bodies are produced
and the five gross elements. The first are also ap-
Linga-sarira skins, because they are like bodies
(Sarira) which give beings their own characteristics (Linga).
First of all, there are the five organs of perception, namely those
of touch, hearing, sight, taste and smell, which
separately derive their origin from pure and inactive particles
of each of the five subtle elements; then, the two
intellectual organs, which are formed from the mixture of parti-
pure and inactive molecules of the same subtle elements, namely:
intelligence (Buddhi), whose function is to arrive at certi-
study or conclusion; and will or volition (Manas), of which
the function is to want and to doubt; — (to reflect and ren-
seeing objects outside one's own examination are
functions. common to these two faculties) —; the five
organs of action, namely: the voice, the hands, the feet, the
organs of excretion and generation, which are separate
ment produced by the impure and active particles of each

of the five subtle elements: and finally the vital airs, which are the product of the mixture of impure and active particles of the same elements, namely: Pair breathed or pushed out, which has its place at the front part of the nose; the air sucked inwards, which has its place in the lower intestines; Pair which circulates throughout the body; the air that rises and is found in the throat; and the air that descends into the middle of the body, which pro- aids the digestion and assimilation of food, etc. — Later Vedantists add five more to the previous five vital airs, namely: the one that makes you vomit, the one that makes you blink of the eye, the one that makes you hungry, the one that makes you yawn, and the one which makes you fat!!

The five gross elements are the same as the elements subtle, but divided, mixed, combined in such a way that each coarse element retains a preponderant portion of the subtle element to which it corresponds, with portions lesser of each of the others. Of these gross elements are born the worlds, and in particular the one we inhabit, with bodies, which are distinguished into oviparous, viviparous, those which

are born from sweat or warm humidity, and those which are produced by germination.

The soul, as long as it remains in the body, is enclosed successively in various cases or sheaths. The first is the Buddhi or intellect, which is associated with the organs of the per- ception; the second is Manas, the will, which is associated to the organs of action; the third is composed of the vi- rates united to the same organs. These three cases or sheaths constitute the subtle body of the soul and accompany it in its transmigrations; and the entire collection of these subtle bodies forms the Supreme Spirit in its relations with the world. In this state, it is called the soul which is like a thread, because,com- like a thread, or Hyranyagarbha, or life, it passes through everything the universe. These are the five gross elements or the body which form the fourth case or outer sheath of the soul; the set of all bodies constitutes the body of the di- vinity. But all this development is only the result of ignorance, and the soul can free itself from its errors only by understanding that the different degrees that this de- development do not represent the real and absolute truth- read. It is only when his errors have been fully vanished, that it ceases to be reborn, and that it is reunited with Brahm, from whom it emanated.

The means of obtaining this deliverance and this fi-
nales is to know perfectly the principles taught by
Vedanta; other means, such as the accomplishment of
sacrifices and religious acts enjoined by the Vedas, the
practices of Yoga, etc., cannot lead to this result-
These practices and acts are meritorious, and the Vedanta
recommends them as such; but they cannot produce
than an apparent deliverance. This apparent deliverance is
of two kinds: one which is obtained in this very life and
gives man the power to operate supernatural things-

real or marvelous, as if to evoke the shadows of his

ancestors, to transport themselves everywhere at will; the other who
is accomplished after death, and allows the soul, although it does not
DU BRAHM, I. 46

be not freed from his subtle body, to reside in the sky,
But after a time the effect ceases and the soul must resume its
human existence.

In order to prepare the mind for the consideration of principles
taught by the Vedanta, the last representatives of this system-
The system recommends that their followers practice certain de-
views and certain acts. Thus, they must refrain from harm-
to be a living animal, to steal, to accept gifts;
they must always tell the truth, practice conti-
nence, be pure and content, do penance, remain im-
mobile in certain postures, practice various mo-
of holding the breath, etc. However, these latter in-
junctions appear foreign to the doctrine itself, and
are simply compromises with the old orthodox faith,
which requires the performance of certain religious acts and
austere practices known as Yoga. Similarly, the
The notion of Bhacti or faith does not belong to the old en-
teaching of the Vedanta. It seems that this is also the case with the
doctrine of Måya or illusion, according to which the world has no
no real existence and is simply the product of the imagi-
nation; for the ancient Vedanta, as we have seen above-
sus, all teaching that the world is not the ab- truth
solue, does not deny him material reality.

Perhaps the Sutra or abridgement will not be without interest,
in which Sangkara-Atcharya (ninth century AD)

condensed the doctrine of the Vedanta system.

ATMA-BODDA, OR KNOWLEDGE OF THE SOUL.

“4. This treatise on the knowledge of the Soul is intended for
"those who seek deliverance from mortal births,
"who expiate their sins by rigid austerities, who enjoy-
"feels of perfect tranquility, and whose all passions
"and all desires are subjugated.

“2. Knowledge is the only means of obtaining de-
"final delivery; it is obviously the only instrument which
“untie the bonds of passions; as fire is indispen-

"sand to cook food, so knowledge is in-
"dispensable to obtain beatitude.

"3. Action not being opposed to ignorance, it cannot
"to remove it; knowledge on the contrary dissipates ignorance,
"as light dispels darkness.

“4. When ignorance, which is born of earthly affections, is
"distant, the Spirit (Soul), by its own splendor, shines
"far away in an undivided state, like the sun spreading its clar-
" when the cloud is dispersed.

“9. The Soul that is covered with the rust of ignorance,
"being purified by the exercise of reason, knowledge
"itself disappears (1), like the seed of Ketaka
"(Pandanus odoratissima) purifies cloudy water, and disappears
"then combining with it.

“6. Life is like a dream in which one experiences the
"various passions; while it lasts, these passions
"appear real; but when the sleeping person
"wakes up, she recognizes that all this was only illu-
"sion (Maya).

“7. The world seems real until Brahm is well
“ Understood, Brahm who remains undivided in all things; thus
"The oyster pearl appears to be silver.

“8. All varieties of beings depend on the true
“Living Spirit, and are included in the eternal and pene-
"translate everything, as the different kinds of ornaments are
"included in gold.

“9. The Director of the sense organs, He who exists by
"he himself is, like the firmament, subject to various accidents,
"and, by these accidents, manifests distinct existences;
"but, when these accidents are destroyed, there remains Being
" unique.

(1) Because then it is reflected in | the Spirit, exists in it

and is the same as him: therefore the Spirit appears
one (adwaita, not two). |

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"10. As a result of these accidents, species,
"different names and characters are attributed to the Spirit,

"as different colors and tastes are attributed to `

"water.

“11. The body is composed of the five gross parts of the
"five elements; it is under the influence of destiny; it is
.“The dwelling place of pleasure and pain.

“12. The subtle body (2) is not formed of gross-
"siers, but it is united with the five vital spirits, with the
"inner sense, the understanding and the ten organs; it is the ins-
"instrument of sensation.

“13. The unintelligent principle (Prakriti, nature, matter)
"re), which is from the beginning and cannot be de-
"writing, is called the original accident; that which is different from the
"three accidents is called Spirit.

“14. Occupying the five places of life, passion, etc.,
"the pure Spirit takes their nature, as the crystal takes
"the colors of the objects applied to it.

“15. After mortifying the body which contains these five
"places, the pure Spirit is discerned by reason, as the
“Rice is separated from its husk by pounding.

“16. The eternal and omnipresent Spirit does not manifest Himself
"himself in every place; he is contemplated in the understanding-

"ment, and not in material objects, like an image
"is reflected in a mirror.

“17. The Spirit is distinguished from the body, from the sense organs,
"of the inner sense and understanding, by operations
"that he accomplishes. The Spirit is that which contemplates the actions of
"every being, like a king, contemplates the actions of his subjects.
(2) This is the one that Indian philosophers suppose to be in
immediate relationship with the soul, and remain united to it after death,

until she has obtained total deliverance, or absorption
in the universal Soul,

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“18. The ignorant imagine that the Spirit is the agent in
"the operations of the sense organs, etc., as the moon has
"the appearances of movement, when the clouds pass
"in front of her.

“19. The body, the sense organs, the inner sense and Pen-
"tenderly, sustained by the living Spirit, accomplish their
"various functions, as men conduct their
"business in the sunlight.

“20. The properties of the body, the sense organs and the
"inner senses are conceived to exist in the true Spirit vi-
"before, as the moon seems to move when it is reflec-
"shit in running water,

21. Action and other qualities which are accidents
"of the inner sense, are attributed through ignorance to the Spirit,
"in the same way that, through ignorance, a blue color
"is attributed to heaven.

“22, Affection, desire, pleasure, pain, etc., exist
"in the understanding. In deep sleep and when he has
"ceased, these Impressions are not felt; consequently
"ment, they exist in the understanding and not in the Spirit.

“23. As the sun is naturally resplendent;
"water, cold; and fire, hot; so the Spirit is, from its pro-
“pre essence, true, happy, eternal and undefiled,

“24. Having, through ignorance, attributed all together intel-
"read and understanding to the Spirit, we begin to say:
“I am, I know, etc.

“25. Since the Spirit is incapable of change and
"The intellect is not included in the understanding, soul being
"associated with impure principles, she says out of ignorance:
“I am; and she is thus seduced.

26. Imagining himself to be the soul, man is seized with fear,
"like a person who mistakenly takes a piece of
"rope for a serpent; but its fear is dispelled by the
"perception that he is not the soul, but the universal Spirit,

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“27. The Spirit brings forth the understanding, the organs of
"means, summer, as a lamp makes objects visible: but
"the Spirit is not made manifest by these gross natures.

28. The Spirit, which is itself life, does not need a
"another living being (to make itself sensitive); but it is
“manifested by its own animated nature; like a lamp
"does not need the help of another lamp to get to
"visible.

"29. By this statement: he is not, he is not, having
"removed all the accidents which constitute the world, the Soul
"and the universal Spirit, by means of the famous words: You
"is He; this spirit (mine) is Brahm; I am He, are
“heard and seen as one.

“30. Unintelligent objects, such as the body, etc., are
"of a fleeting and visible nature; they resemble bubbles
"of air which appear on the surface of the water; but one is obli-
"I am sorry to believe that I am an unsullied Brahm, whose nature
"is different from theirs.

“31. I (Atma, Soul) who am different from the body, I do not-
"proves neither birth, nor growth, nor decadence, nor death;
"and being devoid of sense organs, I am independent of
"their objects, for example, sound, etc.

“32. Having no inner sense, I do not feel the
"pain, desire, envy, fear; instructed by the Vedas,
"I recognize that I have neither life nor inner meaning, but
"that I am a pure and transparent being.

“33. Through Brahm were produced life, inner meaning,
"organs of sense and action, ether, air, fire, water,
“earth, objects that make up the universe.

“34. I am without quality, without action, imperishable, without
"volitional, happy, immutable, figureless, eternally li-
"bre and without defilement.

“35. I am like the ether which is spread everywhere, which
"penetrates at the same time the exterior and the interior of things:
“I am incorruptible, imperishable; I am the same in all-
"your things, pure, impassive, undefiled, immutable,

“36. I am the great Brahm, who is eternal, pure, free, one,
“incessantly happy, not two (adwaita), existing, per-
"continuous and endless.

“37, The perpetual conception that I am Brahm himself
"removes the confusion arising from ignorance; in the same way
"the way in which illness is removed by medicine.

38. He whose thought does not contemplate another object,
"who withdraws to an uninhabited place, whose desires are
"annihilated and whose passions are subjugated (the Vanaprasta
"and the Sanniassy), perceives that the Spirit is one and eternal.

“39. A man of good understanding must, without any
"doubt, annihilate all sensible objects in the Mind, and
“always contemplate the Spirit which resembles pure space.

“40. He who understands the invisible essence and has rejected
"the idea of forms and distinctions exists in the uni-
“versal, alive and happy.

“41. Absorbed in this great Spirit, he does not observe the dis-
"tinction of perceiver, perception and perceived objects; it con-
"temple an infinite, happy existence, which is made
"manifest by its own nature.

“42. As fire is produced by the friction of two
"pieces of wood, thus, by the continual contemplation of

"The Spirit, a flame of knowledge is kindled, which burns
"and consumes the stubble of ignorance. |

“43. Darkness is first dispelled by the dawn of
"knowledge, and then the Spirit appears, as the sun follows
"the appearance of the day.

“44, The Spirit exists eternally; but, as a result of
"ignorance, its existence is not perceived; when this
“ignorance ceases, that Spirit is discerned, as an ornament-
"ment that was hidden behind a person.

"45. As, by an indistinct visual perception, a
"car is sometimes taken for a man, so the na-
"The being is attributed the existence of the Djiva Atma (the living soul);
"but when the principle is grasped or understood, this error

" disappears.

“46, When knowledge is born from the perception of the father”
"first principle, it drives out that ignorance which says: I am,
"this is me; like the uncertainty about the path
"that one wants to travel is dissipated by the appearance of the sun.

“47. The Yoghi, whose intellect is perfect, contemplates all
"things as dwelling in himself, and so, by the eye
“from knowledge he perceives that all things are Spirit.

“48. He knows that all these corporeal forms of things
"are Spirit, and that outside of the Spirit there is nothing; it per-
"sees that all things are himself, as various species-
"These vases are one earth.

“49. The emancipated soul is that enlightened person who
"stripped of its first accidents and its first
“qualities, and who becomes the true, living, happy Being;
"in the same way that the chrysalis becomes a bee.

“50. The Yoghi, having crossed the sea of passions and anni-
"anti evil spirits, love, hate, etc., arrives at
“harbor of tranquility and rejoices in the Spirit.

“51. Having renounced the pleasures that arise from objects
"external perishable, and enjoying spiritual delights, he

"is calm and serene Like the torch placed in a globe,
"and he rejoices in his own essence.

“52. The Muni, during his residence in the body, is not
"not affected by its properties, as the firmament is not
"unaffected by what floats in his bosom; knowing
"all things, he remains disinterested (that is, non-
"affected, insensitive} and moves free like the wind.

"53. When the accidents are destroyed, the Muni and all the
“beings enter into the essence that penetrates everything; like water
"mixes with water, ether with ether, fire with fire.

54. He is Brahm. He who possesses Brahm has nothing left.
"to possess; he who enjoys his happiness has no more happiness
"to desire; he who knows it has no more knowledge to
" get.

“55. He is Brahm: When one has seen Brahm, there is another ob-
"jet cannot be contemplated; when one is identified with
"He, no new birth is experienced; when one
“perceived, there is nothing more to perceive.

“56. He is Brahm, who is spread everywhere, in everything;
"in the middle space, in what is above, and in this
"which is below; the true, the living, the happy, without dua-
"unity, indivisible, eternal, one.

“91. He is Brahm, described in the Vedanta as the Being who
"is distinct from what it penetrates, which is incorruptible, incessant-
“Such a happy and one. |

“58. Supported by a portion of the happiness of the Eternal Being-
"nally happy, Brahmä (the creative virtuality or the
"personification of Brahm) and the other secondary gods
"can be, by induction, called Happy Beings.

“59. All things are united in him, all acts depend-
"tooth of him; therefore Brahm is spread throughout,
"as butter is dispersed in milk.

“60. He is named Brahm, who is without quantity, unextended,
“uncreated, incorruptible, without figure, without quality, without character-
"tere.

“61. He is Brahm, by whom all things are illuminated,
"whose splendor makes the sun and all luminous bodies shine-
"them, but which is not made manifest by their light.

“62. He himself penetrates his own eternal essence, and he
“contemplates the whole world appearing as Brah-
"må; just as fire penetrates a flaming iron ball
"and also shows himself outwardly.
“63. Brahm is not like the world, and outside Brahm
there is nothing; everything that seems to exist outside of him is
"illusion (Mäya), like the appearance of Skin (the mirage y
"in the Maru Desert. |

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“64. Of all that is seen, of all that is heard, nothing

"only Brahm exists; and, through knowledge of the principle,
OF BRAHM. I. 41

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“Brahm is contemplated as the true, living Being, without
x duality.

“65. The eye of knowledge contemplates the true Being,
“living, happy, all-pervading; but the eye of ignorance
"do not discover it; as a blind man does not see
"no light,

“66. The soul illuminated by attentive meditation, and burning
"from the fire of knowledge, is delivered from all its im-
"purities and shines in its own splendor, like Tor who
"is purified by fire.

“67. When the sun of spiritual knowledge rises
"in the sky of the heart, he drives away the darkness, penetrates everything,
“embraces all and illuminates all.

68. He who has made the pilgrimage of his own spirit,
"pilgrimage in which there is nothing concerning the situation,
"the place or time which is everywhere; in which neither the heat
"no cold is experienced; which provides perpetually happy-
"tuality and deliverance from all pain; he is without ac-
"tion; he knows all things and obtains eternal beatification-
"study." (Translated from the Essay on the Philosophy of the Hindus
by Golebrooke.)

Veda-Vyasa (the arranger or compiler of the
Vedas) the honor of having composed the Vedanta system, But
This assertion has no value; we have just seen, in
previous chapter, that Vyâsa is only a simple appellation,
which is given to twenty-eight different characters, between the-
which one can choose at will the author of the Vedanta. Other
On the other hand, the relative perfection of this system indicates that studies
philosophical had reached their full development in India-
ment, when it was composed. We will see later that San-
Kara Atcharya, the author of the remarkable Sutra that we have
reported above, lived in the eighth or ninth century of
our era, in Calianapur, where a Christian church existed, and
that he may have had some communication of the doctrine which there
was taught. The Vedanta-Sutra is probably more recent

again; in any case, it is later than the third century, since it
refutes the materialistic doctrine of Charvaka, who lived around this time
era.

In summary, the doctrines of the philosophical schools, all
as well as those of the Sutras, the Upanishads and the Brâh-
manas, have a religious and theological purpose. Each school does
profession of researching the origin of things, the nature of
God, that of the human soul, and to teach the means
to be used to obtain supreme happiness. In all one
finds, with some modifications, this theory of the pan-
theism, which we have already pointed out as the inculcating plague
of Brahmanism; we notice there that the idea of a
Supreme God, Soul, Spirit, Brahm, emerges with more
clarity than in the hymns of the Vedas, while remaining intact-
of pantheism; and this idea is often expressed in
beautiful words. The nature of the human soul is there
also studied and defined with more precision; not without
many errors, however, the main one being the identity of
this soul with the universal Soul or God. But the novelty
perhaps more striking than the doctrines of this peri-
ode, it is that of the rebirth of souls or their passage

in another body, if they have not deserved deliverance
final or their absorption into the supreme divinity. Nothing, however-
dant, does not seem very determined on this subject, and we must arrive at the.
Laws of Manu and Buddhism to find legislation
positive of these transmigrations.

One of the particular characteristics of these doctrines has been to res-
ter, for long centuries, entirely esoteric and
not to come out of a restricted circle of initiates, almost chosen
exclusively among the Brahmins. Like the Vedas, whose
Reading was forbidden to lower castes and even to women.
months of the Brahmanic caste, the teachings of the Brähma-
nas, Sutras, Upanishads, etc. were the apana-
exclusive age of the same caste. It resulted that, while
that the Brahmins possessed on God, the soul and their rela-
reciprocal relations, data undoubtedly superior to
those of the people, the latter remained delivered to ignorance, to error

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to the most unbridled and shameful idolatry. Moreover,
the Brahmins themselves, despite the enlightenment they possessed-
did not know how or did not want to protect themselves from this
idolatry; we see them preserving the old gods with the
ancient ceremonies of Vedic worship; we will see them later
later adopt the deities of the aboriginal peoples, and deserve
thus the reproach that Saint Paul addressed to the philosophers pa-
people of Greece and Rome: "They knew what can be
discover of God; for what is invisible in God has become-
naked visible by means of this created world, and can be understood
by the knowledge that his creatures give us of him; his power-
eternal sance and his very divinity shine forth in his works.
Therefore they are without excuse, because that, having known God, they
have not glorified him as God and have not given him thanks-
these: ... but they have prostituted the honor and the glory which are not
due only to the incorruptible God, to images of corrupt men-
of beasts, of birds, of quadrupeds, of serpents. (Ad Rom. I.
19-23.) |

Moreover, as regards the special object of this tool-
vrage, the Brâähmanas, the Sutras and the Upanishads really
ancients do not present any tradition, any doctrine,
no moral or legal prescription, which gives rise to suppo-
that these books could have served as models for legislation and
to the teachings of Moses. The Satapata Brâhmana con-
holds a story of the flood, which has some connection with that of
Genesis; but, besides the fact that this story can be attributed to the tra-

primitive conditions of the human race, as found
disfigured among almost all ancient peoples, it is
today certain that this book is several centuries old
inferior to that of the legislator of the Hebrews,

It was believed that in the doctrines of Nyâya and Vêdanta
the principles and rules that inspired the systems of
Pythagoras and Aristotle. It has been claimed that the first of these
two philosophers had come to India and had learned
Brahmes the doctrine of metempsychosis. But this assertion
does not appear to be based on any foundation. Pythagoras lived in
sixth century BC, that is to say at a time-

that where no philosophical system still existed in India
than well defined. On the other hand, the belief in transmigration
souls had flourished for a long time, in various forms-
his, in Egypt, in Persia and Chaldea, which philo-
Greek Sopheus visited and from where the Indians themselves were able
easily receive it. As for Aristotle, he had already com-
laid down and published his treatises on philosophy and logic, when
his disciple Alexander made his expedition to India. Ilmou-
rut in 322, having ceased, since the death of his relative and friend
Callisthenes, any relation with his royal pupil.

What is possible, even probable, is that some
doctrines taught by Indian philosophers have been
collected by the neo-Platonic or rather eclectic school
of Alexandria, which was founded after Christianity
and aimed to combat its influence.

It is during the long period that is attributed to the compo-
position of the Brâhmanas, the Sutras and the Upanishads (i.e.
say between the eighth century BC and the tenth or even-
the twelfth century of the Christian era }), which were written
the books of the Prophets of the old Law, the holy Gospels-
and the other canonical Books of the New Law. We con-
the date of these is born in a certain way, while that
of the former is entirely conjectural, and, in many
case, later than the age of the most recent of our Holy Books.

The same is true of the most
ancient. Even admitting the certainty of the legends which
attribute to Kapila who lived at the time of Sâgara, the paternity-
of the Sankya system, to Gautama that of the Nyaya, and to Patanjali
that of Yoga, we cannot go back, for the first and
the second, that in the fifth century; for the third, that in the se-

second century BC. But already, before these times, the prophets of the Old Testament had published their writings; Jonah and Hosea, in the ninth century; Isaiah, Amos, Joel and Abdias, in the eighth; Jeremiah, in the seventh; Daniel and Ezekiel, in the sixth.

It was during the same period that Darius, king of Persia (523-186), conquered India in the west of the Indus,

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and made it a province of his empire; that several colonies Jews, taken from their homeland by Shalmaneser (72i) and by Nebuchadnezzar (606), were dispersed throughout Asia, and came to settle either in India itself or in the convery close. Finally, it was during this period that the Evan- The story of Jesus Christ was preached in India by Saint Thomas and his first successors, who founded regular churches there fully constituted with Bishops, Priests and Christian populations.

It was therefore easy for Indian philosophers to learn about- near these foreign masters who had come to settle in among them, and to borrow from them on God or the supreme Spirit- me, on the human soul and its destiny, on the creation of the world- of and the primordial traditions of the human race, these notions which they seem to have ignored in ancient times, and which they have mixed with so many errors and absurdities.

CHAPTER THREE.
BRAHMANISM ACCORDING TO THE MANAVA<DHARMA-SASTRA,

While the speculative philosophers of India are executing- were able to formulate their conceptions of Being in aphorisms supreme, on the human soul and their reciprocal relations, other more practical writers set about transforming into positive laws religious and moral ideas, customs and customs in force in the Aryan nation, in particular the claims of the Brahminic class to superiority over all other classes.

There are quite a number of these essays. The most im-
bearing, the most complete, the one who has exercised the greatest in-
influence on the formation and conservation of the Indian people,
as we still see it today, it is the Manava-
Dharma-Sastra or Scientific Treatise on the Laws of Manu.Ge is not
not strictly speaking a code, as we understand it
this word, but a collection of doctrines, prescriptions and
Theological, philosophical, religious astonishment,
moral and political, where the following are taught in a rather jumbled manner:
ideas and beliefs of the Brahmins about God and creation, about
soul, eternal bliss and the means to acquire it;
domestic, social and civil obligations; the rules that
must observe kings and their officers in their conduct
private, in the administration of civil and criminal justice,
in peace and in war; the laws which fix the distinctions-
tions, privileges, rank, duties of the various classes of
the nation.

In the theogonic respect, it preserves the ancient nomen-
classification of the elemental deities of the Vedas, adding the
conception of Brahma, as an external personification and
active being or supreme Spirit of the hymns of the Rig
and the Brahm of the commentaries; in the philosophical report-
that and speculative, it summarizes, condenses or explains the teachings-
ments of the Brâähmanas, the Sutras and the Upanishads; to the point

from a domestic and civil point of view, it introduces new prescriptions-
tions, several of which are borrowed from the Pentateuch of Moses,
as we saw in the first part; in order
social, it bases on dogmatic conceptions the rank of the differ-
rent classes which already composed or which were to compose
one day the Indian people, and he imprints on it this character of hierarch-
impassable pit which constitutes its particular feature. Also
is it considered by the Indians as a divinely ins-
piré to legal of the Vedas, and of which all the prescriptions, all
expressions deserve absolute faith and obedience.

Its alleged author is Manu, the son of Brahmä and the per-
human sonification of this god, the first father of the genus Hu-
hand, the divinity who presides over the Kalpa or current creation of
the universe: Sanskrit books assume that the total duration
of the world consists of fourteen Manwantaras, or periods
of time, each of which is presided over by a Manu. Each Man-
wantara includes seventy-one times the number of years
attributed to the four Yugas, or seventy-one times three-

one hundred and six million seven hundred and twenty thousand human years; from which it follows that a Kalpa, which corresponds to a day of Brahmä, counts four billion two hundred and ninety-three million, eighty thousand (4,293,080,000) human years. At the end of every Manwantara, there is a destruction or flood; after which the order of creatures is restored. Six of these periods have already passed; we are in the seventh. The Manu

who presided over the first was Manu Suyambhuvwa; the presi-

tooth of the second, Manu-Swarochisa; that of the third, Manu-Aütami; that of the fourth, Manu-Famasa; that of the fifth, Manu-Raivata; that of the sixth, Manu-Chak-shusha; that of the seventh or of the current period is Manu-Vaivaswata, or the son of the sun. There are still seven left to come after this one; then a day of Brahma will be heard-lė. But as this god must live a hundred years, and each of his days represent the fabulous sum that we have just to indicate, we see that the end of the world is not about to ar-to attract,

In fact, as we have already noted in 14 first part, page 24, the word Manu is less the name of a man in particular than the generic name of man; he si-means the thinking being, man, and it is only in this sense that it is used in the hymns of the Rig-Vêda. It is found in the Mens of the Latins; the Mannus of the ancient Germans, the Mein of the modern Germans, the Man of the English. "Celebrant “Germani,” says Tacitus, “carminibus antiquis (quod unum apud “illos memoriæ et annalium genus est), Tuisconem deum “terra editum, et filium Mannum, originem gentis conditores-" that. » (Germania, cap. 2:). 5

We think that the following reflections will not be without interest. boasts, as just as they are profound, that he made on this name Mr. Nève, Professor at the University of Louvain. (Essay on the myth of the Ribhavas.)

"The name Manu," he said, "carries with it the ineffable expression-"facable of a great mystery of the primitive world; it is in "somehow the echo of a tradition as old as "humanity. India is not alone in having conserved-"ve in its sacred idiom the memory of this tradition; "several of the languages of old Europe repeat it and "proclaim in terms that would seem to be borrowed from

"ancient forms of Sanskrit. Intelligence is the sharing of
"Man; she is, so to speak, the hearth of his nature and
"the distinctive sign of his existence; such is the truth that one
"can say from experience and fact, as well as from revelation-
"tion and faith, and that the language of ancient peoples has
"formulated in some of his words with admirable
“simplicity and wonderful rigor.

“Manu is the thinking being; he is the intelligent person, who
"carries within it the feeling of its Knowledge and the consciousness
"of his destiny. Manu is humanity, individual or socia-
"the one who separates himself from beings not endowed with thought, and who e-

"lifts up to the intelligent beings placed above it. Ma-
"naked is the man who lives his own life, and who boasts

"of his freedom in the heart of an immense nature which moves and
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#10 PART III. BRAHMANISM: ITS TRANSFORMATIONS.

"is renewed around him. Is this not the just and great
"idea of the human being, so exactly stated by the word in-
"good, and so faithfully reproduced by the words which are
"analogues in other languages, as if this idea came
"to be drawn from the still pure source of the most venerable
"tradition? Isn't it a kind of intimate and irresistible
"testimony given by the genius of the peoples to the predominance-
"funding of the intelligent principle, which is the basis of nature

"human, and which, rather, is the whole of man?

"May the Hindu shepherd and nomad give back to the luminous gods
"the homage of admiration or fear, it is not subju-
"forded by the fatal power of the elements, and as if annihilated by
"the feeling of individual weakness; he knows he is in possession-
"sion of intelligence, and through it he communicates with the Devas,
"who share intelligence as well as life to a greater extent
"high degree. Thus, thanks to this prerogative, which is com-
"commune with the gods he invokes, the man of the Vedic age
"breaks away from the empire of matter, and far from believing itself con-
"melted with the brutes and drawn into the same destruction,
"He glories in the strength he owes to a divine kinship.

"The Western world responds to the great voice that has come from
"the East by powerful affirmations, not only in
“its languages, but also in its mythology and its history;
"It is not enough of the astonishing conformity of the Indian name
"Manu and the Germanic name Mannus, the father of three great
"nations; the common name for the immense populations of the
"Getae and Goths, whose identical origin has been recognized, bear
"inscribed in luminous characters the same truth that summarizes
"the Indian name of the first man; for these peoples have
"called themselves the intelligent ones, if we explain their name
"historical with the help of the radicals which have been preserved in
"the vocabularies of the North."

Two conclusions naturally follow from the observations-
tions which precede. The first, that the name of Manu, which is
attributed to the author of the Manava-Dharma-Sastra, does not designate a
particular individual; but that, like Vyåsa, he serves to mar-

to identify individuals who, at various times, have contributed
to the composition of this work. The second, that rigorous-
Speaking of which, the title Manava-Darma-Sastra should not
translate as Treatise on the Laws of Manu; but rather as the
words Science or Treatise on justice, virtue, duties
of man, because this book aims to guide men
in the path of justice and duty (Dharma). We continue-
We will nevertheless use received expressions.

When we consider the doctrines and the
prescriptions laid down by the Manava-Dharma-Sastra, when
they are compared to those of the Brâhmanas, the Sutras and the

Upanishads, to the teachings of Buddhism and to certain
traditions of the Puranas, we are struck by two particularities-
rities which confirm the previous conclusions:
4° these doctrines and these prescriptions, far from being uniform and
constant, vary frequently and are in disagreement, some-
times in formal contradiction with each other; hence
it clearly follows that they are not the work of the same person
author; 2° we find provisions and teachings there-
ments which have been borrowed not only from the Brâhmanas,
to the Sutras and the Upanishads, but also to Buddhism and
even to the ancient Puranas, and it is concluded that, in
at least some of its parts, the Manava-Dharma-
Sastra is later than Buddhism and some Puränas.

Therefore, we must renounce not only millions of years
that the Brahmanic writings grant to the existence of this book,
but also to the tradition which attributes to it as author the father of
humankind after the universal flood. Today it is
It is generally accepted that the writing of the Manava-Dharma-Sastra
cannot have been started before the fifth
century BC, and that it was completed around the seventh
century AD, and perhaps later.

As this question is of extreme importance to
because of the many analogies that exist between the Laws

of Manu and the Pentateuch of Moses, analogies that we
we have exposed in the first part of this study, it is

necessary that we carefully examine the question of
the time when the first of these books was composed,
Let us begin by quoting some authorities.

:"The time when this work was written," says Loiseleur-Des-
"longchamps (Preface to the translation of the Manava-Dharma-
"Sastra), is hardly better known to us than that of the ver-
"table editor, and one is forced, in this respect, to stick to
"conjectures. The calculations on which W. Jones had
"founded to place the writing of the current text around the year 1286,
"or around the year 880 BC, generally appeared
"rest on such weak foundations that it would be useless to reproduce them-
"bring the details here. The best conjectures, according to our
"knowledge" is that which can be drawn from the code itself.
"The religious dogmas there represent all the simplicity of the
"tic; a unique, eternal, infinite god, principle and essence
"of the world, Brahm or Paramâtma (the great soul}, under the
"name of Brahmä, governs the universe, of which he is in turn the
"creator and destroyer. There is no trace of Celtic

"triad" (Trimurti) so famous in mythological systems-
"gic, probably later. Vishnu and Siva, that the collections
"legends called Puranas represent as divi-
"nits equal and even superior to Brahmå, are not named
"only once in passing, and play no role, even
"secondary, in the system of creations and destructions
"of the world exposed by the legislator. The nine incarnations
"of Vishnu are not mentioned there; and all the gods who are there
"are indicated are only personifications of the sky, of
“stars, elements and other objects taken from nature.”

"It must be observed," writes the scholar Ritter in turn, "that this
"work, similar to many others in literature
"Indian, is only a collection of a large number of writings
"of a different nature, a collection of laws, but not made on
"a single plan or given by a single man. This is what they do
"enough to see the introduction and conclusion, but even better
"the different kinds of laws brought against one and the same
"crime, and finally the disorder of the collection. It would therefore be possible-
"ble that this singular work, which is filled with the provisions

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"the strangest, and principles for these provisions,
"composed of parts of different ages. In one part,
"We can find ancient simplicity; other places,
"on the contrary, they bear witness to the culture of more recent times
"of us, a culture which does not resemble the first development-
"development of a people; still others bear witness to a
"deep corruption, of the wild and ferocious character of the
"people who made these provisions necessary. . ."

In summary, opinions are very varied on the period at
which the Laws of Manu were written. We have just
see that W. Jones placed the composition in the thirteenth or
in the ninth century BC; but that Loiseleur-Deslong-
fields finds that the bases of his calculation are very weak,
Other authors, without further foundation, indicate the tenth-
me or the eleventh century. Em.Burnouf considers them as
earlier than the time of Buddha. WW Hunter (The Indian
Empire, p. 121) thinks that they can go back to the fifth
1st century BC. Finally, a certain Pinkerton,
quoted by M. de Maistre in the Evenings of Saint-Petersburg,
claimed that Manu might just be an honest forensic scientist
from the thirteenth century AD

None of these assessments, even the most favorable,
traces the composition of this book back to the time of

Moses. It is therefore impossible that the Legislator of the Hebrews
borrowed anything from him.

But if we go into the detailed examination of the book itself-
even, we can find there many proofs that it

was written long after Moses, and at a time when the
works not only of this writer, but also of several-
several other of our sacred authors, could be known

. in India.

For clarity, we will base our thesis on three
main evidence, namely: 4° geographical documents
and historical contained in the Book of Laws of Manu: 2
the doctrines he professes; 3° the variations and disagreement
of these doctrines,

I. Geographical and historical documents contained in the
Book of Laws of Manu.

4° At the time when the first chapters of the
Laws of Manu, the Aryas were established throughout India
northern, from the eastern sea or Bay of Bengal
to the western sea or Indian Ocean, between the chain of
the Himalayas and that of the Vindhya Mountains which separates Hindustan
proper to the Deccan. “Between the two divine rivers of
"Saraswati (Sarsuti) and Drichadwati, we read in the Book of the Isle,
"a space is enclosed; this region worthy of the gods
"received the name of Brahmâvarta (country of Brahmä or of the Brah-
"mes); the custom which has been perpetuated in this country, by the
"immemorial tradition, among the primitive classes and the
"mixed classes, is declared good custom. Kurukchetra
(neighboring city and plain of Delhi), Matsya, Pantchâla or
“Canyacubja (Canodj), Sûürasènaca or Mathura (Mattra),
"form the region called Brahmarshi, neighboring (and to the east)
"from that of Brahmääâvarta; it is from the mouth of a Brahmin
"born in this country that all men on earth must
"learn their special driving rules. The region
"located between the Himavat Mountains (Himalayas) and the mountains
“Vindhya, east of Prayâga (Allahabad), is called Ma-
"dhyadèsa (middle country). From the eastern sea (Gulf of
"Bengal) to the western sea (Indian Ocean), the space
"between these two mountain ranges is designated
"by the sages under the name of Aryavarta (abode of the Aryas)...
"Those who belong to the first three classes must

"take great care to establish oneself in the places that come
"to be designated; but a Sudra, if he is in difficulty pro-
"to cure one's subsistence, can remain in any
"place." (Manu, Book II, verses 17-24). Now, it is
today found that the definitive establishment of the breed
Aryan in Aryavarta to the eastern sea took place only
in the two or three centuries immediately preceding
or followed the beginning of the Christian era. It follows that
This passage cannot be earlier than this time.

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2° The author or authors of the Code knew the Pun-
dracas (inhabitants of Bihar), the Odras (Uryas, Coles, Calin-
Sas, inhabitants originally from the province of Orissa), the Dravi-
das (aborigines of the Deccan and the South), the Cambojas (tri-
from the Northwest of India, famous for the horses it
raised), the Yavanas (the Asian Greeks), the Sakas (the
Saces or Scythians), the Paradas and the Pahlavas (probably-
the peoples of Belochistan, who spoke the language
Pehlvi), the Tchinas (Tartars or Chinese of origin), the Ki-
ralas (whose descendants still exist in Bengal)
and the Malabar Coast, the Cirrhodes of Scythia); the Daradas
(the Durds, who occupy the banks of the Indus in the mon-
Himalayan tribes), and the Khasas (inhabitants of Cashgar)
in Tibet and perhaps the Khassyas of the mountains located
to the east of Bengal). They find that these tribes who had
were admitted to the rank of Kshatryas, although they were not
of the same race as the Aryans, were then excluded:

"By the omission of the sacraments," says the Legislator, "and by the

"non-attendance of the Brahmins, the following races of Ksha-
"tryas have descended by degrees, in this world, to the rank of
"Sudras. They are: the Pundracas, the Odras, the Dravidas, the
“Cambojas, the Yavanas, the Sakas, the Pâradas, the Pahlavas,
"the Tchinas, the Daradas, and the Khâsas." (Book X, v. 43,44):

Among these populations, there are several that the Aryans
could only have known in relatively recent times.
The Yavanas or Greeks, for example, were not known to the In-
that during the expedition of Alexander the Great (327-325
BC). This prince, on retiring (325), left some
Greek garrisons in the cities of Alexandria, (Utch),
Taxila (Derâ-Shahan), to Nikaia (Mong), in the Panjab; to

Patala (Haiderabad) in Sindh, and in some other places.

qualities. But these garrisons were few in number, and it is not

hardly likely that they exerted a serious influence,
all the less so since, almost immediately after the departure of the conqueror-
rant, the Indians revolted against the Greeks and massacred them-
created. It was not the same with another Greek colony

which Alexander had established in Bactria. Having allied themselves with

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the women of the country, these Greeks multiplied quickly and
soon became powerful; the Sanserite authors desi-
known as Käla-Yavanas, or Black Greeks, because
the color of their children had altered. In the second century
BC, they invaded northern India under the con-
led by their king, Eucratides, pushed their conquests as far as
that at Mathra, near Delhi on the Jamna, seized the
Katch and Guzerat, founded an empire along the Indus,
which lasted around 150 years and included around ten kings. This
Indo-Greek kingdom exerted a great influence on the arts,
astronomy and, according to several authors, on poetry itself
Indians. It would therefore be no surprise if these Greeks
would have been admitted to the rank of Kshatryas. |

It is almost the same with the Sakas, the Saces of the Scy-
thie. The immigrations of this race into India date back
until around the sixth or seventh century BCE, and
It is indisputable that they were admitted into the class
of the Kshatryas; several authors believe that the royal family
of the Sakyas, from which Buddha emerged, belonged to this tri-
but, and they conjectured that the Sakas, the Tashakas (or Nagas, ado-
snake ratters), the Djats of Rajputana, the Takas and the
Gakkas, were branches of the same Secythian race. What
In any case, the Sakas made a new invasion in the
northern India towards the end of the second century BCE
tien, and founded a vast empire there which lasted until around
the middle of the sixth century.

As for the Tchînas or Chinese, it is recognized
that the peoples who bear this name did not begin to be
so designated only from the Tchin dynasty, in 246

before Jesus Christ.

As we have just seen, the admission of the tribes above-
above indicated in the social organization of the Aryans and in
the order of the Kshatryas, could only have been done from the sixth to the first

century before the Christian era; consequently their expulsion or -

degradation only occurred later. We believe that it
was carried out at the time when Brahmanism, having finally triumphed-

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of Buddhism, that is to say from the seventh to the twelfth century
of our era, expelled from the Brahmanic order all the ele-
foreign or infidel people who had been introduced there more
or less legitimately.

3° Besides the study of the Vedas themselves, the Manaya-
Dharma-Sastra also recommends that of the Angas or Vedant-
gas, of the Upanishads (Book II. v. 140), of the Vedanta (Ibid.
v. 860), Jtihdsas, Purdnas and Theological Texts,
probably the Brâähmanas (Book III. v. 232), of the Mimansa,
of Nydya, of Nirukta, which is one of the Angas (Book XII. v.
109, 114,112):

We have indicated above the approximate times
to which scholars place the composition of the Brähmanas,
of the Upanishads, and the birth of the philosophical-religious schools
gious; and we have seen that these eras extend, in a ma-
very indeterminate, from the eighth century BC to the twelfth
century after JG Thus, the origin of the Nyäya system does not go back
not beyond the fifth century BC Christian Father: Pan-
old and the new Mimansa are much more recent, their
recognized authors belonging to one in the ninth, the other to the
twelfth century.

The Angas or Vêdangäs (from Veda and Anga, the members
of the Vedas) are treatises on grammar, pronunciation,
poetry and metrics, astronomy, mathematics,
public and private ceremonies. We will see elsewhere that they
were composed between the year 350 BC and the twelfth or

even the fourteenth century after JG We will still see
than the Itihâsas, that is to say the great known epic poems
under the names of Mahâbhärata and Rämääyana, have not been com-
laid earlier than the first or second century BC; that
many of the episodes and songs of the Mahâbhärata are from
much later than the beginning of the Christian era,
and that the Puränas were written, at least as they are
currently possesses, in a period extending from
eighth to fifteenth century of the same era.

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From the above facts, it is legitimate to conclude that the Ma-
nava-Dharma-Sastra or, at least, the passages that we
just mentioned are later than the fifth century BC

II. Doctrines professed by the Book of Laws of Manu.

19 It seems certain that at the time it was written,
the use and worship of idols had been introduced among the
Brahmins. "Let the Brahmin," it is said, "take care not to
"purposely pass into the shadow of sacred images, that of his
"father or his spiritual guide, that of the king, of a master
"of a house, of a teacher, of a man with hair
"red, and of a man who made a sacrifice." (Liv. 1V;
v. 130). But what were these sacred images? Of what
Were the representations of gods? Nothing indicates this.
which is also unknown, is the time when the use of
_ idols was admitted by the Brahmins. It does not appear at all probable-
that the ancient Vedic deities were represented
by images; their very nature opposed it, since they
were none other than the material elements and the pheno-
external displays that strike the senses. The representations
that we have some of are modern and small
number. Idolatry itself should not have been introduced into
Brahmanic worship as well as with the heroic gods of the epics
and the Puranas, that is to say after the second century
before the Christian era: which would assign to the passage cited more
high a relatively recent date.

2nd It is now generally recognized that, apart from the
conception of Brahmä, the Manava-Dharmä-Sastra does not present
no religious or philosophical doctrine that is pro-

pre; it is an eclectic collection of teachings provided by
the Vedas and their commentaries, the Upanishads, the Sutras and
the Schools of philosophy, on the supreme God, the divinities
secondary, the origin of the world and of the human race, the nature of
the soul and its relationship with divinity, the means that man
must employ to achieve total absorption into the Soul
supreme. With the Vedas proper, it preserves the an-
tick pantheon of the Aryans, the elemental gods who were, in

ancient times, the objects of their songs, of their worship and
of their worship. With Sänkhya and Yoga combined, it en-
that God, the Supreme Being, and nature, Prakriti, exist
from all eternity. "This world," he said, "was plunged into darkness-
"ness, imperceptible, devoid of any distinctive attribute, not
"cannot be discovered by reasoning, nor be revealed; it
"seemed entirely given over to sleep. Then the Lord
"existing by itself, and which is not within the reach of the senses
"external, making this world perceptible with the five elements
"and the other principles, resplendent with the purest splendor,
"appeared and dispelled the darkness (that is, made the ma-
"tiere). " (Book I. v. 5 and 6.).

This Lord, this Supreme Being, is Brahm. But, “having
"resolved, in his thought, to make emanate from his substance the
"various creatures, he first produced the waters, in
"which he deposited a germ. This germ became a brilliant egg-
"as gold... in which he himself was born under the
"form of Brahma, the ancestor of all beings. (Ibid., v. 8)
and 9).

This is perhaps the only dogmatic innovation that appears=
holds to the Manava-Dharma-Sastra; it is not that one
find the idea of it in some Upanishads; but it is here
that the Supreme Being, the creative power of Brahm, until then
abstract and impersonal, takes on a concrete character, a name
personal, Brahmå, and thereby becomes a distinct deity
of its author and the very principle of all Brahmanism
modern. |

For the mode of creation, or rather the development and
the arrangement of beings, starting from gods and demigods
down to the smallest creatures, the code of Manu follows
the Vedanta system or Uttara-Mimansa. Its rules of
morality and conduct are drawn in turn from the ancients
Brâähmanas, the Pûrva-Mimansa, and the Vêdanta. For him, all the
beings, and not only man, have a soul which emanates
of the Supreme Soul, which is closely linked with Elijah, and which,
in whatever condition or degree it is found, can deserve

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The final deliverance by its absorption into this Soul su-
first. He recognizes the existence of hell, or rather of several-
several hells, in which the guilty soul, after each
existence, will atone for his sins. But these hells are temporary-
raires; after having remained there for the time prescribed by Yama,
the judge of the dead, the souls are clothed in a new body
and begin their ordeal on earth again. It is the same
from paradise; after having been happy there for a time,
holy souls: return to this world, but in a
superior condition, until, by the Pereminence of their
holiness, they have acquired total deliverance and their identification-
cation with God.

It is always, as we have already noticed, this
indelible stain of pantheism, this deification of creatures,
and above all this identity of the human soul with God, which
appears at the very origin of Brahmanism and that we re-
will find in its latest transformations. "That the Brah-
"Mane," says the author of the Laws in concluding his work, "that
"the Brahmin, gathering all his attention, sees in
"the divine Soul all things visible and invisible; for, in
"considering everything in Soul, he does not give his mind to
"iniquity. The Soul is the assembly of the gods; the universe repo-

"is in the Soul which produces the series of acts accomplished by

"animate beings . . . He (the Brahmin) must represent to himself
"the Great Being as the Sovereign Master of the universe,
"as more subtle than an atom, as more brilliant than
"purest gold, and as not being able to be conceived by
"the mind that in the sleep of the most contemplation
"perfect (that is to say in this so-called contemplation
"of Yoga, which consists of thinking of nothing)... Man-
"I who recognize in my own soul the Supreme Soul pre-
"sent in all creatures, shows himself the same to
"with regard to all and obtains the happiest fate, that

"to be finally absorbed in Brahm." (Book XII, v. 118-195).
These are, almost word for word, the expressions of the Sutra
Vedantist of Sankara-Atcharya that we have reported above-

above in extenso (Page 324 and following). From the point of view of doctrines, the Manava-Dharma-Sasira would therefore still be posinterior not only to the most recent portions of the Vedas, to the Sutras, to the Upanishads, but to the Sankhya (fifth Century BC), to Yoga (second century), and even to Pûrva and the Uttara-Mimansa or Vêdanta (ninth and twelfth-1st century AD)

TII. Variation and disagreement of the doctrines professed by the Book of Laws of Manu.

1° The doctrine or rather the doctrines taught by Manu on the transmigration of souls demonstrate that this book is Join to have the antiquity that has been attributed to it. |

His first theory reproduces the simplicity of the teachingsstatements given by the ancient Sutras and Upanishads: “Everything "act of thought, speech and body," he says, "according to whether it "is good or bad, bears good or bad fruit;
"The actions of men result from their different conditions, su-"superior, middle or lower... In the world,
"the spirit is the instigator of the act linked with the animate being, which "has three degrees (upper, intermediate and lower),
"and which operates in three ways (by thought, by "speech and by the body). .. The being endowed with reason obtains "a reward or punishment, for acts of the mind,
"in his mind; for those of speech, in the organs "of speech; for bodily acts, in his body. For "criminal acts originating (mainly) from his "body, man passes, after his death, to the state of creature "deprived of movement; for words, it takes the form "of a bird or wild beast; for faults (special-"mental) mental, he is reborn in the most human condition "vile. One whose intelligence exercises sovereign authority "on his words, on his mind and on his body... with regard "of all beings, and which represses desire and anger, ob-"holds the final beatitude." (Book XII, v. 3, 4, 8, 9, 10, 11).

His second theory is borrowed from the more elaborate systemsmore complicated issues of Buddhism. After having exposed,

according to these systems, the nature of the human soul and its relations with the Supreme Soul, his passage through hell or parasays and his return to this world, he continues: "Let man,

"considering by the help of his mind, that these transmigra-
"tions depend on virtue and vice, always directs his
"mind towards virtue. Let him know that the soul has three qualities: the
“goodness (Sâtvika), passion (Râdjasa), and darkness (Tâmasa);
"and it is endowed with one of these qualities that intelligence remains
"constantly attached to created substances. When one
"of these qualities dominates entirely in a mortal body,
"it makes the living being provided with this body eminently dis-
"distinguished by the marks of this quality. The distinctive sign of
“Goodness is science; that of darkness is ignorance:
"that of passion consists in passionate desire and avert-
"sion." (Ibid. v. 23-24). The author then enters into a long discussion-
detail of the external dispositions and acts which characterize each
any of these qualities, or which proceed from them; then he adds: "The
"souls plunged into darkness are reduced to the state of ani-
" evils. But each of these three kinds of transmigrations
"divides into three degrees, based on actions and knowledge, the infer-
"laughing, the intermediary and the superior. Beings deprived of
"movement, plants, worms and insects, fish,
"snakes, turtles, cattle and wild animals-
"ages, are the lowest conditions depending on the qua-
"darkness; elephants, horses, Sudras,
"Mletchas despised, the lions, the tigers and the wild boars, in
"form the middle states; the dancers, the birds, the
"men who make a profession of deception, the giants, the vampi-
"res or demons, make up the highest order. The
"the most vile conditions caused by the quality of pas-
"sion are: the baton players, the wrestlers, the actors, the mai-
"many weapons, men addicted to gambling or drinking
"intoxicating; kings, warriors, spiritual advisors
"kings, men very skilled in controversy, in
"constitute the intermediate conditions; the musicians ce-
"light, the genies who follow the gods, the celestial nymphs,
"are the highest conditions, The anchorites, the

& ascetic devotees, the Brahmins, the legions of demigods
"to the aerial chariots, the geniuses of the lunar asterisms and the
“Daityas form the first degree of the conditions occasion-
“born by the quality of goodness; the priests, the saints
“Richis, the gods, the genies of the Vedas, the Regents of the
stars, the deities of the years, the Pitris and the Saddhyas
"(Mänes), make up the intermediate degree; Brahmå, the
"creators of the world, the genius of virtue, the two divinities
"which presides over the intellectual principle (Mahat) and the principle
"invisible (the Avyakta of the Sånkhya system), are the supreme
“degree of the quality of goodness.” (Ibid. v. 40-50}.

Finally, there are the Puranas and the predominance of the Brah- caste.
manic which inspired the third theory of Manu touching
the transmigration of souls. “Learn now,” he said,
"completely and in order, by what actions committed
"Here below, the soul must, in this world, enter into such and such a body.
"After spending many series of years in the
"terrible infernal dwellings, the great criminals are con-
"damaged to the following transmigrations: the murderer of a
“Brahman passes into the body of a boar, a dog,
"of a donkey, a camel, a bull, a goat, a be-
"to bind, of a wild beast, of a bird, of a Tchandäla (outcast)
"and a Puccasa (mixed race). That the Brahmin who drinks
"spiritual liquors are reborn in the form of a worm;
"of an insect, a grasshopper, a bird feeding
"of excrement and a ferocious animal. The Brahmin who stole
"gold will spend a thousand years in the bodies of spiders, of ser-
"pents, chameleons, aquatic animals and vampires
"evildoers., The man who defiled the bed of his spiritual father-
"everything is reborn a hundred times in the state of ivy, bush, liana,
"of carnivorous bird, of toothy animal, and of ferocious beast.
"Those who commit acts of cruelty become
"animals greedy for bloody flesh; those who eat
"Forbidden foods become worms; thieves,
"beings devouring each other; those who court
"low-class women, evil spirits. He who has

era:

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"had relations with degraded men, who knew
"another's wife, or who has stolen something (but
"not gold) to a Brahmin, will become a demon called
"Brahma-Rakshasa. If a man has stolen through greed
"precious stones, pearls, coral, or jewelry of
"various kinds, he is reborn in the caste of goldsmiths. For
"having stolen grain, one becomes a rat; brass, a swan;
"water, dive; honey, horsefly; milk, crow; juice
“extract of a plant, dog: clarified butter, mangosteen;
"meat; vulture; fat, madgu (bird of
"sea); oil, taïlapacà (oil-drinking bird); salt,
"cicada; curd, stork; silk clothes, per-
"drix; a linen canvas, frog; a cotton fabric, courlieu;
"a cow, crocodile; sugar, vâggonda (unknown bird-
"naked); perfumes, muskrat; garden herbs, peacock;
“prepared grain, hedgehog; raw grain, porcupine; fire,
"heron; a household utensil, hornet; clothing
"leints, red partridge; a deer or an elephant, wolf; a
“horse, tiger; fruits or roots, monkey; a woman,

"bear; water to drink, cuckoo; cars, camel;
"livestock, goat." (Ibidem. v. 53-67) . . . It is useless to
follow to the end the enumeration of transformations that
guilty souls suffer; what we have just reported
wearing is enough to show what is arbitrary and
how unserious this whole system is, and how far it departs from
first theories.

2° The diversities that we have just seen in the doctrines
of the Manava-Darma-Sastra concerning the transmigration of
souls, are found in his teachings on the use of
meat as food, on land cultivation and some
other points; they are generally attributed to the influence-
this of Buddhism (influence which could only have been exerted from
from the third century BC), and come to corroborate
the opinion which places the composition of this book at a time
relatively modern.

Regarding the use of meat, it is commonly believed that it
Brahmins are forbidden to eat it. This is a mistake.

SECTION I. ANCIENT BRAHMANISM. 909

We have already seen, in our study of the Vedas, that the
Aryans served their guests cow meat, after having
offered in sacrifice, and that, in the sacrifice of the horse, the victim
was to be cut up and eaten by the assistants. Manu himself-
even is no less explicit on this point. In the third book,
describing the ceremonies of Sraddha or sacrifice in honor
of the spirits, he expressly says that "the feast must consist of-
"serve meats approved by the law." (v. 123). Further
he adds: "I will declare to you, without omitting anything, what
"are the offerings made according to the rules, which procure for the
"manes a lasting and even eternal satisfaction. The .
"The spirits are satisfied for a whole month with an offering of
"sesame, rice, barley, black lentils, roots,
"of water, of fruits, addressed with the usual ceremonies. The
"fish flesh gives them pleasure for two months;
"that of wild beasts, for three months; that of sheep,
"four months; that of birds, five months; the flesh of the
“kid, six months; that of the speckled deer, seven months;
“that of the black gazelle, eight months; that of the deer, nine months.
"They are satisfied for ten months with the flesh of the wild boar
"and the buffalo, and for eleven months that of the hares and
"turtles. An offering of cow's milk or rice prepared
"with milk is pleasant to them for a year; the pleasure that
"provides them with the flesh of the white goat for twelve years.
“The vegetable herb called Côlasâca, the sea crayfish,
"the flesh of the rhinoceros, that of the reddish-fleshed kid
"and honey is an everlasting delight for them, as well as

"grains on which an anchorite feeds." (Book III, v. 266-272.)
Now, all offerings must be consumed by the per-
people who attend the Sraddha.

"When the previous harvest is exhausted," it is said in
"Book Four, let the Brahmin make an offering of grain
"new, as soon as the harvest is over; at the end of
"every four-month season, let him fulfill the obliga-
"prescribed tions; at the solstices, he sacrifices an animal. . .
“The Brahmin who maintains the sacred fire and who desires to live
"for many years, must not eat new rice mi

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"of the meat , before having offered the first fruits of the re-
"harvested and sacrificed an animal; for the sacred fires, eager for
"grains and meat, when they have not been honored by the
"firstfruits of the harvest and by the sacrifice of an animal, seek-
"seek to devour the existence of the negligent Brahmin." (v. 26-
28).

In the fifth book, the legislator lists at length the
animals whose flesh can be eaten by the Brahmins, and
those from which they are not permitted to feed. We have
reported this enumeration on page 30 and following. He concludes from
the following manner: "The wild beasts and birds of which
"the use is approved can be killed by the Brahmins
"for sacrifice, and for food for those they owe-
"wind maintain; for Agastya did so once. Indeed, in
"the ancient sacrifices and in the offerings made by the
“Brahmins and Kshatryas presented to the gods the
"flesh of wild beasts and birds that the law allows
"to eat." (vv. 22, 23).

"I will now," he adds, "expose the rules for
"to eat meat or to abstain from it. That the Dwidja,
"(the twice-born man, Arya) eats meat after
"that it was offered in sacrifice and sanctified by prayers
"of use, or when the Brahmins desire it, or in
"a religious circumstance, when the rule requires it,
"when his life is in danger. It is for the maintenance of the mind
"vital that Brahmä produced this world; all that exists,
"mobile or immobile, serves as food for the animated spirit. . .
"He who, even every day, feeds on the flesh of
"animals that are permitted to be eaten, does not commit
"fault; for Brahmä created certain animated beings to be
"eaten, the others to eat them. Eating meat

"only for the accomplishment of a sacrifice was de-
"clarified the rule of the gods; but to act otherwise is said to be the
“rule of the giants.” (vv. 26-51).

After making such formal statements, he restricts
further permission to eat meat to the one who has

was offered as a sacrifice: "If a Brahmin," he said, "has the desire to
"eat meat, whether it be with butter or dough,
"the image of an animal; but let him never entertain the thought of it
"kill one without making an offering. As much hair as the animal had
"on the body, as many times as he who slaughters it will die of death
“violent, at each of the births that follow.” (V. 37).

Further, he gives great praise to the one who abstains
to eat meat, even in circumstances where it
is permitted, and promises him the most enviable rewards;
while he threatens with the most terrible punishments those
who kill animals and those who eat them. "Man,
" he said, who does not cause to animated beings the pains of
"slavery or death, and who desires the good of the creatures-
"tures, enjoys endless bliss . . . It is only by doing
"harm to animals that can be obtained from meat, and
"the killing of an animal closes access to paradise . . . That the
"Dwidja should therefore abstain from meat, even that which is
"permitted . . . (v. 46, 49.) . The man who consents to death
"of an animal, the one who kills it, the one who cuts it into pieces,
"the buyer, the seller, the one who prepares the meat, the one who
"the one who serves it, and finally the one who eats it, are all regarded as
"having committed murder." (Ibid. v. 51}. These statements
are clearly borrowed from the teachings of Bud-
dhism and therefore are later than the establishment
of this religious system.

Then comparing and equalizing for merit the one who abs-
is entirely meat to the man who would offer each
year, for a hundred years, the sacrifice of the horse, or to Panacho-
a tribe that lives only on pure fruits, grains and roots,
He ends with this unexpected sentence: "It is not a
"for lack of eating meat, drinking liquors
"spiritual, to indulge in the love of women; the inclination
"men wear them there but to abstain from them is very meritorious-
"story." (iD. v. 56).

It follows from all the above that the ancient and true

Brahmanic doctrine allows the Brahmins, as with all the

world, to make use of certain meats; and such is
still the way of life of the Brahmins who live
Hindustan, the ancient Aryâvarta of Manu. However the
custom of abstaining from it has prevailed, not only among the
Brahmins of South India, but still in certain castes
or sects, especially that of the Saivas, who aspire to a
exceptional purity; and it is, in all classes of the po-
Indian culture, a practice considered honorable and holy
than not to eat what was once alive.

It is, we have noticed, due to the influence of Buddhism,
who strictly forbade harming creatures, because
that each of them could contain a human soul,
that we attribute this diversity between the ancient doctrine and the
current custom. This influence is recognized in a large
number of other prescriptions, which it is useless to
stop us.

To this cause, however, we can add another; we
we will see, in the next chapter, in which set of pres-
meticulous and severe descriptions by the editors of the Manava-Dhar-
ma-Sastra have enclosed the entire life of the Brahmins, so that
the outward purity and holiness of their conduct answered-
feels the superiority of origin attributed to them, and the
were more easily accepted by other classes of the
population. It is likely that they did not see at first
the correlation that exists between this goal and abstinence from any
animal food, and that they only understood later:
hence the singular mixture of ancient doctrines and teachings-
new elements that we have just noticed, and which
demonstrates beyond doubt that the code has been reworked
at different times, distant from each other.

From the foregoing considerations as well as from several
others of the same kind, modern Indianists have concluded
that the Collection of the laws of Manu, far from dating back to the
high antiquity which was first attributed to it by William Jones
and by the authors who followed him, cannot refer to a
fixed and determined date; that in some of its parts it

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relates to the theogonic system of the Vedas; in others, to the

philosophical speculations of the Brâähmanas and Buddhism;

in others finally, to the more modern doctrines of the Puränas;
and that the drafting must not have been started before-
earlier in the fifth century BC

The authors who attribute to the composition of this work

a much older date, are mainly based
on the reasons given by Loiseleur-Deslongchamps and
which we reported above, page 342. They note
on the one hand that the theogony of the Manava-Dharma-Sastra is the

same as that of the Vedas and their first commentaries:

a supreme God, Brahm or Paramâtma, under the name of
Brahmää, creator, preserver and destroyer of the universe;
the lesser gods, representations and personifications of
elements and phenomena of nature. They observe
on the other hand, that we do not find there any of the conceptions which

seem to predominate in modern Brahmanism; none

trace of the Trimurti; Vishnu is only named once in

passing; Siven is simply indicated by the word Hara, a

synonyms of Rudra, his prototype; no mention of
incarnations of Vishnu nor of the heroic gods, Krishna and
Rama, who occupy an equal place in popular worship and
even superior to that of Brahmä. From these observations, they
conclude that the Book of Laws must have been written between these
two periods, at a time when ancient Brahmanism flourished-

laughed in all its integrity and where modern Brahmanism

was not yet born, or at least was not predominant.

This conclusion, as well as the observations on which-
what she is based on, seems perfectly fair to us. But where we
is mistaken, it is when we report this period. to an antiquity-
very remote and that we place the writing of the book of Manu
between the fifteenth and tenth centuries BC

Indeed, we have seen previously that, if the composi-
tion of the hymns of the Rig-Vêda could have begun around the fifteenth
Century or even earlier, many of his songs have
were written only after the sixth century BC, and

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that the last review made of it is very probable-
certainly not earlier than the eleventh century AD.

We have also found that the conception of Being su-
first belongs to the last times of the Vedic period;
that the name Brahm- or Brahmä is not given to him anywhere
part in the Vedas proper; that the first of these
names belong to the period of commentaries and schools`
philosophical, which extends from the eighth century BC to
twelfth century after the beginning of Christian Father;
and finally that the conception of Brahmää is specific to the Manava-
Dharma-Sastra.

We will see the same, by studying modern Brahmanism-
that the worship of Vishnu and Siva began only around
the third or second century BC, and has not become
predominant only from the decline of Buddhism, towards the
seventh century AD; that the design of the Tri-
murti, the deification and worship of Krishna and Rama ap-
belong to the period of the Puranas. Krishna can, it is true,
having lived at the time of the Great War, around the twelfth century-
key, and Rama around the fifth century BC But neither
neither began to be considered heroes
divine, that after the composition of the Mahäbhärata and the Rämâyana,
composition that is later than the third century BCE
Christian; and their worship only became popular much
later, as we will show in its place.

It is therefore with good reason that we place the editorial staff today-
tion of the Manava-Dharma-Sastra between the fifth century BC
and the seventh century AD

It is therefore obvious that the numerous analogies and
so remarkable that exist between the Manava-Dharma-Sastra
and the Pentateuch of Moses, offer nothing that is of a nature to
worry the Christian faith, and that, if there has been borrowing from a
side, as it is impossible to doubt, these are the authors
of the Collection who copied Moses, and not Moses who imitated the
Indian legislator.

SECTION. ANCIENT BRAHMANISM. 361

We indicated, at the end of the previous chapter, the
events in Jewish and Christian history that are an-
later or corresponding to the period of Brahmanism
philosophical; we concluded that the authors in-
people were able to have knowledge of our Holy Books and their
borrow. The same conclusion applies a fortiori
to the Laws of Manu: the writers of this work were also able to-
how to have knowledge of our Holy Books and draw everything from them
which suited their purpose. The Israelite colonies and
Jews, who were dispersed by Salmaneser in 719, then
by Nebuchadnezzar in 606, in all parts of the vast
empire of Assyria, who then came to establish themselves as far as
India and neighboring countries already possessed all the
Pentateuch, the book of Job, those of Judges, the Psalms of
David, the Wisdom Books, the prophecies of Isaiah and
Jeremiah. Among the black Jews who live in
time immemorial the Maléyâäla, near Cochin, a
copy of the Pentateuch written on a long leather scroll
about fifty feet, and the Jews of Afghanistan claim-
that there were similar copies in a few years
ancient synagogues in the interior of China.

Thus once again falls the assertion of the hostile writers
who claimed, without any proof, that Moses had drawn
in the books of the Indians many of his stories and his
legislative requirements. And mentita is iniquitas sibi.

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CHAPTER FOUR.

THE INSTITUTION OF CASTE.

The main, essential object that appears to have been proposed
the editors of the Manu code, is to note and

to settle in a definitive and immutable manner, the institution
and the distinction of castes, which had already been introduced into
the Aryan nation, to ensure superiority to the Brahmins
that it was no longer possible to contest, and to organize this
social hierarchy, at once so original, so strange and so tenacious,
which still exists in India today.

Most of the authors who have spoken about castes seem
having confused the very principle of the institution with the
regulation made by the Manava-Dharma-Sastra.
They assume that the idea was conceived a priori by the legislature.
lator and then applied to the populations of India. We
think that this is a mistake; the castes, that is to say the dis-
The distinction and separation of races and tribes dates back to the
early origins of the Indian people; they have their source,
their reason for being and their explanation, in the multitude and the
diversity of races of which this people is composed. The authors
of the Manava-Dharma-Sastra found the existing and established fact 3
they took it over to regularize it in accordance with their
ideas and their interests; such was their work.

For the time when this organizational work was accomplished-
tion, it was believed that it was earlier than the time when Buddha lived,
since one of the ends that this reformer set for himself was to
to reestablish among the Indian populations the union and lega-
that the institution of castes had destroyed. But this
This opinion does not seem entirely correct to us. The dis-

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SECTION I. ANCIENT BRAHMANISM. 903

The distinction of castes probably existed long before the ap-
appearance of the founder of Buddhism; we will even see
later that it had already been introduced into the bosom of the na-
Aryan tion. However, this innovation was not made without
opposition; the secondary classes of the Kshatryas and the Vais-
syas, indeed, a large number of members of the first
class, even the Brahmins, did not approve of it. This
It was precisely this opposition that made the reform so successful.
Buddhist me and encouraged its first developments;
all the discontented, all those hurt by the introduction of the
caste system in the nation of the Aryans, hastened
to adopt the new doctrine. But, over time, a
reaction in the opposite direction; the ancient principle of castes re-
took full force and became one of the most powerful factors-
of the ruin of Buddhism in India. This reaction

found its expression in the legislation of Manava-Dharma-
Sastra; it is therefore later than Buddha, and this conclusion
confirms the opinion we expressed in the chapter
three precedents concerning the date on which the
Laws of Manu.

Before undertaking the study, we believe that it is ne-
necessary, at the risk of falling into some repetitions, to ex-
quickly ask what the social state of the Indian peoples was,
and in particular of the Aryan nation, before Pori
organization of castes as it was done by the Book of
Laws of Manu, and to indicate the circumstances which prepared
this great innovation.

Long before the arrival of the Aryans in India, this
country was inhabited by numerous peoples of races
various, which have continued to this day with their
customs, their cults, their idioms, and their names. Judging
by the customs which still exist, they had no more between them-

where almost no marital relations; and, although

materially mixed, they remained, as they remain

always, distinct and separate from each other. Moreover,

Most of them were divided into different tribes, including the
OF BRAHM. I. 51

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members married exclusively among themselves. This was, in

germ and in fact, the institution and distinction of castes; the
word Djâti, caste, in the Sanskrit language, properly means
tribe, race, family.

This institution did not exist among the ancient Aryans, no
more than among their European counterparts. They were without
doubt shared in families who perpetuate in their midst the
name of their first author; and this name designated them in
the legends, as if they had formed only one
individual, to the point that what is said of the head of the family must
frequently hear of his descendants. The Vedas tell us
have retained a large number of these names; among others, those
Anghiras, Aramatis, Canwas, Bhrigus, .

Druhgus, Bharadwäâdjas, Viswamitras, Vasishtas,
Gotamas, etc.

A number of these families united in confederation-
rations or tribes, who freely elected their leaders; and he
It seems that, originally, these leaders were temporary.
marriages between members of different families and tribes, and
even with aborigines, were not defended.

Just as the father of the family was the priest and the sacrifice-
cator in his home, so was the tribal chief for
the entire tribe. But, little by little, as the na-
tion multiplied and extended its domain, these last two
institutions were modified. Either the ceremonies of the sacri-
had the service become complicated, whether the prayers and the songs
who accompanied them were known only to a few
restricted number of individuals, or that the leaders, occupied with other cares
and in particular of war and government, were not
no longer able to perform religious rites, the priesthood became
the privilege and exclusive occupation of a few families; and
such is the first origin of the Brahmanic caste; Brehma-
nas or Brähman properly means, as we have
already seen, men devoted to divine worship, to prayer, to
sacrifice. |

At the same time and by a similar process, the class was formed
of the Kshatryas or warriors, from whom emerged the races

royal. In the beginning, the strong and courageous men of
every family followed the 'tribal chiefs' to war; few-
Little by little they made the military state an occupation, a state
permanent, which became hereditary. This transformation was
accelerated and consolidated by the conquests, which gave birth-
ance to kingdoms, principalities, fiefs.

Finally, the mass of the people (in Sanskrit, Vis) who cultivated the
land, raised herds, dealt with trade, constituted
the third class, that of the Vaïssyas or the people.

But for a long time, perhaps several centuries, these
distinctions were purely nominal and served to designate
occupations, the state of families and individuals, rather
than to mark separate classes. These classes were not
closed and inaccessible to each other: many
examples prove that marriage alliances are con-
were towing between individuals of different classes, and that
families could move from one to the other.

This is what still happens today among the Djaïnas, who
claim to have preserved the primitive traditions of the Aryans.
They are called Tri-varnakas, or men of the triple color,
of the triple caste, to signify that they belong to both
to the three classes of Brahmins, Kshatryas and Vaissyas,
according to the trade or profession they practice; they wear
all the sacred cord, and marry indiscriminately among themselves,
but never with strangers.

A very powerful consideration must have engaged the Brah-
to modify their social system, or rather to transform it into
an absolute law, the custom which had already been introduced among them,
and to make it more and more difficult, even impossible, to pass-
wise of the lower classes in their own midst. They were
too intelligent and too far-sighted not to understand
that marriage alliances with all kinds of tribes and.
of races would have the inevitable effect of corrupting the purity of
their own nation and make it lose the unconquerable superiority
testable that she enjoyed. The Kshatryas, and undoubtedly the
Vaïssyas, less scrupulous or less attentive, had already

suffered the disastrous influence of these alliances; the first ones especially
had freely contracted; moreover, they had admitted
in their ranks a large number of foreign tribes of origin-
Turanian and Scythian origin, whose spirit and character
did not agree with the customs and usages of the Aryans, and
who then had to be excluded due to unsightliness. This
adoption and these alliances had altered national unity, in
at the same time as the purity of race and complexion. From there
probably the use of the word Varna, color, in the sense of
caste, and the Sanskrit saying: The color of the Brahmin is white;
that of the Kshatrya, red; that of the Vaïssya, yellow; that of the
Sudra, black.

While this transformation was taking place in the organi-
inner sation of the Aryans, a new element had been introduced there-
product: they were the Sudras, subjugated peoples, servants and
artisans of all conditions. This class was composed, in
originally, aborigines "who had been taken prisoner in
"the war, or who had put themselves at the service of the Aryans to ga-
"to gain their lives, or who were born of a slave woman in
"the master's dwelling, or who had been reduced to slavery-
" because they could not pay a fine or a
"debt." (Manu, Book VIII, v. 445). The Book of Laws de-
clear all slaves without distinction; but, by force itself-
given the circumstances, this statement has not produced its
effect in a general and permanent manner. Without doubt, the

The Sudra class has everywhere remained inferior to the other three;
but almost everywhere it has also shaken off the yoke of slavery,
or even never suffered it, especially in southern India.
nale. As the Aryans expanded further
their domination and moved away from their country of origin, they felt-
felt more keenly the need to lighten the yoke they imposed-
were to the conquered tribes; the name given to them remained
the same, reality did not exist. Elsewhere, peoples and
entire kingdoms were asking to join the organization
religious and social status of the Brahmins; they were admitted to the rank
of free Sudras; their leaders received honorary titles

of Kshatryas, Rajanyas, Rajbansis (warriors, allies of the kings,
son of kings). We will see later how admission:
Sudras in the Brahmanic system came to multiply
the infinity of these divisions and this confusion of castes, of which we.
we are witnesses today.

By introducing into the bosom of the Aryan nation the principle
of the distinction and separation of castes, the members
of the priestly class had not failed to secure the
first rank; they assigned the second to the warriors, and the
third to the plowmen, shepherds and merchants. But this
hierarchy could not satisfy everyone: equal to the
first by origin and blood, the two lower classes
could not willingly accept the humiliation that was inflicted on them
inflicted.

The Vaissyas tried to enter at least into the order
most honorable of the Kshatryas; as these had al-
days needed to recruit and that they were exempt from the
proud scruples of the Brahmins, they readily admire them
a large number of them. Others were later rele-
fords, or fell of their own accord to the rank of the Sudras;
so that today the Vaïssyas have disappeared in several
ancient provinces, and that those who meet in beau-
others do not seem very authentic.

The Kshatryas did not easily resign themselves to accepting
the second rank; possessing strength, power, and dignity
royal, they also claimed social superiority, or any
or less on par with the Brahmins. He therefore rose between
the two classes a struggle which was long, fierce, even
bloody. The hymns of the Vedas seem to preserve some
numerous traces. The Brahmins possessed science and
skill; they alone were the custodians and masters of the
sacred hymns, prayers, rites without which one cannot
could offer pleasant sacrifices to the gods, appease their

wrath, gain their favor, obtain rains and months-
abundant sounds, victory in battle, a happy life
and long, prosperous establishments; only they knew

the magic formulas which infallibly triumphed over the
ill will of the gods and resistance of nature;
prudent and wise in advice, fertile in resources,

flexible and eloquent, they knew how to handle minds and lead
the popular masses. The warriors possessed little more than
brute force; it was not enough to defeat adver-
cunning savers who could, at a given moment, at the slightest
failure in war, terrify the superstitious multitude and
bring him into their party. Finally, the victory remained with the Brahmins,
thanks to Parasu-Râma, who, although of Kshatrya origin by
his mother took their side and exterminated the race of warriors.
"Three times seven times," says the epic legend, "he delivered the earth
"of any trace of the Kshatryas".

Whatever the historical value of the legend of Parasu-
Rama, one thing seems certain; that is that the preeminence of
_ the Brahmanic class was no longer contested, when appeared
the Laws attributed to Manu, and whose principal object is
to establish this preeminence on dogmatic and religious bases
gieuses, to specify the rank, privileges, occupations and
the reciprocal homework of each class. Works which
appear to predate the Manava-Dharma-Sastra, some
Brâähmanas and Upanishads, already note the superiority of the
Brahmes on the other two divisions; but he was reserved
to the Institutes of Manu to definitively fix the hierarchical order-
chic of the various classes, not only of the Aryan nation,
but also of the entire Indian people. We are going to in-
briefly state the most essential provisions.

In Book 4, v. 31, Manu first teaches that "for the
"propagation of the human race, Brahma produced from his
"mouth the Brahmin; with his arm, the Kshatrya; with his thigh,
"the Vaïssya; from her foot, the Sudra." This is the most
generally received among the Indians on the origin of the four
major divisions between which they are divided. But the
authors indicate several others. Thus, some
claim that the four major castes come from qua-
three ancestors who were created separately, Others say that

your castes were born from the words Bûh, Bhuvah, Swah; others, from
four Vedas, or four different forms of prayers;
gods and Asuras; of nothingness, of the imperishable, of the perish-
sand, or other principles. In various passages of the Brâh-
manas, epic poems and Puranas, the creation of the genre
human is told without making the slightest allusion to the
prior training of the particular ancestors of the four di-
main visions. In others, the institution of castes and the
creation of man are represented as having been made
at the same time and based on the qualities, good or
bad, of each class; but the supporters of this system
admit that this difference in essential characteristics
did not produce its effect in the Kreta age or first age, and
that it only began to manifest itself in the Treta age or
second. According to a text, the human race was born from Vivaswat
(the sun); according to another, of his son Manu; according to a
third, of a female being of the same name. A passage from the
Mahäbhärata categorically states that in the origin there
there was no distinction of classes, and that the divisions
that exist today come from the diversity of charac-
territories and occupations.

After having indicated the alleged origin of the castes, Manu
assigns to each order its occupations: “To the Brahmins,
"the study and teaching of the Vedas, the accomplishment of
"sacrifice, the direction of sacrifices offered by others, the
"right to give and receive; to the Kshatryas, the duty to
"to protect the people, to exercise charity, to sacrifice, to read

"the sacred books, and not to indulge in the pleasures of |

"meaning; to the Vaïssyas, the function of caring for cattle, of
"to trade, to plow the land, to give alms,
“to sacrifice, to read sacred books, to lend at interest;
"to the Sudras finally, the obligation to serve the other classes."
(Ibid. v. 88. 61).

He then establishes the superiority and privileges of the class
Brahmanic and said: "By its origin which it draws from the member
"the noblest of the divinity, because he is the firstborn,

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"because he possesses the holy scripture, the Brahmin is of
"right the lord of creation... Among all beings, the
"First are the living beings; among these, those which are
"endowed with intelligence; men are intelligent beings,
"and the Brahmins among men... The birth of the
“Brahman is the eternal embodiment of justice; for the
“Brahmin is born for the execution of justice, and destined to
“To identify with Brahm. Coming into the world, he is placed at
“first rank on this earth; sovereign lord of all
"beings, he must watch over the preservation of the treasure of laws
"civil and religious. All that this world contains is the
"property of the Brahmin; by his primogeniture and his birth-
"Sance, he has the right to everything that exists. Whatever the origin
"objects with which he feeds, with which he wears or which he gives,
"the food and clothes he uses, the gifts he gives, are
"his own wealth; for it is from his generosity that others

"men hold all the goods they enjoy in this

"world." (Book I, v. 93 et seq.)

Elsewhere (Book VII, v. 37 et seq.), it is prescribed to the king,
"as soon as he got up in the morning, to present his homage to the
“Brahmins,… to govern themselves by their advice, to venerate them-
"to submit to a Brahmin in all circumstances...
"resolutions which were taken at the Council of Ministers and
"communicate to him with confidence all matters; . . of fa-
"re gifts to the Brahmins, . . . to appoint a Brah-
"mane to render justice in his place, when he cannot
"to do himself (Book VII, v. 9); to keep himself well
"to irritate the Brahmins; for, once irritated, they would destroy him
"with his armies and his crews, by virtue of their im-
"precations and their magical sacrifices." (Book IX,
y. 313.)

In the eighth and ninth books devoted to administration-

administration of civil and criminal justice, faults and wrongs committed against the Brahmins are punished with rigor special, while the offenses they themselves commit even those guilty of the lower classes are not punished

born only slightly, or even remain free of any punishment.

But in return for this preeminence, for so many privileges, 'of so many advantages, the Brahmins had to and still have to submit to an infinity of minute obligations, to any a life of study, prayer, sacred ceremonies, absti- nence, of severe constraint; they had to and still have to justify the superiority of their rank by the uncon- testable of their intelligence, their knowledge, their virtues, by the purity of their entire life since their first day until their funeral. The Code of Manu sets out with detail the ceremonies that must be observed at birth of a young Brahmin, when he is given a name, when he is initiated by the imposition of the sacred cord. It forces him to pass all his youth at school or even in the personal service of a learned master, in order to learn from him "first the rules of "purity, good customs, the maintenance of the sacred fire, the “pious duties of morning, noon and evening (Book II, "v. 69); the sacred formulas and the manner of reciting them "with fruit; the Vedas, the rules of sacrifice (Brâhmanas}, "the mysterious treatises (Upanishads), the accessory sciences "(Vêdangas), the laws of the transmigration of souls and of the "purification of faults." (Ibid. passim). He regulates with a meticulous care in the way he should dress, eat, to sleep, to study, to speak to one's master or to listen- to greet his wife and other honorable people he meeting, etc. etc.

After staying thirty-six years, or half or a quarter From this time in the state of student, the Brahmin passes to that of master of the house, that is to say that he marries and takes the management of the household. Then new things begin for him- new duties, even more numerous than those of the pre- cedent. Three entire books of the code are devoted to leg describe. Then, when he fathered, raised and married his children, he must leave the world, withdraw into solitude to live in contemplation, feeding only on fruits,

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roots and pure grains. Finally, he embraces the life of
mendicant penitent.

It is by these means that the class of Brahmins was acquired
and has retained to this day the incredible authority that it
exerts on all the Indian people, from the kings to the de-
deny the Outcasts. She had the wisdom to renounce royalty
and to recognize foreign sovereigns to the Brahmani order-
that, even the sovereigns of the class of the Sudras; she has bor-
born his ambition to deserve moral and intellectual superiority
and religious, and this superiority, she has exercised it and exercises it
still unquestionably. Literature, religion, laws,
Brahmin customs gradually became the models on
from which all the civilized populations of
India.

Even today, they observe scrupulously, especially
in the countryside, the rules of conduct which have been imposed on them
traced by Manu, at least in their essential parts. He
It is true that they no longer become anchorites or ascetics; the ob-
The focus of their studies is no longer the Veda and Sanskrit; it is the an-
glaze and Western sciences. But they still retain
with jealous care the unity and purity of their race, and, by this
average, the physical and intellectual qualities which dis-
they still have the noble ambition to keep the
first rank in all careers and do not shrink from
no work to achieve it; finally, they always conform,
at least externally, to the prescriptions of abstinence, of
legal purity, of apparent sanctity, which have so much credit
with the Indians. Also, whatever the motive
real which directs all their conduct, the class of Brahmins,
as a whole, remained superior in all respects to the
other classes of the population.

After having explained at length the privileges and duties
from the Brahmins, the legislator passes to those of the kings and the
Kshatryas. He uses an entire book there, the seventh; after
a magnificent description of royal dignity, which he compares
to that of the gods, he indicates in turn the manner in which the

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king must conduct himself in private life, in council, in the
peace, in war. In the eighth and ninth books, he
develops the civil and criminal laws according to which the king

must render justice to his subjects. These laws still govern
today the Indian people, except in a few matters
which are regulated by local or specific customs
certain castes.

At the end of the ninth book, he describes in the following way
the obligations of the Vaissyas and the Sudras. “The Vaissya,
"after receiving the investiture of the sacred cord, and after
"having married a woman of the same class as him, must
"always take care of his profession and the care of livestock.
“Indeed, the Lord of creatures, after having produced the
"useful animals, entrusted their care to the Vaïssya, and placed all
"the human race under the tutelage of the Brahmin and the Kshatrya.
"Let it never occur to a Vaïssya to say: I
"no longer wants to take care of the cattle; and, when he is willing
"to take care of it, that no other man should take care of it;
"that he is well informed of the increase or decrease in price
"precious stones, pearls, coral, iron,
“fabrics, perfumes and seasonings; let it be well.
"instructed in the manner in which seeds should be sown,
"good and bad qualities of the land; that it con-
"also perfectly born the complete system of measures and
"weights, the goodness or defects of the goods, the
"advantages or disadvantages of different countries, the
"probable profit or loss on the sale of the items, and the
"means of increasing the number of livestock. He must know-
"The wages that must be given to the servants, the different ones.
"languages of men, the best precautions to take
"to preserve the goods, in a word, everything that con-
"encompass buying and selling. Let him make every effort to
"increase his fortune in a legal manner, and that he takes care
"to give food to all living creatures."
(Book IX, v. 326-333). |

It follows from this statement that, if one must judge according to their
occupations which individuals belong to, or do not belong to,

to the class of the Vaïssyas, the Banyans, the Kômatis, Chettis, and
other merchants have no more right to be placed there than
where the farmers (Vellâlars, Oudeyärs, Rettiärs) or the
shepherds (Ideyars, Yâdaväls), since agriculture and the care of
Herds are part, as much as trade, of the obli-
gations of the Vaïssyas. In fact, three divisions are distinguished
among the Vaïssyas; the Dhana-Vaïissyas or merchants; the
Bhü-Vaïssyas or cultivators, and the G6-Vaïssyas or shepherds.

As for the Sudras, "blind obedience to orders

"Brahmins versed in the knowledge of sacred books,
“Masters of houses and renowned for their virtue, is their pri-
"principal duty and provides them with happiness after death. A
“Sudra pure in mind and body, subject to the will of the
"upper classes, gentle in his speech, free from arro-
"gance, and attaching himself mainly to the Brahmins, obtains
"a more elevated birth." (Ibid. v. 334-335).

However, the coming together and mixing of the Aryans
Dwidjas, where twice born (a first time according to nature,
a second by the imposition of the sacred cord), with the Su-
dras or aboriginal races, had been the occasion for relations
from which came mixed classes, which had not
no well-defined rank in the social order. The legislator
fills this gap in the tenth book and assigns to each
of these classes his rank and his occupations, according to the situa-
respective tions of the father and the mother. It would be of no interest
to follow him in this organization; it will be enough to note
the higher the class of the mother and the lower the condition
of the father, the lower the rank assigned to the child: "From the union
"of a Sudra with women belonging to the classes of
“Vaissyas, Kshatryas or Brahmins result from the sons
"produced by the impure mixture of castes; that is to say, of a
"Sudra and a Vaishna woman, an Ayogava; of a Sudra and
"of a Kshatrya woman, a Kshatri; of a Sudra and a
“Brahmin woman, a Tchandäla, the last of mortals.”
(Book X, v. 12). The Tchandääla, in whose name Manu
almost always adds this qualification: The last of the mor-

such, corresponds to the Paria of southern India. But it is nowhere-
It is very likely that the legislator knew the Pariah. Besides,
several tribes that he represents as mixed classes.
were in reality, like the Outcasts themselves, only
Aboriginal peoples, who existed in the country before the arrival
of the Aryans, and owed their origin in no way to relations
_ of these with women of another class.

In any case, we see from Manu that the classes or castes
melees were already numerous in his time. The Taittiriya-
Brâähmana of the Krishna-Yadjur-Vèda counted one hundred and fifty-
nine. Today they constitute a considerable portion-
of the population of northern India, and retain
still, with few exceptions, the order and the works which
were assigned to them by the legislator.

It is not the same among the populations who inhabit
south of the Vindhya Mountains, in the Deccan, nor even among the
Sudras proper of Hindustan and Bengal. Among the
each other, the diversity of occupations, of regions
from which they came, from the languages they speak, from the sects
religious, material interests; other circumstances still
came to add an infinity to the original diversities
of distinctions and subdivisions which make the institution
castes something absolutely inextricable. The Brah-
my own people did not escape this work of division-
ment; they first count among themselves ten subdivisions principally-
blades, based on the names of the countries they inhabit or from which they
are original; then come the distinctions of the great fa-
thousands, and finally those which have as their bases the occupations, the
religious or philosophical sects. In short, we have counted among them
them more than two thousand subdivisions, among which there is no
no marriage alliances. It is the same in all
classes of the population, even among the Pariahs; we have
found that the figure of the large divisions, in the only
Madras Presidency, amounts to more than 250, and that of the sub-
divisions, each with its own particular name, to more than 94,000.
These subdivisions of the same name are in turn divided into

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an infinity of plots, to the point that today we no-
tends practically under the name of caste that the meeting of a
small number of families of the same origin, united together
through ties of kinship, religious and material interests.

It follows from all the above that the Brahmins are not
not the real authors of the caste system in India;
this institution actually existed before them and outside of them;
they had to undergo it and admit into the Aryan nation, first
by force of circumstances, and then in order not to run the
very real danger of losing the integrity and purity of their race.
That ambition and vanity came later to be added to
these first causes, nothing more natural, more human.
But what would have become of the Aryan race, of all India,
if the Brahmins had not taken the energetic resolution in time
to remove from their race any foreign mixture? We have seen,
in the second part of this work, what were, what are
still the aboriginal races remained outside the hierarchy-
Brahmanical shit, their stupidity, their almost total lack
of moral and even human sense, their absolute ignorance, the
coarseness of their worship and their morals. Is there reason to
think that the Brahmins, by allying and mixing with
these degraded and savage tribes, would have raised them to their
level? The experience of all times and places

proves that the opposite is true; physically, morally-
mentally and intellectually, it is the inferior races who,
in the mixtures, impose and imprint on the superiors
their qualities and their defects, their defects even more than
their qualities. It follows that the Brahmins would have suffered the in-
influence of the aboriginal races and would have become similar to them-
bles; and then it would have been the end of this Indian civilization, if
remarkable in many respects, and which is entirely due
to the Brahmin class. The Brahmins turned to their advan-
own tage an institution which already existed in the country,
this is undeniable; but, in the end, this advantage has pro-
fit to the whole country. By positioning themselves as educators and
teachers of the people, they took on a serious responsibility

responsibility; and to this responsibility they have not shirk-
must, to the extent, that is to say, of their lights, of their ca-
peace, too often also of their personal interests. No

only they were the priests of the nation, but they have

were still the poets, the theologians, the philosophers, the lė-
legislators, scientists of all kinds. It is to them that are
from the Vedas with their commentaries, the Brâähmanas, the
Sutras, the Upanishads, the philosophical books, the code of
Manu and the other codes we have already discussed; the ou-
grammar books, lexicons, astronomy treatises,
algebra, arithmetic, medicine, music,
great epic poems, the collection of dramas and comedies,
the Puranas and their derivatives: an immense body of literature and
original, which has not been surpassed by any people outside the
Christianity. It is this literature that served as a model for
those of the various idioms found in India; it is

` of the language in which it is written that have been or formed

or completed these idioms. In a word, it is up to the class of
Brahmins to whom India owes its civilization, its literature, its le-
legislation, its arts and all this set of institutions which have it
made so famous since ancient times. We were wrong to
nowadays, to attribute to these institutions an external influence-
much too extensive; but this wrong does not take away from them
not the merit that they actually have and that it is right to recognize
to be born.

Many and very serious criticisms have been made against
the caste system; and it is impossible, in the presence of the de-
excessive development that this system has taken, not to recognize-
to be born that these criticisms are well-founded. By dividing and subdividing
the population in almost infinitesimal, foreign fractions
and often hostile to each other, he suffocated in his
germinates the patriotic spirit without which a nation, in the
true sense of the word, cannot exist; also the Indian people do not
does it not constitute a nation, but an aggregation of races, of
tribes and diverse peoples, without ties, interests or sentiments-
common elements. By forcing the individual to remain immutable-

ment in the sphere where he was born, to pursue employment, łe
work, the profession practiced by his father and ancestors,
without ever being able to aspire to another condition, whatever
whatever special abilities he has received from nature, he con-
destroys the very work of the Creator, it destroys individual freedom.
she in what she has most precious, he uses and extinguishes emotion-
lation and energy, he chains genius. Finally, by parking the
entire population within narrow and impassable limits
that a tyrannical custom assigns to each of its fractions; in
making it impossible between the members of these various fractions
any matrimonial alliance under penalty of forfeiting their
rank and caste; declaring some superior to
others by right of birth; some noble and pure, some
others essentially vile and defiled; he deposited in the
Hindu society has a principle diametrically opposed to that
of the natural equality which must exist between all men;
he has injured the most sacred laws of humanity; he has destroyed
fraternity, solidarity which must connect the en-
children of the same country and which makes societies strong: also
Has India ever been able to resist the conquerors from the
outside, and, despite the two hundred and fifty million who for-
its population, is it still dominated today and
peacefully ruled by a handful of foreigners.

Once again, these criticisms are fair and well-founded. Let him
We may, however, be allowed to add a few considerations
which seem to us to be of a nature to explain, and even to excuse
to a certain extent, what is fatal in the insti-
tution we are dealing with.

The tendency of almost all ancient peoples to cons-
to be divided into distinct families, tribes and orders, is incontestable;
we find it again, in one form or another, among the

Egyptians, Hebrews, Greeks, Romans, among almost
all Asian nations. Today, this institution is
still in full force among the Afghans, the Turkmen of
Central Asia and the Tartars, from whom the Indians emerged.
It is therefore not surprising that the very varied breeds which have few-

pled India, took it with them and preserved it until our times
days. Separated from the whole world, withdrawn into themselves
for many centuries, having only very rare relations
with other peoples, they were unable to enlighten themselves through contact with them
and their examples. The conquering tribes who, at different
rented eras, have burst in and established themselves in
India, Scythians, Mongol Tartars, Persians, more
later the Muslims themselves were only aggrega-
tions of families distinct from each other; united for
war and conquest, they did not mix by
marriage, and, once established, they resumed their distinctions-
original tions. This is what we can easily see
among the many Muslims who inhabit India.

It is true that the Indians have exaggerated the institution beyond
measure, and have pushed the consequences to their last-
last limits; not only are they divided by races and tri-
bus, but still, in every race and in every tribe, it
an infinite number of subdivisions have been formed which do not appear

. have no reason to exist. Why, for example, castes

of farmers (Vellälars, Oudeyärs and Rettyârs) and other for-
Do they lie in different classes, and why each of these
Did the classes split? Why did the immense tribe of
Does Pallys have so many subdivisions?
This result is probably mainly due to the narrow-
native state of the Indian mind, to the inclination which leads it to
exaggerate all things; but perhaps also under the influence of a
irritating climate, which destroys almost all energy, makes
indolence almost a necessity, takes away from individuals this
activity, this independence, this generous audacity which me-
takes the obstacles, who even seeks them to have satisfaction-
faction and the glory of triumphing over it. Under these conditions,
the narrowing of the caste is a kind of relief-
ment for the individual; what he cannot or will not attempt to -
his own initiative, caste, kinship, family imposes it on him-
will pose; she will regulate her life, assign her a goal, smooth out the

_ difficulties, will suppress deviations, encourage efforts and

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merit. The trades, professions and various works, the exercise of which-
This is necessary for any regularly constituted company,
are thus perpetuated in an assured manner; the child gets used to
without difficulty and without effort at the work he sees being done
his father; he does not have to seek a social position, that he
would perhaps have neither the spirit to find nor the energy to
create.

The caste is still for all those who compose it an es-
kind of mutual assistance and relief society, which comes in
help to the poor, the infirm, widows, orphans,
all its members who are in need. This is partic-
mainly in the classes of artisans, merchants, workers
various, that its regulatory and protective action is felt;
It regulates work and wages, takes reserves from them
intended to form a common fund for the celebration of
festivals specific to the corporation, assistance to the poor, the
support of its members in the off-seasons; it orders
sometimes general strikes, when interests or
privileges of the caste are infringed; and one sees from time to time
a town, an entire city suddenly deprived of services
laundresses, barbers, drain cleaners, or
any other trade, until they have been given back the
justice they demand. And we must submit to their demands-
these; because it would be completely useless to call from outside
other workers or craftsmen; all support each other-
ment. These strikes have their abuses without a doubt; but they
are sometimes the only means that small
classes to defend and protect themselves against oppression
powerful people.

The institution of castes and their disciplinary action have made
to the Indian people another service of a higher order; that is

_the maintenance and preservation of morality and decency

public. The gods he worships, the worship he pays them, the
legends attributed to them, the temples that were built-

built in their honor, the statues or sculptures of which these
temples are decorated, songs and popular poetry, everything,

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in Brahmanism, seems to conspire to engender, develop-
to inflame and inflame passions; the most criminal acts,
more opposed to natural law, are permitted in certain circumstances
constants and even become virtuous and me-
rituals. On the other hand, the climate, the heat, the food,
domestic habits, lead to extreme relaxation
in dress, clothing, morals, to the point of making-
forgetting what is most basic in decency and
modesty. In these conditions, it is surveillance, action,
the honor of the caste, which come to prevent and correct,
less outside, what is powerless and ineffective
in moral and religious precepts, in civil laws
themselves; of fatal in the examples of the gods; of de-
deprived of natural inclinations; of solvent in the
climate and habits. If castes do not prevent everything
bad, they strike at least, and sometimes with a severity
exaggerated, the faults that become public; and the more the caste
has the pretension to be honorable and noble, the more impi-
tolerable towards those of its members who, through their faults, can-
risk compromising her honor. She is thus a barrier
which stops disorder, a safeguard of social morality,
and we can say that, all things considered, it is the authority of the caste
which prevented the vast majority of the Indian people from falling
in this state of barbarism and bestiality to which they are reduced
the wild tribes of the mountains and forests. But this other-
authority could only be exercised effectively on the condition that
tion to be circumscribed within restricted limits; and this is where,
we think, one of the causes which produced the split-
excessive caste discrimination.

It is unfortunately true to say that in some cases the
faults punished by the court of the caste are only man-
more or less childish deeds, and that too often the de-
The most blatant offenses go unpunished, especially when they have
for authors powerful and influential characters. In short-
me, nevertheless, we believe that individuals affected by the
Easte are generally unruly, immoral people, who:

no other means can contain or bring into the
duty.

The punishments inflicted on them are usually
financial fines, sometimes corporal punishment
various kinds, and, in more serious cases, the expulsion of the
caste, which is a kind of civil excommunication and which
has three degrees. The first consists of depriving the guilty party
the honor of eating with other members of the caste;
the second, to prohibit him (and even the members of his
family. brothers and sisters, sons and daughters) any matrimonial alliance-
niale in the tribe; the third, to cut it off absolutely
of the caste, refusing him water and fire, the services of the bar-
beer and the launderer, the entrance to the pagoda, the participation
religious ceremonies, attendance at any assembly of the
village, the company of his wife and children.
It is civil and social death: a truly terrible punishment,
which is very rarely resisted.

It is easy to see from these considerations that if the institution-
tion of castes has its very serious drawbacks without a doubt,
It also has its advantages, at least relative, and that it appears
wonderfully adapted to the genius of the Indian people, to the
climatic and religious necessities. Besides, we
let us repeat, it is not from the brain of an individual nor even
from a group of men that she came out ready-made; she has
not been conceived and written in advance like our constitutions
modern, so ephemeral; she was born in the womb, in the:
very entrails of the various tribes which make up the people
Indian; it developed by itself through the strength of
things; in a word, it is for the Indians, the race, the tribe,
the nation, the family; this is what explains the deep at-
ment that they profess for this institution and the resistance-
this stubbornness that they oppose to any attempt at reform in this
period. |

As for universal equality, liberty and fraternity,
which the caste system is contrary to, it is appropriate to
do not forget that these great principles are due only

SECTION I. ANCIENT BRAHMANISM. 08%

to Christianity. They did not exist in any previous society:
to the Gospel; the Romans, the Greeks, the Egyptians, the Persians,
the Gauls, the Hebrews themselves had their inequalities so-
social and political, their slaves, and have never had the rep-
to be charitable to foreigners. Now, the people
Indian was pagan and idolater when he adopted this organization-

social tion, and it is still in its immense majority.

It is easy to find gaps, imperfections and
shocking defects in the institutions of the people-
people who have not been formed by the Gospel of Jesus Christ;

but, before blaming them absolutely, it would be

fair to remember that these peoples did not enjoy the
same lights as us, that they were not, like us,
and for long centuries, the constant object of care, of
solicitude, of the maternal guardianship of the Catholic Church. Where
would be today the Christian nations of Europe,
if the Gospel had not been preached to them, if the Church had made me
their education, and, with infinite patience, had reached
to introduce evangelical principles, not only in
their private and domestic morals, but also in their
social institutions and their public law? How many pains and
disappointments were not experienced, only precautions, only
centuries of effort were not necessary, only obstacles
was it not necessary to conquer to make disappear from the midst of
these nations themselves the shameful and inhuman wound
of slavery! Yesterday still, so to speak, slavery, with
all his infamies and his contempt for humanity, was an ins-
legal status among several European peoples; and we re-

close to a still pagan population to preserve ins-

similar institutions! And we want that, from one day to the next,
without changing religion and principles, it corrects what it
There is something wrong with its age-old customs! We want to destroy-
re, without replacing them with anything effective, institutions which
are the safeguarding of public morality, the protection of
the small and the weak, the support of the social order! We forget that
this European civilization that we would like to impose on the In-
Christians, without first converting them to Christianity, is the work

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of the Christian Religion and the fruit of the evangelical doctrines-
ques! |

Utopias as absurd as they are disastrous, but which are not
that are all too common these days! To justify them, we re-
turns against the Catholic Church; not only is it disregarded
what she has done for the freedom and dignity of man is born,
but he is even accused of having been unfaithful to the principles
of equality and fraternity proclaimed by its divine Foun-
tor, to have maintained and to still maintain, in India no-
in particular, repudiated social distinctions and inequalities

by the Gospel. Christ, it is said, preached universal charity-

saddle, the equality of all men and the right of all to freedom
berty; and the Church, it is affirmed, has always been, and still is
in India, the protector of social institutions which are the
negation of these great maxims. Let us be allowed to
respond in a few words to this accusation.

It is perfectly true that Our Lord Jesus Christ
taught that all men, being the children of one
God, are brothers and must love each other like brothers.
But, apart from this general principle, he never spoke of lega-
social liberty and freedom. Christ did not come to
reform, and even less to upset the institutions
social, but to reconcile men with God, to
to teach them the truth, to remind them of their duties in-
towards themselves, towards their fellow men and towards their Crea-
Respectful of their freedom, he was content to ex-
lay down the laws and precepts which must guide their conduct,
and left it to them to draw the consequences themselves,
and to apply it to their social and political state.

The Apostles, following in the footsteps of their Master, have
also taught that all men are brothers and that they
must love one another as children of a
same Father. Saint Paul often repeats with all of Scripture
Saint that "God is no respecter of persons" that is to say
that all men are equal before him; and he writes to the
Galatians: “You are all equally sons of God through faith

"in Christ Jesus. There is neither Jew nor Greek, neither slave nor free,

"Neither male nor female: for you are all one in Jesus-
"Christ." (Gal. 1H. 26,28). It is evident that this great Apostle
spoke thus in the spiritual sense and before God, and not in
the social sense; otherwise, he could not have said: there is no man

nor woman. This is further proven by the fact that in several other passages from his writings, he recommends everyone to stay in the state he was in when he was called to faith. "That cha- "Everyone remains in the state they were in when God called them. “If you are a slave, do not worry about it; but when "even if you can get freed, prefer to "remain in slavery; it will be more profitable for you: for he "who, being a slave, is called to the service of God, becomes "the Lord's freedman; and he who is free is called, "become the slave of Christ." (I Cor. VII. 20,21, 22). He remains constantly commands slaves to "obey their masters" "with fear and reverence, and in the simplicity of their hearts "as to Christ himself, serving them with affection, as "if they were not men, but the Lord;" and to those- to treat them with kindness and humanity, never forgetting "that masters and slaves have a common Lord in heaven "and Master, who is no respecter of persons among "men, and who will reward each one, let him be a slave " or free, according to the good that he has done." (Eph. C. 6. v. 5 and following). But nowhere does he order the masters to free their slaves.

This great apostle does not just expose the true principles of Christianity on this matter; he still puts them in practice in a memorable circumstance. Onesimus, slave of Philemon, a man of quality from the city of Colossae in Phrygia, having first robbed his master and then fled to avoid punishment for his fault, had come to Rome at the time that Saint Paul was there. He converted it- tit, baptized him, and first had the thought of keeping him near him as his servant. But he would not do it without having obtained Philemon's consent. Happy- ment, Philemon himself had been converted and baptized by

St. Paul, and led a holy life with his whole family.

The Apostle therefore sent Onesimus back to him, with a letter which is a masterpiece of epistolary eloquence, the ! suppliant to par-

-give his theft and his escape to his former slave, and

to welcome him, no longer as a slave, but as a brother beloved in Christ Jesus, and the fruit of his womb. "What "I have learned of your charity," he wrote to Philemon, "that I would have "maybe given boldness in Christ Jesus to command you-

"to do something that is proper and that is your duty
"to do; but the love I have for you makes me love you better
"I beg you. . . . It is for Onesimus, my son, that
"I have engendered in chains, whom I implore your indulgence. …
"I had intended to keep him with me, so that he
& did me some service in your place, in chains
"that I carry for the Gospel; but I wanted to do nothing
"without having consulted you. . . Welcome him, not born as
a slave, but as a beloved brother. …and as if
"You received me myself. If he has wronged you, or if he has wronged you
"Owe something, put it on my account; I'll give it to you
"will render." Nowhere does he enjoin him, he does not even beg him to
to set his slave free, but only to treat him
as a brother and to forgive him. Philemon did beyond what he
asked St. Paul: he gave freedom to Onesimus who became
then bishop. |

- Such is the doctrine of Jesus Christ and the Apostles; such are
also the teaching and conduct of the Church. She has constantly-
preached to men the new law of charity, and the pri-
principle of legality of all before God; and, what is quite different-
effectively, she practiced first what she professes,
admitting to the honors of his hierarchy, even the most
sublime, men of all ranks, of all conditions, since
the fisherman Saint Peter, until the shepherd Sixtus V. But
social and political equality and freedom, she left to
companies the care of regulating them, in accordance with the precept of
its divine Founder: "Render unto Caesar (that is to say, to the Sovereign-
rain, to the State, to Society) what is Caesar's, and to God what is
God." The Church, no more today than at its origin, has for

mission to reform the social institutions of the people, but
to save souls; it teaches that the subject as well as the
king, the slave as well as the master, the outcast as well as
the Brahmin can save his soul, while keeping his position s0-

social, if he observes the commandments of God and the duties

particular to her state; and she showed that by proclaiming
this simple truth, that by working for the sanctification of
souls, she has done more for true equality and true freedom-
than all the utopians who accuse and slander her.

This is the same line of conduct that she draws at the Mission-
modern naries. "Make no effort," writes the Holy See

"to the first Apostolic Vicars of the Society of Mis-
"Foreign-sions, do not make any effort, do not use any
"means to persuade the people (that you are responsible
"to evangelize) to renounce their customs, their customs-
"my, to their customs, provided that these uses, customs and
"morals are not very obviously (apertissime) con-
"milking to Religion and good morals. What more
"absurd, indeed, to transport to China (or in
» India), France, Spain, Italy or such other portion
"of Europe? It is not these things, but the Faith that you
"you are charged with introducing this Faith which neither despises nor
"offends the customs of no nation, but rather whoever wants them
"keep, unless they are depraved.

"And, because such is the nature of most men,
"that they esteem and love above all their own
"countries and their national customs, there is nothing more
"likely to excite their hatred and alienate them that the change-
"ment of their paternal customs, in particular those to-
"which they are accustomed to from all antiquity, and principally-
" if we want to substitute those for their old customs
"of a foreign nation. So never make the comparison-
"the sound of the customs of these peoples with those of the Europeans:
"but rather strive to conform to their
"way of life.

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“Admire and praise the things that are worthy of praise;
"for those who do not deserve it, just as you are born
"you must not praise them in the manner of flatterers, just as he
"will be careful or not to make any judgment, or at least
"not to condemn them rashly and lightly;
"As for those who are bad, it is by signs and by the
"silence rather than words which it will often be useful to
"to attack and abolish them, taking advantage of favorable opportunities-
"able and of the time when the minds will be disposed to receive
"the truth, to uproot them little by little and so to speak
"without anyone noticing."

Long experience has taught the Missionaries that these
instructions were dictated by deep wisdom, and that they
cannot do better, to achieve the goal of their apostolate,
than to follow them faithfully.

When they arrived in this country, they found the
populations separated from each other, passionately attached
to their uses, subject to governments and
native princes who, being imbued with the same prejudices,
regarded the institution of castes as the basis of
social order and would not have suffered it to be undermined.
They first tried to evangelize them without taking into account
of their customs and their distinctions; but, or their apos-
tolat was unsuccessful, or it only resulted in winning a few
tribes in which he confined himself. Their successors do not
were able to start the other tribes only the day when, under the con-
led by Father Robert de Nobili, they resigned themselves to admitting into
practice the principle of the institution of castes. This principle,
it is true, was then carried to an excessive degree; the Mission-
naries had no illusions about this. They were
far from approving it; they suffered it and reserved their rights to tra-
work little by little to correct it, and that is what they did con-
They did not directly attack the uses they
have found established, except in cases where these uses
appeared openly contrary to the Faith or good
morals; besides that it would have been useless, even for conversion

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of the lower classes, they would have made the Christian Religion
odious and contemptible in the eyes of the nation, and they
would have provoked a general uprising against them, the
The least effect would have been their expulsion from the country. They applied themselves
first of all to convert, to Christianize individuals, to save-
to see souls, with the thought and hope that, if the mass of the
people became Christian, the maxims of equality and liberty
social norms would gradually infiltrate customs like this
was done elsewhere. They then tried to bring it closer
in the same churches and also to participate in the
sacred offices, to the instructions and spiritual help of the
Religion, all classes of the Christian population; etc.
Even the results they obtained were achieved only with effort.
persevering and constantly renewed struggles. They can-
thus follow their work, without being moved by the impa-
resistance of some, or put off by the resistance of others.
the rest is up to the population itself to accomplish it;
but to achieve this desirable progress, we do not fear
not to repeat that she must first embrace the Christian religion-
yours, since it is Christianity alone which possesses and
teaches the principles of spiritual equality and freedom,
from which social equality and freedom flow.

CHAPTER FIVE.

BUDDHA AND BUDDHISM IN INDIA.

Around the time when the last singers of the Rig-veda composed-
were their hymns, where the first Indian philosophers sought-

_ They sang and studied what to think about the nature of

the Supreme Being, on the human soul, and the means that Phom-
must employ me to acquire endless and unending happiness
mixture; when the appearance of the first Aranyakas excited
still astonished and provoked the curiosity of the Aryans;
before the time when the first writer of the Laws of Manu con-
signed the changes that had taken place in worship and
the social state of the Aryan nation, was born in Kapila-Vastu, or
Kapila-Nagara, capital of a small kingdom located at the foot of the

mountains of Nepal, east of Ayodhya (Oude), a child

who was to create a new religion, the spread of which failed
to stifle Brahmanism: this child was Siddhdrta, or Gaüta-
ma-Singha, or Sakya-Muni, better known as Bud-
dha (the enlightened one, the enlightened one).

Buddha, the ninth incarnation of Vishnu, according to the
Brahmes, but a deceptive incarnation, was son of Sud-
dhodana, king of Kapila-Vastu, of the Kshatrya caste, of the
tribe of the Gautamas and the family of the Sakyas. From there the titles
of Gaütama-Singha (the lion of the Gaütamas), and of Sakya-Muni
(the wise, the ascetic of the Sakyas), under which he is designated.
Buddha's was given to him only after he had acquired the
supreme wisdom. His mother Mdyädévi (the goddess of illusion)
died eight days after giving birth to him. He was raised by
his maternal aunt, who had become the wife of the king
father.

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One had to believe the many Buddhist authors who
wrote the story of the founder of their religion, the life of
Buddha would have been nothing but a continual series of wonders. We
we will report what seemed to us to be the most appropriate
to the character generally attributed to this character (1).

The royal child grew in beauty and intelligence, at the same time
time as in age, and was soon more learned than his masters. He
very rarely took part in the games of his childhood friends–
this, although he excelled in it, and was never happier than

when he could sit in some solitary place

and absorbed in meditation. One day, his father, looking for him
everywhere, found him thus lost in his thoughts at the bottom of a:
forest. Fearing that in the end he would become a useless dreamer, he
resolved to marry him without delay: Siddhartha was then eighteen
years old. His father's ministers informed him of this decision–
sion; he asked for seven days to think about it; and, at the end of this

time, having acquired the conviction that the state of marriage" does not could disturb the peace of his soul, he allowed the ministers to find him a wife. Their choice fell on Gopa, son- the ruler of Dandapäni, ruler of a small neighboring state. But this one having inquired into the character and habits of the young prince, and supposing that he lacked vigor and intelligence, refu- first of all to grant him the hand of his daughter. To disabuse him- per, the king of Kapila-Vastu ordered jousts and tournaments, which he commanded his son to take part in; Siddhartha obeyed and won victory over all his rivals. Then, his father brought him before an assembly composed of the wisest and most learned men, who questioned him on all sorts of matters, and to which he responded with as much wit as science. Dandapâni, witness to success

(1) The following details are taken from the Buddhist book Lalita-Vistara, from which Mr. Barthélemy-Saint-Hilaire took the materials from his work: The Buddha and His Religion. We, we translated from Max-Muller's English.

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with whom he had emerged from these trials, then agreed to flee give his daughter.

However, the young prince remained still absorbed in the meditation on the problem of life and death. "Nothing is "stable on earth," he used to repeat, "nothing is "real. Life is like the spark produced by the friction of "two pieces of wood; it lights up and goes out. We don't "We don't know where she comes from or where she's going. She's like the "sound of a lyre, and the wise man asks in vain what is "its origin and what is its end. There must be some intel- "supreme intelligence in which we will find the re- "pos. If I could reach there, I would bring light to the "men; if I myself were free, I could deliver the "the whole world." In these words is contained in embryo everything Buddhism.

The king, seeing that his son continued to abandon himself to his. melancholic mood, tried to tear him away from it by all means of distractions and pleasures. He surrounded him with a court of young people men and young girls; he built for him several pleasure houses in the surrounding area of the city, and the obli- was keen to go there to have fun with his young companions. His wife gave him a son whose birth filled him with joy.

joy. But always some unforeseen circumstance brings him back-
born to his concerns, by putting before his eyes the
vanity of the goods and pleasures of this world, the fragility of
health and life.

One day the young prince, accompanied by a retinue named-
breuse, was heading towards the eastern gate of the city to
going to one of his country houses, he met a
broken and decrepit old man; one could count the veins and
muscles of his whole body; his teeth squealed in their
alveoli; he was bald, covered with wrinkles, barely able to
to pronounce a few words; he leaned painfully on a
stick; his legs and knees were shaking. "—What is this
"Man?" the prince asked the driver of his chariot; he
"is small and weak; his flesh and blood are dried up; his

“muscles adhere to his skin; his head is white; his teeth
"shake; his whole body is a ruin; although he
"Leans on a stick, he can hardly walk, and he
"flinches with every step. Is it something special
"to his family, or is it the common destiny of all
“Creatures?” “Lord,” replied the driver, “this man-
"I am sinking under the weight of age; my senses are weakened;
"suffering has destroyed his strength, and he is abandoned by all
"his loved ones. He is unsupported, useless, disdained by everything
"the world, like a dead tree in the middle of a forest. But
"It is not a fate peculiar to his family: in all crea-
"ture, youth is defeated and destroyed by old age;
"even father, your mother, all your relatives, all your friends in
"Will come to this same state: such is the inevitable end of all
"creature." — "Alas!" replied the prince, must the crea-
"They are ignorant enough, weak enough and stupid enough to
"to be proud of the youth that charms them, and not to see the
"Old age awaits them? As for me, I'm going back. Coachman,
"bring my chariot back immediately. What do I have to do, me, the
"future victim of old age, what have I to do with the
"pleasures?" — And he returned to the palace without going to his garden-
din.

Another day he was heading through the south gate towards a
another of his pleasure houses, when he saw on the edge
from the road a sick man, dried up by fever, the body
ruined, covered in mud, friendless, homeless, barely able to-
not breathing, frightened by his own appearance and the approach of
death. Having again questioned the driver of his
chariot and having received the answer he expected, "Alas! said-
"He, health is but a game and a dream, and the fear of breath-

"France must take a horrible form. Where is the wise man?
"who, after having understood what he really is, can still
think of joy and pleasure?" And he returned again to the
his father's palace. |

Another time, as he was going to another garden located
beyond the western gate of the city, he lives on the road

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a corpse lying on a stretcher and covered with a cloth,
Friends and relatives stood around, crying and
lamenting, tearing out his hair, covering his head with
dust, beat his chest and filled the air with cries
savages. The young prince, having invited his conductor to
contemplating this lamentable scene, cried out: "Oh! woe to
"youth that can be destroyed by old age! Woe
"to health which is exposed to so many diseases! Woe to
"this life where man only remains for such a short time!
"Is it not possible to destroy old age in turn,
"sickness and death? Is there not some way to prevent them?
"take captive forever? Let us return to the palace; I want
"to think about how to bring about this deliverance."

Finally, a fourth circumstance put an end to his ir-
resolutions, and fixed his destiny. One day when he went with
a large suite at another of his pleasure gardens
located north of the city, he saw a beggar whose appearance
calm and peacefulness struck him. He had his eyes lowered, the con-
modest tenancy, and quietly awaited alms
that we were willing to give him. "Who is this man? of-
"called the prince." — "Lord," he was told, "this man-
"I am what is called a Bhikshu, a mendicant monk.
"He voluntarily renounced all pleasures, all
"desires; he leads an austere life and strives to conquer himself
"himself. He became religious; without passion, without en-
"life, he asks for alms." — "That is good," replied the
"prince; the life of religious people has always been praised by men-
"my wise ones; she will be my refuge and that of the other creatures-
"res; it will lead us to a real life, to happiness and
"immortality." Having said these words, he commanded to re-
turn to the palace and declare to his father and his wife the inten-
tion where he was to withdraw from the world. Their prayers and their
Tears could not shake his resolve; his father put
guards around his palace to prevent him from executing him;
but one night when the soldiers were asleep, he fled to
a horse, accompanied by a single officer. After traveling

all night he left his horse and his ornaments at the lof-
The technician sent him back to Kapila-Vastu and continued on foot.

At the time when Hiouen-Thsang, the Chinese traveler, came to
India, that is to say in the seventh century AD, we saw
yet another memorial to this fact, on the edge of the
forest, on the road to Kusi-Nagara, a city now in ruins,
about fifty miles southeast of Gorakpur (1).

(1) The life of Saint Josaphat contains circumstances which of-
bear a striking resemblance to the details just described.
read, and which have given rise to the thought that this life is an imita-
Christian interpretation of the Buddhist legend.

Jehoshaphat was the son of a king of India named Abenner,
rich and powerful prince, very attached to the worship of false gods,
and consequently violent persecutor of Christians, particularly-
monks, who had multiplied in his states.
At the birth of his son, Abenner called a large number
of astrologers to draw his horoscope, and one of them announced-
that the young prince would one day embrace the Christian faith.
Troubled and furious at this prediction, the king commanded everyone
the Christian religious who were in his kingdom,
to leave within three days, under penalty of being delivered to the flames-
my; at the same time, he had built, in a remote place, a pa-
magnificent land, where Jehoshaphat was raised in isolation; then,
when the young prince reached adolescence, he surrounded him
of masters of all kinds, of young companions, of servants
numerous and chosen, who had the express order to never-
but to speak of illness, old age, death, nor of other-
nothing else that could sadden him, above all not
never pronounce before him the name of Jesus Christ and his law.

Jehoshaphat was too intelligent and too thoughtful not to
understand that by isolating himself from the outside world
laughing, his father obeyed a secret motive. He conceived a lively one
grief, and had no rest until he had obtained, by dint of supplication-
tions and promises, which one of his tutors made known to him
the reason why the king acted thus towards him. This
This revelation only increased his sadness. Abenner, who loved him
tenderly and came to visit him frequently, did not delay in
notice it and asked him the cause. Jehoshaphat complained

Siddharta first went to Vaissali and became the disciple of a famous Brahmin who had gathered around him three hundred schoolchildren. Having learned all that this Brahmin could teach him, he left disappointed. He tried another master in Rajagri-

that he was thus held as a prisoner, and asked permission to leave his palace sometimes. The king con- felt, by recommending to the officers of the young prince to dismiss from his sight any unpleasant object.

“One day,” the legend tells us, “as Jehoshaphat was leaving "his palace, behold, through the inadvertence of his people, he saw “two men, one of whom was a leper and the other blind. Surprised by this spectacle, he asked those around him "Who were these men and what were the infirmities with which "They were distressed. As they could not hide from him what he "saw with his own eyes, his servants answered him that a These were human infirmities, that they could arise "to mortals by the corruption of matter and the abundance of “vicious humors that trouble the body.— These infirmities, " asked the young prince, can they strike all men- "my?"—Not all of them; he was told, but only those "whose health is impaired by the acridity of the humors ———But in- "But," Jehoshaphat continued, "if these diseases do not affect all “Men, do we at least know those who will be struck by evil? "Alas!" replied the officers, "what man is capable of "to know the future and to understand these things perfectly? "This knowledge is beyond the reach of human nature and "belongs only to the immortal gods." — The young prince "was silent; but, from that moment, his soul was prey to a lively "and painful concern. He remained so struck by this "that he had seen and heard, that the beauty of his face was “deeply altered.

“A long time later, as he was going out again, he met- "a decrepit old man whose face was wrinkled, his legs “weak and inert, their bodies bent, their heads completely bald: "He had no teeth and spoke only with the most extreme "difficulty, Astonished at this sight, Jehoshaphat brings the old man closer- " bacon and asks his officers what the state of this means "man." — This man, they answer him, is very advanced in "age; it is through the loss of his strength that he fell into the "sad state in which you see him, — And what will be his end, ask-

ha or Rajagaha, which was then the capital of Magadha, the
Present-day Bihar. This master, who was also a Brahmin, had
seven hundred disciples; but at his school still Siddhärta does not
point found the way to deliverance and salvation.

"of the young prince?" "None other than death," he replied.
"his servants." — Is this then, insists Jehoshaphat, the destiny
"of all men, or that of a few only—
"Lie?" — Alas! they reply, unless death
"take it off in advance we all run the risk of falling with it
"the weather in the state this old man is in. — But still,
"said the prince, at what age does this happen to everyone? Is it then
"Is it necessary that we all die? Is there no way
"to avoid death and escape this misfortune? — It is at the age
"from eighty, at most a hundred years, that men arrived—
"wind to this decrepitude; after which, they die; and it is
"It is impossible for it to be otherwise; for death is a debt
"which was imposed on men from the beginning and which
"the deadline is inevitable,

“Jehoshaphat, having heard these explanations, fell into a
"deep sadness, and heaving a deep sigh: If it is
"So," he said, "life is bitter, full of pain and affliction.
"How can one live in security, when one is waiting for a
"death whose time is uncertain, and which is impossible
"to avoid? So he returned to the palace, filled with these pen—
"sedes and these reflections, continually thinking about death,
"living in pain and anxiety. He kept saying to himself—
"even: So death will one day come and seize me! Who remembers—
"will come from me when I am no more, since time destroys
"and confound all things into oblivion? Shall I be reduced to nothing
"by death, or is there another life and another.
" world? ...

In the midst of the concerns that never left him, he
thought of asking for explanations from the tutor he had
already questioned. But this man could not tell him anything, except
that his father had killed or expelled the wise men who
were dealing with these issues and would have been able to do so
to instruct.

"So Jehoshaphat's sorrow increased day by day.
"day; he looked like a man who had lost a great treasure

So he left this new master and withdrew into solitude.
with five of his classmates and remained, for seven years, with
from a village called UÜruvila, some distance from Gaya,
submitting to the harshest penances, plunged into a me-
continuous quoting, sitting cross-legged, and motionless,
under a tree or in a natural cave that opened onto
the mountainside. Soon his companions, bored with
this kind of life, left him to his own devices. For his part,

"and who is entirely absorbed in the idea of finding him.
"As he was in this state and he desired with great
"groans to find the true good, the eye ever vigilant-
"the birth of the One who sees all, who wants all men
“may be saved and come to the knowledge of the truth,
"rested on him with his accustomed benignity and showed him
"the path he was to follow."

These are the only circumstances of the life of Saint Josaphat
which have analogy with that of Buddha.

This life is placed among the works of St. John Damascene.
The long speeches it contains give rise to the idea that it was
composed with the intention of expounding Christian doctrine and
fight paganism. Also several critics, among others the
scholar Huet, bishop of Avranches, do they consider this story as
a pious novel, except in the essential facts which serve it
basic, at least in the developments that have been added to it
ties. Does it follow that some of its episodes, between
other than those that we have reported in extenso, have been em-
borrowed from the legend of Buddha, as some claim
Orientalists? It is possible, but it is not proven -
On the one hand, in fact, the date on which the Lalita-
Vistara is unknown; on the other hand, by the admission of Saint John Da-
mascene, admitting that he is the true author of life
of Saint Josaphat, this story had been written before him:
"It was told to me," he said, "by some pious men
to the interior regions of the Ethiopians, who are called Indians,
"who had translated it from true memories." What-
some authors attribute it to John the Sinaite, who lived at the time
of the Emperor Theodosius, in the second half of the fourth
century, and is generally thought to date from the first
centuries of the Church.

SECTION E. ANCIENT BRAHMANISM. 39% y

He soon recognized that neither the doctrines nor the auspicious

The rites of the Brahmins could not serve to deliver man.

to rid him of the fear of old age, of bi FA disease

of death. Dissatisfied with their explanations and extravagances
of their theogony, shocked by their worldly pretensions and
Pharisaic, who made the priesthood the exclusive property
of a single class and prevented all other men
to approach the divinity otherwise than through their inter-
mediator; unable to approve the transformation of the sacrifice
ancient, he shook off the yoke of their traditions, of their systems.
theological and philosophical. After long meditations
and ecstatic visions, which it is useless to report, he
imagined that he had finally reached the true knowledge which
reveals the causes and destroys the fear of inherent changes-
rents to human life. It was then that he adjudicated and claimed,
the title of Buddha, the enlightened one, the enlightened, self-existent
in supreme spirituality. He hesitated for some time longer
before communicating his doctrine to the world; but again-
new ecstatic visions and the compassion he felt for.
the sufferings of the human race finally triumphed over its
hesitations.

So he went to Benares, which was already at that time the.
chief seat of religion and science in India; and the
The first disciples he converted were precisely the five
companions who had abandoned him in the softade. He had
then thirty-six years old.

He expounded his doctrine to his five disciples in a long dis-.
course which we are going to give an analysis of, because it shows.
the starting point and real character of Buddhism.

"The universal state of misery, that is to say, the human world,
"This is the first truth; the way of salvation is the second;
"the temptation and seduction that one encounters there, the third;
"the way to fight and defeat them, the fourth-
"me. In the whole course of human life, no moment of
"pleasure cannot be equaled to truth; therefore I call this
"world a real state of misery, and the practice of pre-

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“cepts of faith the greatest happiness. Consider the quadru-
"the condition of man: the pains of birth, the course

"from life to the painful state of old age, the affliction of being -
"subject to diseases, and the bitterness of death. What
"Does not man suffer pain at birth, when he
"comes out with difficulty as from a burning oven? At this moment
"with inexpressible pain, he is deprived of his senses and suffocated
"by acute pains. Then examine the miserable state.
"of man during the course of his life until old age;
“the skin becomes dry, and resembles old parchment;
“The flesh that covers the bones dries up and is consumed; the blood
"even that which runs through the veins diminishes and loses its fluidity;
"the body's upright stature bends; the weakness of
"eyes begin, and soon they no longer see the
"the very mountains that stand before them; the meaning
"the ear becomes so hard, that he does not hear.
"sound of the trunk; the mouth loses its teeth and the odo-
"rat fainted. The decrease in bodily strength exi-
"take a stick for support; the faculties of the soul are changed-
"people in distraction and forgetfulness, and disappear in the end
"absolutely, just as the sense of taste is lost. Con-
"Then be amazed at the diseases to which man is exposed
"while he lives in this world; to how many observations
"do they not give rise? Their number amounts to four hundred
"eighty. What a shame to see the forces wasting away!
"unable to get up at will, and forced to remain lying down,
"Man then enjoys no rest. Often it seems to him
"that the heart rises in his throat, and that the interior of the body
"is filled with wind. The night seems longer to him than the
"day, and a day has for itself the length of a month. The dishes the
"the most exquisite are to him as tasteless as wood, and the
"the softest cushions seem like thorns to him;
"the whites of the eyes turn yellow, and the red of the skin and
"blood takes on a bluish color. Internally, it com-
"begins to become his own enemy; the feeling of his half-
"serious increases his discouragement and his affliction, and he
" cries out with a sigh: Alas! when will I be delivered from these

SECTION I. ANCIENT BRAHMANISM. 401

"€ pains | Here is the man groaning with unheard-of pains, and exten-
"like a fish deprived of its element and thrown onto the
“Burning sand. The misery becomes greater as it approaches
"of death. Then you are surrounded by your parents and friends
"who weep and lament, suffocated by pain. Your
"body is stretched out like a collapsed mountain; your ima-
"nation flutters, like a flame driven by the wind, and
"Terrible images present themselves to your eyes. The forces
"Vitals that diminish from one moment to the next, resemble
"a land that the waves carry away entirely. The life inte-
"The fire evaporates like smoke, like the fire that heats the body
"goes out, and all the external heat is squeezed into the

"center; the natural, once so fiery, resembles the glow
"cold glow-worm. All intellectual activity is lost
"little by little in matter; the outward signs of life
"appear to promise the longest duration; but the time
"has elapsed during which the vital spirits spread-
"were in the body; they leave the members to
"concentrate in a single point. — However, what seemed to them
"Annihilation is often only a harsh preparation, which makes
"life like a flame deprived of outside air. The
"total destruction of the life force in varying degrees. In
"First, its transformation resembles the shadow when
"the moon shines in the clearest starry sky; from this faculty
" momentary sensitive, it passes to the point of the faculty
"sensitive of the perfect void. From there it enters the sensitive state
"of a momentary ray of sunshine, which casts a burst of color-
"their rudimentary; from this state, it returns again to
"to be only a luminous point obscured by the clouds; then
"the dissolution and definitive destruction of all qua-
"sensitive lity. By this triple contraction of the vital force,
"the vital spirits which have their seat in the brain and in
"the empire of the navel, come together and tighten in the
"heart, to be completely extinguished there."

After new meditations and exclamations, accompanied
of austere penances, Buddha received on various occasions

new lights, which he expressed in the following aphorisms:
vans:

Treasures may be exhausted.

What is high is exposed to fall.

What is gathered together can be scattered.

What lives is subject to death.

Everything that is visible must perish.

What is created is subject to a deplorable end.

All belief belongs to the realm of nothingness.

The universe exists only in the imagination.

The guides in the path of holiness are: the strength from there
mercy established on unshakeable foundations, distance

total cruelty, boundless compassion for all
creatures, an imperturbable constancy in faith.

Finally, the ten Buddhist commandments: 1° do not kill;
20 not to steal; 3° to be chaste; 4° not to wear false heads-
testimonies; 5° not to swear; 6° not to lie; 1° avoid any
impure speech; 8° to be disinterested; 9° not to take revenge; 10°
not to be superstitious:

Buddha practiced these penances under the Pipala tree,
called in Tamil language Arasa maram (the royal tree),
which is known botanically as Ficus reli-
giosa, the pagoda fig tree, and became the sacred tree of the Bud-
dhists. It was also in the shade of this tree, in the neighbor-
swimming in Benares, that he began his public preaching:
Unlike the Brahmin custom, he addressed everyone
world without distinction: his first disciples were
common men and even women. When he had ga-
sixty, he sent them to preach his doctrine in the regions
neighboring ones, saying to them: “Go and proclaim the Law by
"excellence."

Among the disciples he gained at Benares, the most distinguished
without a doubt was King Divodâsa. It is this Divodâsa who is
often named in the hymns of the Rig-Vêda, as a
prince of great piety, the father of the poets Pratardana and På-
rutchêpa, who composed a large number of them, as well
as we have previously noted (page 283-284).

SECTION T. ANCIENT BRAHMANISM. 403

This is how the Skanda-Puräna accounts for
his conversion. Following an absolute lack of rain during:
For six consecutive years there was a cruel famine
throughout the earth. Brahma, deeply afflicted by this scourge to which
he could not remedy, went to a prince named
Ripanjaya, and told him that if he consented to be crowned
King of Kasi, the gods would serve him with pleasure and that his name
would be changed into that of Divodâsa. Having asked why
he was chosen in preference to all others, Brahmä answered him-
said: "All other kings are wicked; and the gods, angry
"of their conduct, will not allow the rain to fall
"on earth, unless you accept royalty." Ri-
panjaya or Divodäâsa granted Brahmä's request, at the
provided, however, that this god promised him his assistance and
that all other gods should depart from the earth, so that he
could reign without rival and be the sole author of the happiness of
men. Brahma submitted to this condition; but he had
great difficulty in persuading Siva to leave Kâsi (Béna-

rès), which was his favorite residence,

Divodäsà, having settled in this city, reigned there for eight
a thousand years for the greatest happiness of men. Then the
gods, jealous of his power and prosperity, went to find-
to Vrihaspati, their preceptor, and, while exalting the heu-
good results of the Divodâsa government, complains
that he alone had all the honor and that it did not fall to them
no benefit. Siva, in particular, was very annoyed with his
forced removal from Kåsi; he had sent several times
messengers who had not returned, finding themselves happier
on earth as with him in heaven.

In the prayer of this god, Vishnu, with Lakshumi and Ga-
ruda, went to Kâsi and, by an act of his divine power, he
created, a little to the north of this city, a marvelous habitation-
pleasant, called Dharma-Kshetra; he establishes his resi-
dence in this place in the form of Buddha, while his
wife Lakshumi took the appearance of a Buddhist nun, and
Garuda or Ganesa that of a schoolboy with the name of Panyakriti.

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404 FI PART. BRAMMANISM: ITS TRANSFORMATIONS:

Vishnu, therefore, in the guise of Buddha, began to teach
a new doctrine, among other things: that the universe has
no creator; that it is false, therefore, that there is a
Supreme and universal spirit; that Brahma, Vishnu, Rudra (Siva)
and the other so-called gods are only pure beings-
bodily; that death is a peaceful sleep and that it
we must not fear it; that we must preserve life
of others with the same concern as ours; that there is no
no other heaven than pleasure, no other hell than pain, no other

beatitude than deliverance from ignorance; and finally that the sacrifices are acts of madness. It is through the care and predications of Panyakriti that these doctrines spread in the city. Lakshumi, for his part, deceived women into giving them teaching to put all their happiness in sensual pleasuresuels, and repeating that the distinction of castes was a detestable innovation.

Divodââsa himself allowed himself to be dazzled and won over by these doctrines- Then Vishnu appeared to him in the form of a Brahmin. They had a long conference together, in which Vishnu convinced him that he had made a mistake in forcausing Siva to move away from Kâsi, whom he had to call back to him dedicating an image in his honor and worshipping him. Divodasa followed this advice; he put his son on the throne in his place, and one day while he was worshipping the Linga, Siva appeared to him and led himsits in his paradise (the Kaïlasa).

According to another story, Siva and Parvati, wanting to occupy Kâsi where Divodäsa reigned, sent a certain Nikumbha to engage this prince to embrace the doctrine of Buddha; following this change of religion, he was expelled from the holy city.

Several other Brahmanic books, among others the Bhagavata, the Siva and the Vishnu-Purâna, tell in their own way the birth and history of Buddhism. Being hostile, they distort and misrepresent the facts; but the very efforts that they do to explain the events in favor of the BrahManism leads to noting its reality, as in the

case of Divodâsa. They thus fix the time at which this prince existed, consequently that on which the city of Bénares, and, what is much more important, they put beyond doubt the fact that a large number of hymns of the RigVedas were composed at the time of Buddha. We give at the end of this chapter the story that the Vishnu-Purâna gives of the history of Buddhism.

From Benares Buddha returned to Rajagriha, at the invitation of Bimbisara, king of Magadha (1), and remained there for several years, enjoying the friendship of the monarch and giving his lessons either in the monastery of Kalantaka, which a rich merchant had built for him, either on the summit of Mount Vulture which

dominated the old capital. But, this prince having been assassinated- born by Adjata-Satru at the instigation of the Brahmins, Buddha

retired to Sravasti, capital of Uttara-Kôsala, where another rich

merchant built a new monastery for himself and his disciples-

(4) This Bimbisara or Vidmisara was the fourth descendant
and successor of Séshanâga who, about a century earlier,
had invaded the plains of the Ganges at the head of a horde of Ta-
kshacas. He had seized Magadha and established his residence-
this in Ghirivraja. Bimbisara laid the first foundations of the
city of Pataliputra, the Palibothra of the Greeks (Patna): he was killed
by his son Adjata-Satru, who succeeded him. The Se- dynasty
Shanâgas had ten kings and reigned until around the year 415.

The last of the Séshanâgas sovereigns was called Mahänanda.
His son and successor, Nanda, was born to a Sudra mother.
"This Nanda," says the Vishnu-Purâna, "was sordidly avaricious;
he destroyed the race of the Kshatryas; after him, all the kings of
Magadha were Sudras. He preserved the whole earth under a
only parasol; he had eight sons or descendants whose reign lasted
one hundred years. » | Rae

The Nandas were replaced on the throne of Magadha by the
Mauryas, so named from Mura, mother of Chandragupta. The dy-
The Mauryas' nastie counted ten kings and lasted about one hundred and thirty-
seven years.

The Maurvas were succeeded in turn by the Sungas, the Kanwas
and the Andhras. They began to reign around 24 BC.
JC and retained sovereignty over Mazadha for four
one hundred and fifty-six years.

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Most of the speeches attributed to him are
supposed to have been pronounced in this place. They form a
very considerable collection; but it is very probable that these
speeches were composed long after his death. The remembrance-
The rain of Sravasti at that time was Prasenajit, son of Su-
Sandhy, descendant of Ikshwaku, founder and first king
of Ayodhya. This Prasenajit had married his daughter Renuka to the brah-
me Jamadagni. From this union Parasu-Rama was born. Prasenajit
embraced the doctrine of Buddha.

After an absence of twelve years, Buddha went to visit his:
father in Kapila-Vastu. Fame had borne his name in.
these remote regions, and, despite the poverty of its exterior,
He was received by the old monarch with great veneration.

He performed, says the legend, several miracles in this place and attracted to his doctrine the whole tribe of the Sakyas. His wife and his aunt ranked among his disciples and became the first religious women of Ruddhism. Their example was followed by a a large number of other women, and it is to them no doubt that the Code of Manu alludes to this when it speaks of "women." "anchorites of a heretical religion," and that he puts them in number of prostitutes and lost women.

The entire class of Kshatryas followed the example of the tribe of the Sakyas, and with her a multitude of peoples. The declaration that all men are equal, that all without distinction can embrace the cenobitic life and aspire to the priesthood, that science and final deliverance are not the exclusive privileges of the Brahmin class, had to exercise a considerable influence on the Kshatryas, who could not- would support the preeminence that the Brahmins had achieved awarded. Moreover, the spectacle of humble, austere and pure of Buddha, his renunciation of rights and splendors of royalty, his gentleness towards the poor and the lost, his tender compassion for the unfortunate, won him over all hearts and attracted everyone around him. These conversions, and many more that we will see in the sequel, would they not be the explanation of the reproach

T SECTION. ANCIENT BRAHMANISM. 40T

made by the Code of Manu to a number of Ksha tribes-

tryas to have stopped listening to the Brahmins and practicing them. sacred rites, and the cause of the long struggle following the- which they were relegated to the rank of the Sudras, or, according to the: legend, exterminated by the divine hero Parasu-Rama?

Having reached the age of eighty years, or only At the age of seventy, according to some authors, Buddha made one. last visit to Rajagriha, whose parricide king Adjata-. Satru, his enemy, after having made a confession pu-- public of his crimes, had been admitted among the followers of the Buddhism. On his departure from this city, he was followed by- an innumerable multitude of disciples. Being about to cross the Ganges, he stopped on a square stone, which: one shows again, and turning one's gaze towards Rajagriha, He said with emotion: "This is the last time I see this "city." He announced his imminent death to his disciples and their said: “Be ardent, be attentive, be holy; exercise- "cez. a continual guard- on the movements of your. "own heart. He who clings strongly to the law and to the

"discipline, and who does not tire, will cross the ocean of the.
"life and will put an end to his afflictions." He visited Vaisali;
then, having arrived at Kusi-Nagara (the current city of Casia,
in the district of Gorakpur}, he felt that life was going to him
escape (4). All the princes of the neighborhood were summoned
near his deathbed. They went there by the thousands, ac-
accompanied by their courtiers, their servants, and even

of their wives. The day after their arrival, Buddha a-
and said to the priests who surrounded him: "Priests,

f ~ EE = —

(1) Following a fairly commonly accepted tradition, Bud-
dha died of indigestion from pork. Failed path-
heading towards Kusi-Nagara, he camped with his numerous retinue in the
garden of a craftsman, who found nothing better to treat
his guests than to serve them pork, The constitu-
The old man's worn and feeble nature could not bear this food.
too strong > he was however able to be transported to the place where he
wanted to surrender, and where he died.

N

"If you have any doubts about the doctrines that I have presented to you:
"I have taught for forty years, I invite you to ma-
" protest now; otherwise you might regret it more
"late for not having taken the opportunity to expose them
"while I still existed. Or, if you hesitate to tell me
"communicate and ask me for the necessary explanations,
“Confident your doubts to one another.” The Priests.
Having remained silent, Buddha continued: "You therefore have no-
“Any doubt you wish to be clarified about? Work
"to your deliverance with diligence. I go, to Nirvana; I
"leave you my commandments. The elements of him who
"knows everything will dissolve; but the three precious stones
"(that is, the law, morality and assembly) will remain."
Saying these words, he breathed his last peacefully.

The cremation of the corpse was carried out with extraordinary pomp-
nary. Wrapped in the numerous folds of a canvas of a
extreme finesse, it was placed in a metal sarcophagus re-
fold of precious oil. The princes carried it on their shoulders,

accompanied by an infinite number of nobles and priests. The
The coronation hall of the kings of Kôsala was the chosen place
to burn it; there it was placed on a huge pile of wood
of sandal. Two kings first tried to set fire to the
pyre; but it did not light. Then Mahä-Khasyappa, the
Buddha's designated successor, having approached to render
honor at the feet of his master, they got rid of themselves-
even the shrouds that wrapped them and stretched out for
receive his homage. Five hundred priests followed the example
of Khasyappa; after which the feet withdrew again
and the pyre spontaneously ignited.

When the body had been consumed, the sarcophagus was solemn-
ally brought to the city, and the relics were distributed,
as follows: the ashes were shared among eight families
royals of northern India; a Brahmin Drona obtained the vase
of metal that had contained the corpse; two of the teeth were
carried into the world of the Devas or Nagas, that is to say into.
the kingdom of the Nagas or Takshacas, whose sovereigns had

embraced Buddhism; a third was transported further
late in Dantapura (the city of the tooth), in Kalingana (coast
of Orissa), and from there, under the reign of Asôka, to Kandy, on the island of
Ceylon, where it is still preserved, it is claimed (1); a
fourth was carried to Gandara (Afghanistan). On these
relics were built monuments called Chaityas
or Sthupas, which are still found in several places.

(1) To preserve this relic, a
temple that we visited in all its details. It is
placed in a fairly small room, divided into two parts,
by means of an iron grid. In the front part there are-
wind of the tables on which the offerings of fruit and
of flowers that are made to the relic; in the inner part, this
sacred object is covered with six golden urns, which fit together
one inside the other, and the last one, about five high
feet, is adorned with garlands of rubies and other gemstones-
cious. The so-called tooth is a piece of ivory or bone, le-
gently curved, about two inches in length and
one in diameter at its base. The Vihara or monastery which contains
the sanctuary of this relic is adjacent to the palace of the ancients
kings of Kandy.

In a work composed on this tooth of Buddha and remont-
as early as 310 AD, it is said that one of the disciples of this

wise man, having obtained his left canine tooth, took it to Danta-
Pura, the capital of Kalinga, where it remained for eight hundred years.
But, according to other accounts, this relic was first deposited at
Ramagräma, near Kapila-Vastu, where it was kept for-
for some time by the Nagas. This city having been taken-
destroyed by a flood, the Nagas saved the tooth and carried it
They sailed to Kalinga around 157 BC.
tienne, from where it was transported to the island of Ceylon, in the fourteenth
In the 11th century AD, attempts were made to remove it and bring it back
land on the continent. In 1560, the Portuguese having taken Kandy
under the leadership of Constantine of Braganza, seized it
and destroyed it; but the Chingalais claim that it had
was hidden in the village of Saffragam. She fell, in 1845,
in the power of the English government, was abducted by a priest
Buddhist during the insurrection of 1818, and subsequently replaced
in her sanctuary, where she has remained ever since.

410 PART TII. BRAHMANISM: ITS TRANSFORMATIONS.

This is the most acceptable account that has been given of the life of
Buddha. In reporting it, we did not have the thought
to present the details as incontestable, but uniquely-
way to make known what is told about this character
extraordinary.

When did Buddha live and die? The solution of
This question is of extreme importance, first of all to de-
to complete the origin of Buddhism itself, and then because
that it serves as a starting point to fix, at least approximately-
matically, the times in which various events took place-
considerable changes in the history of India.

And first of all, did Buddha really exist? The Profes-
Sister Wilson, in his Essay on Buddha and Buddhism,
considers the existence of a character doubtful
anyone who has used this name. 1 note first that we
does not assign to his fassance less than twenty dates, varying from
year 2,420 to 543 BC. He then observes that
the Sakya family or clan is never mentioned by
ancient Indian writers, and he particularly insists on
the fact that most of the names given to people who
had relations with Buddha seem to have a significance-
allegorical cation. Thus, the name of his father Suddhôdana
means the one whose nutriment is pure; that of his mother,
Mâyâdèvi, the divine illusion; his, Siddhartha, the one through whom
the goal is achieved; Buddha himself, the enlightened one, or, as
Wilson translates it, the one by whom everything is known. He goes further
far, and maintains that Kapila-Vastu, the birthplace of
Buddha, is not found in Indian geography, and

that this name can be rendered by the substance of Kapila, making
thus understand that the Sankya philosophy, the doctrine teach-
formed by Muni Kapila, must have provided Buddhism with its ele-
fundamental elements, the eternity of matter, the principles
of things, the final annihilation. "It therefore seems possible, con-
"he continues, that Sakya Muni is a being without reality, that everything
"what is reported about him is pure fiction,
"as are his previous incarnations, the miracles which
"accompanied his birth, his life and his death."

ï SECTION. ANCIENT BRAHMANISM. At

To this it is replied that, if an allegorical name had been invented
to designate the father of Buddha, we would certainly have
found a more suitable one than that of pure food;
that her mother is not the only Indian princess who has worn
the name of Måyådêvi; and one asks why, if these names-
tions were invented, his wife was given the name of
Gôpâ, which means shepherdess, and to her father-in-law that of Dân-
tapäni, or tied hand. As for the name of Sid-
dhärta, the Tibetans claim that it was given to him by his pa-
rents, whose birth had fulfilled (Artha) the desire (Siddha).
One of King Dasaratha's ministers had the same name.
as Buddha, no one has ever claimed that it was
something other than a simple nickname. Finally, it is proven that the
city of Kapila: Vastu where Kapila-Nagara actually existed:
Chinese pilgrims, Fa-Hian in the fifth century, and Hiouen=
Tshang in the seventh, say that they had visited the
ruins.

While making concessions about the fictions that have
have been accumulated around the life of Buddha, it is however not
It is not possible to admit that the founder of a religion who has pen-
for a time dominated in India, and which changed the face of a
much of Asia, is a purely imaginary being:
such a considerable fact must necessarily have had an author.
It remains for us to examine in what period this author lived.

Buddhists themselves do not agree on this point.
Some make Buddha the creator and the first
father of the human race; those of the north place his birth-
ance around the year 1030 BC; and as he lived
70 years old, they say he died around 960; according to the Chinese, his death
arrived in 950; the Buddhists of the country, especially those
of Pile of Ceylon. put it around the year 043; and this date is
now generally accepted.

Some authors, however, having examined the question of
closer, find it difficult to make this coincide
date with subsequent events, and think that there is

instead of reducing it to a lower figure, Professor

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Wilson, in the preface to his translation of the Vishnu-Puräna, expresses himself as follows on this subject; "The chronolo-
"The theory of Chandragupta, Bimbisara and Adjata-Satru serves
"to confirm the identity of Chandragupta and Sandro-
"cottus of the Greek authors. Sakya-Muni was contemporary
"of Adjata-Satru and died in the eighth year of his
"reign. The Mahâ-Vanso states that Adjata lived for another twenty-
"four years after the death of Buddha; but the Vâyu-Purâna
"assures that he reigned in all only twenty-five years; which (in
"adopting the year 543 as the time of the Prophet's death) pla-
"would be the end of the reign of this prince around the year 526. The rest of the
The Sésha-Nâgas dynasty lasted about 140 years; it reigned over
"consequent Until around the year 386. Further subtracting the hundred
"years which are attributed to the Nanda dynasty, which
"replaced that of the Nagas and which was succeeded by Chandragupta,
"we can place the elevation of this one to the throne around the year
"286 BC. He was a contemporary of Seleucus
"Nicator who began to reign in 310, and concluded a treaty
"with him in 306. But there is an obvious error here; for if
"Chandragupta only ascended the throne in 286, he could not
"having concluded, in 306, a treaty with Seleucus Nicator. Se-
"According to the Mahâ-Vanso, a hundred years passed between
"the death of Buddha and the tenth year of the reign of Kâlâso-
"ko. This one reigned for another ten years and his son forty-four:
"which gives a total of 154 years between the death of Sakya and
"the accession of Chandragupta to the throne of Magadha: by
"Therefore, this event should be placed in 389, that is-
"that is, about 70 years before the actual date. The Burmese tables-
"nes, on their part, affirm that Ghan-ta-Kutta (Chandragapta)
"began his reign in 396. Mr. Turnour places this event-
"ment in 323, immediately after the death of Alexander;
"but this era," adds Wilson, "is eight years too far advanced
"at least ten years."

Professor Max-Muller follows an opposite path: after

to have identified the Indian Chandragupta with Sandrocottus of the Greeks, he continues: "Chandragupta is therefore incontestable-

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"mentle same character as the Sandrocyptus. or the Sandro-
"coftus of Greek and Latin historians. Ge Sandrocottus, according to
"Justin, had seized the scepter of India after the murder of the gov-
"governors left by Alexander, that is to say around the year 317 BC
"Jesus Christ. Seleucus found him on the throne when, after
"the capture of Babylon, he went down into India. However he
"did not defeat Sandrocottus; but after having made an alliance
"with him, he returned to make war on Antigone.
"This must have taken place before the year 312; for it was in this
"year that Seleucus returned to Babylon and that begins
"the era of the Seleucids.

"We can assume that Chandragupta had become
"king around the year 3415; and, as Buddhist and Brah-
"Manists agree to attribute to him a reign of 24 years. Bin-
"Dasura, his son, is said to have begun to reign in 291. This
"Bindasura, always according to the same authors, reigned 25 or
"28 years. It follows that Asôka, his son, ascended the throne in
"266 or 263 BC; that his enthronement had
"place in 259, and its council in 246 or 234. Now, we agree
"that at the time of Asôka's enthronement, in 259, 218 years
"had passed since the death of Buddha; but 259 more
"218, make 477.— Also, between the time when Chan-
"Dragupta ascended the throne (315 BC) and the
"After the death of Buddha, it is still agreed that 162 years had passed
" years; but 345 plus 162 makes 477 again.—It follows that
"Buddha would have died in 477, not in 543 BC."

This would be the conclusion of the famous and sagacious professor.
Others arrive on somewhat different dates. Indeed,
Alexander the Great having withdrawn from India in 325, Chandra-
Gupta was not long in seizing the throne of Ma-
gadha or India; we have just seen that Mr. Turnour places
this event in 323. It would follow, by applying the
same calculations as above, that the death of Buddha would have
took place in 485 BC.

Finally, other authors place it between the year 482 and the year 472,
without specifying further.

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These suppositions would agree roughly with the two facts
following. According to certain inscriptions of King Asôka, discover-
green recently, the death of Buddha would be earlier than 256
years in the thirty-seventh year of this prince's reign. Asôka
having begun to reign in 263 BC, the thirty-
seventh year of his reign would fall in 226. Now 226 more
256 gives 482. However, as other authors back down

ten years the beginning of Asôka's reign, the result
from the same calculation gives the year 412 for the date of death
of the master,

On the other hand, Buddhist annals report that a century
After the death of Buddha, a council was held to suppress
the innovations introduced by some monks of Vaisali
in the primitive discipline of the sect. However, various authors
place Alexander's invasion of northern India around 60
years after this assembly; and like the expedition of Alexander
in India certainly took place in 327-325 BC.
Christ, this second assembly must have been held around the year 387
or 385. Adding to this figure the hundred years or so that have passed
since the death of the prophet, we find that it took place
around 487 or 485.

However, other traditions seem to support the
nion which places the death of the founder of Buddhism around the year 543.
Thus, it is told in the story of Asôka that this prince
held, around the year 224, a general assembly of religious bud-
dhists. However, according to legends, another one had been held
200 years ago, and this one took place a hundred years later
the death of the master; which would postpone this event to the year
544 or 543 BC.

It is true that we should not take these ex-
pressures of a hundred or two hundred years; there is a lot
in the habits of the Indians, as we have already seen
noticed, to use these round numbers instead of numbers
real ones that they do not suppose. It is therefore very possible that
the hundred years that would have passed between the first and the

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second assembly, and the two hundred years which separate this one.
of the third, are far from complete. But we must.
report the traditions as we find them.

So again, according to the traditions of the Djaïnas, the time.
of their separation from the Brahmins, that is to say the time
from the beginning of their sect, would go back 2,428 years before
the present year (1883), that is to say in the year 545 BC.
Now, we will see later that, in all probability,
the Djaïnas and the Buddhists have one and the same founder,
one and the same origin.

It seems to us possible to reconcile these divergences.
admitting that Buddha was born around the year 545 or 543, and that he
died around the year 477 or 472; which would make him between 66,
and 73 years of life. It is true that the legends of the south keep him alive.

80 years; but those of the north make him die at 70; and the difference.

in the latter case is not considerable.

In any case, these divergences seem to us to be of little importance.
bearing. Whether Buddha died in 543, or in 485, or in 477,
or even in 412 BC, the result is little,
almost the same. in our eyes: the main thing is to note that this
event is set for one of these dates and can no longer be
referred, as it had been until now, to an antiquity.
fabulous. So let's take a look at the history of Buddhism in India.

After the master's death, his disciples recognized the need-
ability to clearly specify the doctrine he had taught them-
gnawed; for Buddha had left nothing in writing, and his lessons
were in danger of being interpreted in very different ways
and contradictory. Already an old monk, named Subadra, their-
had said: “Venerable brothers, weep no more! we are.
“happily delivered from the yoke of the great Sramana (the saint);
"we will no longer be bored by his eternal repetitions:
"This is allowed, or that is not. We can now-
"but do what pleases us and leave aside what does not please us
"not suitable." These heretical words had to be con-
damned without delay. The religious who had attended the

Buddha's funeral, did not want to part without
having defined the beliefs they had to profess and the re-
rules of conduct that they had to observe. They went
so all together, under the leadership of the venerable Khasiappa,
at Rajagriha, in the cave or natural excavation that the
master had illustrated by his austerities and his contemplations.
For seven months, says the legend, they occupied themselves there alone-
to repeat or sing, to discuss and to explain
the teachings left by the master. (Abridged from the Ma-
hà-Vanso.)

It is said that it was there that the first draft of the

Tripitaka (the three baskets), which contains the doctrine, the discipline and morality of Buddhism. But it is more likely- that the work of this name which has come down to us, is of a more recent origin. In any case, it is time to stop for a few moments to find out what the dogmatic teachings of this religion, teachings on which there seems to be little agreement so far.

According to some authors, Buddha was careful not to deny the existence and reality of the elemental gods, Agni, Indra, etc. He spoke about it willingly and claimed to be in contact with it them. According to a Buddhist legend reported by Hiouen- Thsang, Mâyädèvi, the mother of Buddha, having died seven days after his birth, he immediately ascended to the heaven called Tragastrinsa, or the abode of the thirty-three gods, among whom was Indra held the front row. She heard about her son there and wanted to receive his instructions. To give him this satisfaction, Buddha went to Tragastrinsa and preached there for three months in his presence. After which he came down to earth, accom- accompanied by Brahma and Indra. Each deity descended by a special staircase; Buddha's, in the middle, was golden encrusted with precious stones; that of Brahmää, on the right, was silver; Indra's, on the left, was crystal. A infinity of secondary gods accompanied them, spreading flowers and singing praises to Buddha.

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= It is added that he also believed in a supreme, existing Being by himself, called Adi-Buddha or Iswara, of which he was the thousandth incarnation. In support of this statement, the legend- Buddhists say that Buddha, in one existence previous, being then a king named Sivika and seeing a fal- a fool who attacked a pigeon to eat it, cut off a mor- of his flesh and gave it to the falcon so that it would spare the pigeon. This event happened, it is said, at Suhota, not a dormice of Péshä- war. Some distance from Takshasila (Taxila), he sacrificed his head, or even a thousand heads, one in each of his existences, to feed young tigers that were dying of hunger. In Mani- kyäla, it was his entire person that he abandoned to a tiger hungry. At Säkala, the four Buddhas who preceded Sakya- Muni left the trace of their feet.

According to the same authors, Buddha taught that the ha-

The essence of the Supreme Being is rest: formless, like
a number or as a geometric point, and separated from
all things, it is infinite, immense, and penetrates all
beings. To create the worlds, he came out of his rest, and formed
first the five celestial Buddhas, who are nothing else
that the five primitive elements: earth, water, fire, air and
ether. It is from these elements that all forms proceed
of nature. However, while recognizing the power
creator of the Supreme Being, Buddha did not admit his source
dence; according to him, or rather according to the authors who attribute it to him
This doctrine is that each man decides his own destiny.
by means of austere penance or deep meditation-
tion, completely independently of the will of the su-
first. If this teaching was in reality that of the Buddhis-
primitive, it would be linked to philosophical systems
of Nyâya and Vedanta.

According to other authors, Buddhism would be a religion

atheist, if one can give the name of religion to atheism.
reality, it neither affirms nor denies anywhere in a formal manner
the existence of a Supreme Being. In his eyes, the true power-
sovereign state, the one that controls human actions, the one that

rewards or punishes them, it is Karma, that is to say the me-
rite or the intrinsic demerit of these acts. It follows that it is
of Karma, and name of the Supreme Being, of God, from which derives the
reward of virtue or punishment of sin, as a
effect necessarily follows from its cause.

As in the Vedanta system, man, according to the Bud-
dhists, is the result of the union of the natural essence with
a portion of supreme intelligence. His body is a com:
posed of the five elements, and the soul which vivifies it is a part
of the sovereign Soul which exists by itself.

The fundamental principle of Buddhism seems to be that the state
The natural state of the world is a state of incessant pain. In all
the discourses attributed to Buddha, and we have quoted some of them-
Some people dream continually about this theme, and it is said-
would that he takes a sort of pleasure in repeating to his disciples
that it is impossible to enjoy true pleasure in this world-
ble. This principle is linked to the belief in metempsycho-
which had already been adopted before him by philosophers
Brahmanists, but whose doctrine he modified. As we

As we have seen in the previous chapters, the Brahmins teach-
knew that the rebirth of the soul in another body was
the punishment of faults committed and defilements contracted
in a previous existence According to Buddha, it is desire
to exist which is the cause of these rebirths; if the mind
delivered in an absolute way from this desire, the rebirth
would have no reason to exist and transmigration would cease;
but as long as the thirst for existence continues, it con-
inevitably takes man from birth to birth during-
for an indefinite period.

In both systems, supreme bliss consists
in the final deliverance from the necessity of being reborn; and lab-
total absorption of the soul into divinity.

To achieve this total absorption, the Buddhists
call Nirvana, so it is absolutely necessary to work to extinguish
in us the desire to exist; and to obtain this result, there is
other way than to follow the eight sacred ways, namely:

a right faith, a right resolution, a right speech, a
right way of acting, a right life, a right effort, a
right thinking, right concentration on oneself.

But what is the exact meaning of the word Nirvana? Literally
it means "nakedness". In Buddhist thought, the
The body is only a garment which the soul sheds at all costs
ever, when she obtains final deliverance. The word Nirvana
therefore designates the state in which the soul, removed from the law of
rebirths, is stripped of her body. It is easy, with
this conception of Nirvana, to understand that the soul can
in a way get it during life, since the
renunciation of the desire for existence is like a stripping-
anticipated ment of the body and its passions.

This is probably to signify this mystical stripping-
that during life, and real after the final deliverance, that cer-
Some members of the sect dared to live in the most nakedness
complete, and this is where the Buddhists got the name
tion of Samanians.

They took the name Sramana, which means ascetic.
The nudity of some of them caused this name to be changed to that
from Samana, which means shameless.

It is mainly under this last name and that of Gymno-

sophists that they were known to Greek and Latin writers. Strabo, in the first century of Christian Father, calls them- Germanes milk; Porphyry, St Jerome and Origen, Samaneans; Clement of Alexandria, Sarmanes. The latter says that they honor- would have certain pyramids (the Stupas) which, they believed, contained the bones of some divinity. These authors gave the same names to the Gymnosophists (philosophers naked), but distinguished the Brahmin Gymnosophists from the Samanean or Hyrcanian Gymnosophists.

From Sramana and Samana come Samana-Gautama, Sa- mana-Codam, which are the names of Buddha in Burma and Siam; Cha-man, Cha-men or Chamuen, by which we denote- gne the Tartar priests; Shamanism which serves to name the

mixture of Buddhism and idolatry, which still reigns among the Mongols, the Manchus, the Kalmyks, the Ostyaks, the Wogules, and other peoples of northern Asia. The Mantchoux write Saman and Sama; the Teleuts Kam, Kam- mea where Gham.

The nakedness of the soul stripped of its body, this is the Nirvana. But, after this stripping, what becomes of the soul itself- even? Buddhists do not seem to agree among themselves- same on this point. Those who consider Nirvana to be the light of Brahmanic traditions interpret it in the sense of absorption of the human soul into the Supreme Soul and universal, in accordance with the doctrines of several sects philosophical. According to them, it can be reached during this life itself, and yet remain exposed to the vicissitudes and sufferings which are the inevitable condition of human existence maine; and, in this sense, Nirvana would be nothing other than the Yoga of the Yoga and Vedanta schools; this would be the suppression of desire, the rest of the soul and its indifference towards external events. It is in this sense that it is interpreted this word attributed to one of the most eminent disciples of Buddha: “I do not desire death; I do not desire to live; "I wait for my hour to come, like a servant who "is waiting for his salary." But what will that salary be? Ni Buddha

nor any of his disciples have taken the trouble to determine,

nature; moreover, it seems to be like a fault

in Buddhism of dear dear, either in one sense or in

another, an answer to this question.

This indecision, this absolute silence on such a crucial point favors the opinion of those who think that Nirvana is the

absolute suppression of existence. "Nirvana," many say,

"several Buddhist books, can neither be a state of bliss
"sensitive, nor that of an intellectual happiness, nor the incorporation-
"self-consciousness, neither consciousness nor unconsciousness." It must

so to be non-existence, that is to say nothingness; but one

be careful not to formally admit it.

In short, Buddhism refuses to pronounce on the existence-

tence of God and the future life; and in this sense the Buddhis-

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me is an atheistic system. It does not follow, however, in fact, that the people who profess Buddhism be ri-
profusely atheists. If we look at them closely, we can easily make sure that they have deities, to which they render their adorations: here, it is the serpent or the dragon, the particular god of the Saces, who carried his cult throughout

Asia; elsewhere and almost everywhere, it is the demon: in the:

kingdoms of the Far East, it is the worship of the spirits of ancestors who seem to dominate; elsewhere, it is Buddha himself who became the god of his disciples. In short, from the moment that Buddhist doctrine refrains from pronouncing on

the existence and nature of God, she leaves to her followers the

freedom to form whatever idea they like and to choose the god
or the gods that suit them; and perhaps this is the reason
even for which Buddha remained silent on this crucial point-
tal. Isn't this also the secret of his astonishing fortune?
religious system?

From a moral point of view, his teachings are clearer and.

more reasonable. It forbids taking the life of any being,
in any way whatsoever; to lie, to deceive, to insult-
to indulge in frivolity in conversation; to desire
the good of others, to conceive malice, to lack
faith; to steal and commit adultery; to indulge in pas-
gambling, drunkenness, laziness, and companionship
dangerous. Some of its precepts seem to borrow-
to the purest Christian doctrine. "Let man triumph-.
"phe of hatred, taking care not to conceive it
"in his heart; let him overcome evil with good, avarice
"by generosity, lies by truth... Let him enter-

“Never hold these thoughts: he oppressed me, he robbed me; those.

"who take care not to entertain such thoughts,
"never conceive enmity. For enmity cannot be healed-
"laughs not by enmity; but by non-enmity: it is
"the eternal rule..." However, however beautiful
these sentences, they remain infinitely inferior to those of
Jesus Christ: “Love your enemies; bless those who hate you.”
“curse; pray for those who persecute you and who.

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"slander you; so that you may truly be the sons of
“your Father who is in heaven, who makes his sun rise on
"the good and the bad, and who makes it rain on the
"the just and the unjust."

In terms of discipline, the Rajagriha assembly was divided
Buddha's disciples into three classes: the last included
the followers who were content to observe the precepts of the

morality and discipline; the second, those who added to it
knowledge of matters of faith; the first, which is
composed of true intelligences, that is to say, of religious people
both sexes, had to apply himself to the study of Adhi-Dharma or
Supreme Law®.

With the exception of these hierarchical and disciplinary institutions
naries, there is nothing in the theories of Buddhism that
be essentially different from the doctrines already taught
in philosophical schools, especially in the
Sankhya and Yoga schools. We would therefore not explain ourselves,
by the sole consideration of its dogmatic teachings-
ques and morals, the extraordinary popularity that he possessed
Buddhism from its inception and the speed with which
it spread not only in India, but also in
all of South and East Asia. But what the doc-
trine leaves without explanation, two innovations make it
clear and palpable: in the first place, the Brahmins had reserv-
saw for themselves, with jealous solicitude, the privilege
to study, know and teach the science of religion
and the means of attaining final bliss; Buddha, at
on the contrary, and his disciples after him, preach in public and to
everyone; they call all men, without distinction
of race, color, nationality, sex, to be part of
their society; there are no esoteric doctrines among them
and mysterious; everything is taught publicly. Secondly
place, the Brahmins had made the priesthood the function and the state
exclusive of their caste; in Buddhism, on the contrary, all
men, women themselves, are called to the state re-
religious; all are equal before divine law and can equally-
participate in its benefits; the criminal as well as

the righteous man; the impure and filthy Dasyiu, like the Brahmin;
the woman stained with faults, as much as the most matronly
respectable, can find in the profession and the exercises
of monastic life, besides the means of ensuring their de-
future deliverance, the honor and consideration of present life-
you.

We have already seen that the wife herself and the adoptive mother
of Buddha were the first women who, at his persuasion,
embraced the religious life. Their example was followed everywhere
where Buddhism penetrated, and the influence of these nuns, no

less than the action of the monks, contributed powerfully to the de- .

development and spread of the new religion. In the wid-
still young and exposed to the dangers of the world and youth-
nesse, to the wife abandoned by an unfaithful husband, to the sinner-
repenting of its errors, Buddhism thus offered a
honorable situation, a quiet and safe asylum. Instead of
insults and daily harassment to which they were subjected
and are still exposed in Brahmanism, on the part of
greedy parents and corrupt men, they could now-
but share, although in an inferior condition, the ve-
neration and esteem generally accorded to those who had
made the wishes.
Buddhist monks appear to have been, from the beginning,

divided into two categories: that of the Sramanas or ascetics
contemplatives, and that of the Bikshus or beggars.

The Sramana had to live far from men, in a forest,
at the foot of a tree or in a desert, so as to never-
but see or hear anything capable of sullying his thoughts.
Loneliness was like a battlefield for him and
like a war chariot to fight and defeat the
bad desire; constantly exposed in the forest or desert
to the attacks of wild animals, he frees himself from the feeling
of fear and no longer fears death.

The Bikshus lived on alms; after a novitiate of some-
that duration, the follower received the investiture by the vote of the brothers
assembled, and he was given the insignia of the profession: a

dish or bowl to receive the food that would be given to him
alms, a vessel for water, a staff, a razor for shaving.
not only the beard, but also all the hair; a
needle and a belt. He took the colored garment
yellow which consists of three pieces: one which is tied around
from the kidneys and goes down to the knees; the second, of which
is used to cover the whole body, especially during
during sleep; the third which is the special mark
of the profession; it is a piece of yellow canvas that folds
neatly lengthwise; so as to
form a kind of scarf; it is placed on the left shoulder
and goes down on either side under the right arm, roughly
like the stole of deacons in the Catholic Church. This-
third piece is not worn when the Religious is busy:
to some manual work; but he must take it for the
prayer and sacrifice. Celibacy and begging are the two

essential obligations of Buddhist monks, throughout
the duration of their vows; but these vows may only be
temporary, and it is even today the most general use-
ral.

About a hundred years after the first assembly of Rajagriha, he
It was necessary to hold a second one to reestablish the purity of discipline
primitive, that some innovators, particularly the monks
of Vaisali, had corrupted. They demanded, for example, the
freedom to keep in horns the quantity of salt they need
needed. for a time, to eat in the evening, to drink
buttermilk and palm juice, to use upholstered seats
of fabrics, to receive gold and silver in charity, and beyond
very similar things. It was therefore resolved to convene
Vaisali himself. a second general assembly, to examine
the claims of the innovators. It counted seven hundred members-
bres and lasted eight months. The innovations were condemned,
their authors degraded to the number of ten thousand, and the antique.
confirmed discipline. (Abridged from the Mahä-Vanso.)

The condemned monks did not submit and formed-
a schism; however, as they did not differ from-

orthodox in beliefs, but only in a few
secondary points of discipline, the new religion, far from
suffer, on the contrary acquired greater vigor and a
more lively impulse; on both sides, people became accustomed to the varie-
disciplinary measures that had occurred; new schools
were formed, whose doctrines, uniform in substance,
varied only in details; soon of account in
Buddhism eighteen sects, each of which strove, in turn
of others, to win disciples, and sent out everywhere
preachers to spread the new faith. Also the Bud-
dhism continued to spread rapidly throughout
the classes of the population, from the Brahmins to the vile
Dasyus, from the plains of Bengal and Hindustan
to the high plateaus of Afghanistan.

Major political events soon came to impress
this attempt at proselytism a new impulse and effectiveness
new. About sixty years after the second general assembly-
rale, that is to say in 327-325, Alexander the Great invaded the
northwest India. Having traveled and conquered all of Afghanistan-
present-day Nistan (Kapisene, Kophene, Arachosia or Gaza-
ristan, the Gandära of the ancients), and having founded several vil-
to which he gave his name, among others Alexandria-Opia-

na (Charikar), Nikaia (Cabura or Cabul), he crosses the In-
due to Embolima (Ohind, not far from Attock), and entered the
land of the seven rivers, the Sapta-Sindhu of Sanskrit books,
present-day Punjab. He found the country divided into a large
number of small principalities jealous of each other,
and more willing to unite with the victor than to repel him
common agreement. He subjugated in turn, either by force or
through alliances, the small sovereigns of Abyssares (Abishâra),
of Taxila (Takshasila), defeated King Porus on the banks of
the Hydaspes (Jelum}), the Kathæi (Kåthi) the Sudrakas (Su-
dras), the Malli (Mallas), and all the peoples who inhabited
the banks of the Indus to its mouth, from where he returned
in Persia.

Having to move away from the plains of the Indus, Alexander had
established satraps or governors with small garrisons

PART III. BRANMANISM: ITS TRANSFORMATIONS:

Greeks in a number of important cities: in Taxila
(Shah-Dhéri}), at Nikaia (Muñg) where he had defeated Porus; at
Multan (Müla-Stâna), the capital of the Mallians; in Alexandria
(Vehh), in Patäla (Haiderabad of Sindh). He had already left
a considerable body of Greek troops in Bactria
(the present country of Balk); and in the division of his empire between
its four main lieutenants, Bactria and India
fell to Seleucus Nicator, the founder of the monarchy
Syrian.

Among the Indian adventurers who filled the camp
of Alexander in the hope of taking advantage of the circumstances to
to do their own business, there was a young man ap-
Pele Chandragupta, who is said to have belonged to the re-
Nandas, a native of Magadha. Exiled from his country following
of some misdeeds, he had come to seek his fortune in the
Panjab. At the head of a troop of adventurers like himself;
sometimes he fought against the armies of Alexander, sometimes he
pretended to ally himself with them against the native kings. He made
all his efforts to persuade the conqueror to invade the
plains of the Ganges; but Payant personally offended, he was
forced to flee. After Alexander's departure and death, he
skillfully took advantage of the dissensions that had arisen, and
that he had perhaps sown, between the Greek governors and the
princes of the country, to increase his forces; and, having succeeded,
around 317 BC, to overthrow the Nanda dynasty in
Magadha, he seized Pattaliputra (the Palibothra of the
Greeks, modern Patna), extended his empire in all
plains of the Ganges, and as far as the Punjab, which he forced
the princes, Greek as well as Indian, to recognize his su-
Zerainty, or to withdraw from India. It is said that he succeeded in deci-

of a body of Greek troops to serve in his army;
This is how the Yavanas were admitted into the class of
Kshatryas.

Seleucus Nicator, having learned of these events, came himself-
even at the head of a powerful army to recover the po-
situations that his generals had lost; but after some-

some fights, he preferred to ally himself with his enemy and made with him
a treaty of alliance (312). In return for five hundred elephants,
he abandoned to Chandragupta the plains of Punjab and the
high valleys of Afghanistan up to the Indu-Khush, giving him-
took his daughter in marriage and sent an embassy to him
Megasthenes, who remained at his court from Pan 306 to 298.

The relations of the Greeks with India did not stop
with Alexander the Great, Seleucus and Megasthenes; towards the
mid-second century BC, Eucratides, king of the
Bactria, conquered Afghanistan and Punjab as far as Pattala
(Haiderabad) in Sindh, and sent expeditions to the
provinces of Catch and Guzarat; Menander (the Melinda of the
Buddhist books) advanced further towards the plains of
Ganges, and his medals were found in Mattra, on the bank
of the Djamna. This prince was even awarded the seat and
the capture of Ayodhya (Ude) and an expedition against Patna:
These kings and their successors embraced Buddhism.

Chandragupta was also a Buddhist by religion, com-
like all the princes of the Nanda family: under his reign
and under that of his son Bindhasüra (or Bindhusâra}, the Bud-
dhism prevailed throughout northern India and spread to
south to Cangi (Canjivaram or Canjipuram), west of
Madras.

But it was to Chandragupta's grandson, Asôka, that the Bud-
dhism owed its organization and development mainly to
pement (264-222 BC). While still young, he had made himself
reputation of a skillful general; he had suppressed an insurrection-
tion in the Punjab, conquered Kashmir, subdued Rajputa-
na, and had been crowned king at Udjein. By mounting the
his father's throne, he had to spend another four years making
the war against his own brothers who disputed the crown with him-
no; having defeated all his rivals, he remained the undisputed sovereign-
from all over northern India, from the snowy peaks of
the Indu-Khush and the Himalayas to the Vindhya Mountains,
from the Indian Ocean to the Bay of Bengal; and, for the

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498 PART II. BRAHMANISM: ITS TRANSFORMATIONS.
perhaps for the first time, northern India was entirely
subject to the scepter of a single sovereign (259 BC).

Having thus extended and consolidated his empire, Asôka
employed the leisure of peace in the study of religion. Although
his father and his grandfather had professed Buddhism, he had
until then practiced Brahmanic idolatry: he had worshipped the
elemental deities and had striven to acquire treasures
of merits in feeding countless troops of Brah-
His study of Buddhism determined his conversion;
he embraced its doctrines, submitted to its discipline, became
a fervent follower and a zealous propagator,

Under his intelligent leadership, supported by his power
sovereign, Buddhism spread in an extraordinary way-
dinary; it became the religion of the State; preachers fu-
rent sent to spread it in all the provinces of
the empire and in the neighboring countries; Viharas (monasteries-
res; hence the name Vihar or Bihar was henceforth applied to the
Maghada) were erected everywhere; Sthupas or Chaityas
countless, some underground, others above ground,
were dug or built in all the places that had been
illustrated by the presence of Buddha or one of his
relics; inscriptions engraved on stone columns
or on rock, a large number of which still exist today.
today, attested throughout the empire, from Ka-
tak in the east to Peshawar in the north, and Guzarat in the west,
the will of the sovereign and the precepts of his faith.

Forty inscriptions have been discovered and deciphered, including
thirteen are engraved on the rock, seventeen in underground temples-
rains, and ten on polished granite pillars or columns. The three-
The inscriptions engraved on the rock are found at Kahbazgarhi, in
northeast of Peschäwar; at Khalzi, on the right bank of the Jam-
na; in Ghirwar, in Kattyawar (Guzarat); in Dhaüli, in
Katack province; in Jaügada, in Ganjam district;
in Sasseram, in central India; in Rapanath, north of Jabal-
pure; in Bairat, north of Jaipur; on the mountain of Khanda-
ghiri, in Katack district; in Déoteck; south of Nagpur.

SECTION I. ANCIENT BRAHMANISM, 499

The seventeen grayed inscriptions in underground temples-
rains are found at Barâbar and Nagarjuni near Gâya; on
Khandaghiri mountain, in Katack district; and
Ramghar, in the province of Sirgoja.

The ten pillars bearing inscriptions stand in Delhi,
in Allahabad, in Laürÿa north of Patna, in Sanchi near
Bhilsa.

The oldest of these inscriptions date back to the years
291, 249, 243, 234, 224; those of Nagarjuni are from the year 245.

Tradition reports that Asôka erected 84,000 columns or
religious monuments. In his edicts in favor of Buddhism,
It forbids killing animals, either to eat them or to
offer them as sacrifices; he orders that measures be taken to
that medical care be liberally distributed to
men and even sick animals; so that ar-
trees are planted and wells dug on the roadsides;
so that every five years there are days of humiliation and
penance for sins committed against the law, and so that the
moral precepts of the Buddhist faith be reminded to the people-
Elsewhere, he wants the previous state of things to be re-
peeled and that a comparison be made between this state and the
happy condition of men under the reign of the great king.
In other edicts, he orders preachers to be sent into
all the provinces of the kingdom and the neighboring countries; he
establishes inspectors and guardians of public morality;
he expresses the desire that his subjects have only one religion and
are all equal among themselves; he addresses to his peoples
religious and moral instructions on various subjects.

It was through the care and under the presidency of this great prince
that the third general assembly of Buddhist doctors
met in Pataliputra (Patna), around 224 BC.
There were found there a thousand Rahats or chief priests and a number
almost infinite number of monks. The king took a considerable part
in the resolutions of the assembly. His first act was a
disciplinary decision: a large number of men, taking

the vase used to receive alms, the yellow garment and

the tonsure, had entered the priestly order without
having been authorized, without knowing the doctrines, and teach-
even heresies. Eight heretical sects were de-

discovered and condemned; sixty thousand monks were de-
stripped of their yellow garments, and driven from the assembly.

The second occupation of the meeting was to review with
care traditional doctrine, to take measures against
the renewal of schisms and heresies, and the means
to propagate the common faith: eight months were spent on these
important care. It is in this circumstance, it is said, that were
fixed the dogmas and morals of Buddhism, and that the re-
definitive action of the Tripitaka, which has been, for two thousand
years, the official canon of southern Buddhism.

After having settled everything that had to do with dogmas and
discipline, the assembly decided that preachers would be
sent to all the infidel countries, and Asôka employed them
all the resources of his power. According to his edicts, "the
"Buddhist preachers had to go to all the
"barbarian lands, to mingle with unbelievers to instruct them
"and win them to the faith; associate indifferently with the sol-
"dats, the Brahmins, the vagabonds, the ferocious peoples and the
"dregs of society, within the limits of the kingdom and in the
"foreign countries, to teach better things, not by
"violence, but through persuasion." At the same time, the
king took effective measures for their protection and their.
security.

Under this powerful impulse, the work of proselytism was
undertaken with extreme zeal and crowned with prodigious success-
gieux: in Kashmir and Afghanistan, one hundred thousand people
were admitted into the monastic order, and eighty thousand
of these monks rose to higher ranks; a result
similar was obtained in the Mahi-Mandala (the watered country
by the Mahi River, Surashtra, the country of Surat); in
the provinces of Maiwar and Banda, sixty thousand people
were converted, and thirty-seven thousand were admitted in five
hundred monasteries; the number of converts in Sindh

and the country of the Maratts rose to one hundred and sixty thousand; in the
countries located at the foot of the Himalayas, conversions are
numbered in the millions; six million followers were enrolled
in Savarna-Bhümi (land of gold) (1); two of the children
of Asôka, Mahendo (in Sanskrit Mahindra,) and his sister, San-
ghamitta, with a troop of preachers of both sexes,
entered the island of Ceylon and converted it to Buddhism.

me. These figures may be exaggerated; but it is impossible

not to conclude that an immense and fruitful effort had
place in the time of Asôka to spread the Buddhist faith.

Asôka having died in 222, at the age of 82, Buddhism
nevertheless continued to spread in India. This great
prince had subjected all of northern India to his scepter
and central, from the Bay of Bengal to the Sea of
India and the Hindu Kush. His children and their successors
did not know how to preserve such a vast heritage; and his empire,
except for Magadha proper, soon fell prey to
conquerors who arose from all sides. But all or pres-
that all favored or embraced Buddhism, in the es-
doubtless to find support there against Brahmanism.
It is to these events that the following passage from the
Vishnu-Puräna.:

"He will then reign," he said, "seven Abhîras, ten Garddhabas,
“sixteen Sakas, eight Yavanas, fourteen Tushâras, thirteen Mundas,
"eleven Maünas, eleven Paüras. After their destruction, the Kai-
"lakas-Yavanas will be kings; they will reign over Mekala (the

{1) Several authors attribute this name to the countries of Burma
{Burma) and Siam: the Burmese themselves assure that
two Buddhist envoys preached their religion in Bir-
mania as early as 207 BC, or even immediately after
the assembly of Asôka, and indicate the ruined city of Tha-tou, in-
between the Tsi-Toung and the Salwin, as the theater of their tra-
vaux, This is possible; however, Buddhism does not appear
to have become the common religion of the Burmese and the Siamese
that in the fifth century of our era,

"country watered by the Narbadda). A sovereign, named Vis-
"Wasphatika will establish new tribes in Magadha;
"He will destroy the Kshatryas and raise sinners to power
"and barbarians. The nine Nagas will reign in Padmavati,
“Kantipuri, in Mathûra, and the Guptas of Magadha along the
"Ganges. A prince, named Devarakshita will reign in a
“City located on the seaside on the Kôsalas, the Odras,
"the Pundras and the Tamraliptas. The Guhas will possess Ka-
"linga, Mahihaka and the mountains of Mahendra. The race
"Manidhänu will occupy the country of the Nishadas, the Naï-
"mishikas and Kalatoyas. The nation called Kanakas pos-
"will sedate the land of the Amazons. and the one called Mu-
"shika. Men of the three castes, but who will have been

"expelled, Abhiîras and Sudras will occupy Saürashtra,
“Avanti, Sûra, Arbuda and Marubhûmi; of the Sudras and the bar-
"Bares will be masters of the banks of the Indus, the Darvika and the
"Kashmir." (1)

These last words allude to the conquest of the northwest
from India by a Tartar tribe of Sakas or Saces. After having
dethroned, driven back into Sindh the Greco-Bactrian princes (the
Yavanas) who ruled there, these Saces founded in Kashmir
and the Punjab a flourishing empire, which lasted about 660 years,
126 BC to 544 AD. His dominion
tion extended from Yarkhand and Khokand in Central Asia
as far as Agra and Sindh. Being zealous Buddhists, the souve-
rains of this empire exerted a great influence on the
spread of this religion throughout Central and Eastern Asia
tale. |

(1) The reader may be surprised to see in the future all the
verbs used in this passage. This way of speaking is
common in the historical portions of the Puranas, in order to
make people believe that they were composed before the events-
thus announced. In reality, it is to these events that
begins what is true in their historical accounts;
pes the above can be considered purely legendary-

area,

One of them, Kaniksha, who reigned towards the end of the last
Century BC, or more probably around the year 40
of our era, held in the capital of his states a new
assembly of Buddhist doctors: this is the fourth.

This assembly wrote and published on Buddhist doctrine
comments which then served as the basis for changes-
considerable changes that subsequent authors, Tibetan and
Chinese, have contributed to the teachings established in the reu-
nion held by Asôka. Kaniksha and the members of his assembly-
wheat can thus be considered as the fathers of Bud-
northern dhism; they sent preachers into
Tibet, Central Asia, and China. Historians of this
last country claim that Buddhism was introduced there
during the second century BC; but it does not
became the religion of the empire only around the year 65 AD,
The Kirghiz, it is said, carried it to the seashore.
Caspian; it was introduced into Korea around the year 372, and into Japan
in 592.

In India itself, the new form of authoritative Buddhism-
seated by Kaniksha descended into the plains of Hindustan and
fought for six centuries with the Buddhism of Asôka. The voya-
Chinese explorer, Hiouen-Thsang, who visited the whole of India in the year
629 to 645 AD, found both forms in full
vigor and attests that they were even in open struggle in
several localities. Northern Buddhism represented
Scythian influence, while the southern one seemed better
represent the indigenous element: their mutual struggle does not con-
contributed not insignificantly to the entire ruin of Buddhism
in India; we will see later that they were one and the other
wrapped in hatred that the purely Indian population
designed for the Scythian foreigners Sakas, Yavanas, Hunas
(Huns) and Nagas, and in the long efforts she made to
shake off their yoke.

Although Buddhist monks faithfully preserved
the traditions of gentleness that had been instilled in them by
the founder of their religion, and so strongly renewed by
Asôka, it nevertheless happened that, on certain occasions,

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as a result of dynastic or social rivalries, non-believers
were more or less persecuted. It was probably on the occasion
of a local persecution of this kind, that, in the course of the
first century BC, about twenty thousand fa-
Thousands of Indian women emigrated to the island of Java and brought
Brahmanism. The Chinese Buddhist pilgrim, Fa-Hian, who

visited this island around the year 414, attests that it was still infi-
dele: "Heretics and Brahmins," he says, "are named there-
"many, and the law of Buddha is not observed there at all."
He reports elsewhere that it was populated by Indians; that in
In his ports he found ships manned by sailors
Indians, who, having left Kalinga and the mouths of the Ganges,
had gone first to Ceylon, from there to Java, and were dis-
were to sail to China. Isn't it likely
than another colony of Brahmin Indians, exiled from its
homeland for the same reasons and in similar circumstances,
will have entered Cambodia, and will have built the monuments there-
extraordinary things that were discovered there, particularly
those of the city of Ang-Kor?

Relations between India and the island of Java did not stop
at that time; on the contrary, they became more active;
This time it was the Buddhists who were chased away in turn.
by the Brahmanists, who brought the religion of Buddha there
and converted it (5th to 7th century). But the neighboring island of Bali
preserved Brahmanism: the division of the people into four
castes still reign there, and it is said that widows burn themselves there
still with the corpses of their husbands.

While the events we have just seen were taking place
to report, arose in the sandy regions of the
Rajputana, and at the foot of Mount Abu, the warlike race of
Rajputs, whom the Brahmins raised to the dignity of Ksha-
tryas, to replace the unfaithful Kshatryas who had in
mass embraced Buddhism, and to combat this religion
rival and hated. We have told elsewhere (pages 192, 193)
the legend that the Brahmins invented about it.

The great struggle began around the middle of the first century
before the Christian era; it was both political and reli-

gieuse; the Brahmanists wanted to both repel the invaders-
Scythian hoists and the religion they supported. Vikramädi-
Tiya was the first and most famous hero. He was king of Udjein
in Rajputana, in the year 56 BC; he founded an era called
Samvat or Vikramäditiya, in honor of his victories over
foreigners. Its very name of Vikramäditiya-Sakäri, or enemy-
half of the Sakas, testifies to his fights against them. He ap-
belonged to the family of the Rajput Pramaras or Puars, who
was regarded as the noblest and most powerful among
the Rajputs. The princes of this family extended with
the time of their conquests and their domination throughout India
central and western, and as far as the Deccan; they appear-
feels like they were the first to carry religion and authority

Brahmins in this part of India (6th and 7th century AD)
Jesus Christ).

Another era, that of Sâlivähana, where simply the era. Sa-
ka, which begins in the year 78 AD, and which is
used mainly in the south of India, succeeded that of
Vikramäditiÿa; It is believed that it was established to remind
the memory of the great defeat of Vikramâditiya's army
by the Saka Salivähana. We have reported the legend
on page 53.

Three powerful empires, that of the Sahs in Guzarat,
from the year 70 BC to the year 235 AD; that of the
Guptas, Vaïssyas or Sudras, in Canodje, from the year 432 until
than in the year 670; and that of the Valabhis, Rajputs, in the pres-
that Catch Island and western India, from the year 480 to the year 799, fu-
are sometimes favorable and sometimes hostile to Buddhism. Hiouen-
Thsang, who visited Valabhi in 630 and 640, relates that the Bud-
dhism was the state religion there; but that the Brahmins
were numerous there, and that the Buddhists themselves were
shared between the northern or Scythian school, and the southern
dionale or Indian of Asôka. The struggle between the two cults
existed everywhere with various alternatives, and victory was
long disputed.

OF THE BRAHM: I. 60

430 PART III. BRAHMANISM; ITS TRANSFORMATIONS.

When the Chinese pilgrim Fa-Hian visited northern India
(399-413 AD), from Afghanistan to the
mouths of the Ganges, he found that the Buddhist priests were
everywhere honored to legal Brahmins, and that the temples
Brahmanic establishments rose side by side with the
religious of Buddhism.

At the time when Hiouen-Thsang made the same journey (623-
645), Buddhism was already on the decline, while Brah-
Manism took the advantage over its rival. From its entry into
India, the Chinese pilgrim encountered the monuments erected by
the two great Buddhist monarchs, Asôka and Kaniksha;
but alongside it also stood temples erected in honor
of Siva and the terrible Bhima. Most of the sovereigns
were still faithful to the faith of Sakya-Muni; however there were
There were already several who professed Brahmanism. Many
monasteries were empty of their inhabitants, while the
people remained attached to the religion they had preached to them.
In Kashmir, the ruler was personally brahma-

nist, while Buddhism reigned among the people.
In Jaypur, he had disappeared. In Canodje (Kanyakubiya), the king
Siladitya, whose overlordship extended from the
Punjab to Bengal, and from the Himalayas to the mountains
Vindya, rivaled Asôka in Buddhist zeal and piety and
Kaniksha. The city had one hundred monasteries and ten thousand
monks; at the same time two hundred Brahmanic temples
rose under the protection of the pious Siladitiya himself.
A great religious solemnity, caused and directed by the
monarch and told at length by the Chinese pilgrim, can
give an exact idea of the respective situation in which
were the two cults at the very court of a powerful buddhist king-
dhist. Siladitiya called a great assembly in 634. He
twenty-one tributary sovereigns went there, accompanied by
most learned among the Buddhist monks and Brahmins of
their states. But this assembly had no object
to affirm the ancient faith of Buddha. There was first a long
and solemn discussion between the Buddhists and the Brahmins

the principles of the Sänkhya and Vaï philosophical schools

sesha; then another discussion between the supporters of the
Southern Buddhism and those of Northern Buddhism.

On the first day of the meeting, a statue of Buddha was `

installed with great pomp; the second was an image of
Vishnu, and the third, an idol of Siva. The ceremonies
which were practiced had the same character.

Siladitiya used to make every five years a
wide distribution of its treasures. Hiouen-Thsang tells with
complacency how, in the plain which borders Allahabad where
the Ganges and the Jamna unite their waters, all the kings of
the empire and an infinite multitude of people were largely
treated by the monarch for seventy-five days. Sila-
Ditiya had all the treasures and supplies brought to him-
elements of his palace, and distributed them indiscriminately to the Brah-
and to Buddhists, to heretics and to believers.
At the end of the party, he stripped himself of his jewels and
gave to those who were near him; then, to imitate Bud-
dha, he took the rags of a beggar, wanting at once by
This action recalls the great renunciation of the founder of
the Buddhist religion and practice prescribed charity towards
the Brahmins through Brahmanic books.

Touching the great monastery of Nalanda, near Rajagriha

and Gaya, which could contain ten thousand monks and novices
and which was like the main fortress of the sect, Hiouen-
Thsang reports that three times already it had been destroyed by the
Brahmins. Gaya itself had become a great center
Brahmanic. In the east, the province of Assam had never
been converted; at Tamluck, at the mouth of the Ugli, the tem-
The Brahmanic gods were five times more numerous
than Buddhist monasteries. The rulers of Udjein and
Mahéswarapura were Brahmins; those of Jajhoti and
Malwa were Buddhists; however, both
were caste Brahmins. That of Kirana-Savarna was a
violent persecutor of Buddhism. That of Kämarupa,
although a Brahmin by caste, was a devout Buddhist, while
the one from Ganjam was a devout Brahmin. In the province

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from Orissa, on the coast of Madras, to Kanjipuram, Buddhism
still flourished; but he had to fight against the Brahmins and
their deities. While Hiouen-Thsang was in Kan-
jipura, three hundred Buddhist monks arrived there who had
were driven from the island of Ceylon following violent persecution-
tion.

In the three centuries following Hiouen's voyage-
In Thsang, India, Buddhism continued to decline, while
that his rival was always gaining new strength. The fight
between the two cults was not always and everywhere bloody,
But there is no doubt that she was at least by mo-
ments and in certain localities. The biographies of Kumarila-
Bhatta (eighth century) and Sankara-Atcharya (ninth
century) attest to this. A fourteenth-century author attributes
also to a certain Sudhanwan, king of central India, the order
to massacre all the old people and all the children of the Bud-
dhists, from the bridge of Rama to the mountains cou-
green with snow. We can still see on the walls of some-

some pagodas, for example in Madure and Tiruvettur in the North Arcot Collectorate, bas-relief sculptures, which. represent the tortures that the Brahmins inflicted to the defeated Samanas: some are hanged, others cut into pieces, others crushed between stone tablets or in oil mills.

Perhaps more powerful causes than persecution. purely religious brought ruin and Fen- third disappearance of the religion founded by Sakya-Muni.

We have previously observed that Buddhism: had been generally embraced and was supported by the races Scythians who, even before the birth of Buddha and after his death, had come to settle in India. The tribes not Aryans of Kshatryas, whose de- many, adhered to it with enthusiasm and were, from the first days, the firmest supports; the conquests- Greco-Bactrian and Scythian tribes, who invaded the northwest of India after the death of Asôka, followed the same line of

conduct; the Naga and Sudra kings of the Ganges plains-

undoubtedly found strength in the profession of Bud-

dhism. It follows that in the eyes of the Brahmins and the ancients

aboriginal races, this cult was the religion proper to foreigners- gers, invaders of the homeland. The Brahmins took advantage skillfully of these circumstances to make it odious to the ancient aborigines, to revive the claims of the

castes that Buddhism had been able to compress, but not

remove entirely. At the same time, to reconcile the alliance of these same Dasyus, whom they had so despised and insulted in the past, they borrowed their divinities from them and their religious practices, and did not hesitate to modify deeply the worship of the ancient Vedas; to a religion sad, ascetic, they opposed the marvelous legends of Vishnu and Siva, of their wives, of their incarnations, with an infinity of convenient practices, in harmony with the dissolute morals and character of the population.

Buddhism was bound to succumb; it died out.
slowly after struggling for more than a thousand years, towards the
eleventh century AD. But it still reigns and flourishes in
Ceylon and throughout East Asia, where it has nearly five
one hundred million members, nominally at least; because it
We must be careful not to believe that all the inhabitants who profes-
officially Buddhism, are actually Buddhist.
So, to speak only of the island of Ceylon, it is hardly the
Half of the population follows the cult of Buddha.

It was the same in India, and especially in South India.
regional, where Buddhism does not appear to have had a great
number of followers. However, it cannot be denied that this
religion did not exist in some localities; the statues of Bud-
dha that were found buried in several places prove
that there were Buddhists there. But the peoples of the Deccan and
especially Dravida were then generally devoted to
worship of snakes, demons and Linga; it is only
during or following the wars against the Buddhis-
me, that is, from the third to the seventh or eighth century

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of our era, that the Brahmins established themselves in the country of a
permanently, and converted him to their cult.

Buddhism had flourished in India for fifteen centuries.
keys; he had stirred up numerous masses; men of
all classes, Brahmins as well as aborigines
and strangers, had embraced it and practiced it; he had left-
has left its mark on a large number of social institutions
and religious, which still exist today in the Brah-
Manism. The Brahmins were not ignorant of these facts and could not-
were going to hide them; they had to account for them, as well
than their hostility against the religious principle which
had inspired; they did it with their skill and cunning
ordinary. Here's how they get by in the Vi-

shnu-Purâna, compiled in the eleventh century, epoch-
that at which Buddhism was defeated, if not entirely
muffled.

4 MAITREYA. – You told me, venerable master, that we must not
a funeral ceremony strikes the eyes of various people
people, among whom you named the heretics or
apostates. I wish to learn to whom this designation applies-
tion, and what are the practices that cause it to be incurred.

“PARASARA. – Three Vêdas, the Rig, the Yajdur and the Sima-Vêda,
constitute the triple coverage of the various castes; the pe-
choir that rejects them deserves the epithet of naked. The Vedas are
the garment of all classes of men; when one takes it off,
we remain stripped, Listen in this regard to what I heard
my grandfather, old Vasistha, tell the magnanimous
Bhisma.

“There was once a battle between the gods and the demons
during the period of a divine year; the gods were vanquished-
controlled by the demons, who were commanded by Hrada. They
fled after their defeat, towards the northern bank of
the Ocean of Milk, by engaging in religious austerities. They
addressed the following prayer to Vishnu: “May the pre-
first of beings, the divine Vishnu, {being satisfied with the words that
we will address him in order to make us propitious the sei-

Lord of all worlds, the one from whom all things proceed
created things, and the one into which they will dissolve. Who
is able to declare the praises he deserves? We glorify you
let us laugh, O you, whose power cannot be expressed by words
words. You are the earth, the water, the fire, the ether, the spirit, the ma-
raw material and the primitive soul; all creation, with or without
visible form, is your body; everything, from Brahmä to a
tree branch, and time and space constituting the different-
this. Glory to you, who are Brahmäâ, your first form, blossomed
out of the lotus that comes out of your navel. Glory to you, who are
Indra, who is the sun, who is Rudra, who is the fire, who is the
wind, and who are also ourselves. Glory to you, Govinda, who
are all demons, whose essence is arrogance, lack
of judgment, the deprivation of patience and self-control
same. Glory to you, who are the Yakshas, who are seduced by the
music and whose frivolous heart does not admit science par-
done. Glory to you, who are all the demons who prowl the night,
and who are treacherous and cruel. Glory to you, Janârddana, who are
this piety which serves to reward the virtues of those who resist-
tooth in heaven. Glory to you, who are one with the saints whose
perfect nature enjoys perpetual happiness, and who tra-

pour all the elements without obstacles. Glory to you, who are one with the race of double-tongued, impetuous serpents, cruel, greedy for pleasure and possessors of abundant wealth- Dantes. Glory to you, who are with the Rishis, whose nature is free from sin or imperfection, and who is identified with wisdom and tranquility. Glory to you, who have eyes of lotus and quiet with time, which, at the expiration of a Kalpa, devour all creatures without remorse. Glory to you, who is Rudra, who leaps for joy when he has devoured all things, gods and other beings without distinction.

“Glory to you, Janärddana, who are man, who are the animals, who is this supreme spirit whose diversity is widespread in the plant world. Glory to you, who are the cause of causes, and whose primitive nature is incomparable. We greet you, Lord, you who have neither color, nor extension, nor volume, and whose essence, the purest of the pure, cannot be appreciated

than by the wise and the saints. We bow down before

you; you are in our bodies, in all other bodies and in

all living creatures; beyond you there is nothing. We glorify this Vasudêva, the sovereign lord of all

things, free from defilement, seed of all things, free

of dissolution, which is not born, which is eternal, and which is in essence the entire universe."

“At the end of their prayers, the gods saw Hari, the soul- verain, armed with the shell, the disc and the club, and mounted on Garuda. Bowing down before him, they addressed him- said these words: “Have compassion on us, Lord, and pro- keep us safe; for we come to ask your support against the Daityas. They seized the three worlds, and they seized the offerings that belong to us. Whatever we do- sions, as well as them, part of you of which all beings are composed, we nevertheless see the world delivered to ignorance of unity and the belief of separate existence. O you, whose wisdom is boundless, make known to us the way that will allow us to exterminate the enemies of the gods."

“When the mighty Vishnu heard this prayer, he uttered

of his body a fantastic form which he gave to the gods, and
He said: "This ghost will completely triumph over the Daityas; they
will deviate from the path traced by the Vedas and may be put
to death; for all the gods, demons and others, who will oppose
to the authority of the Vedas, will perish by an effect of my power
exercised for the preservation of the world. Go therefore and fear not-
Don't worry; let this ghost precede you; he will pay you back
great services, O gods!

"The ghost having gone to earth, saw the
Daityas engaged in penitential exercises on the banks of the
the Narmada River; he approached them in the form of a
naked beggar, with a shaved head and carrying a bundle of rain-
peacocks, and he spoke to them with a gentle voice, saying:
“Lords of the Daitya race, why do you practice
these penances? Is it for the purpose of having a reward
in this world or in the next? » The Daityas replied:

"O wise man, we engage in these acts of piety, in order to obtain
later the reward; how do you make such a request-
of? » — « If you wish to obtain final emancipation, re-
said the so-called solitary, pay attention to my words;
'For you are worthy to hear a revelation which is the door
leading to ultimate happiness. The duties that I entrust to you-
I will teach you the secret path that leads to deliverance;
there are none superior to them; by following them,
you will either get heaven or exemption from future existence.
Powerful beings, you deserve to hear doctrines too
high.

"It was by such specious arguments that the ghost
led the Daityas away from the precepts of the Vedas; they deviated
prescribed duties and were seduced by the voice of their perfi-
of instructor, who maintained that contradictory doctrines
are also true; they received the name of Arhathas, because
that he had addressed them saying: "You are worthy (Arha-
thas) of this great doctrine”, that is to say of the false doc-
trines that he persuaded them to embrace.

"The enemies of the gods being thus led to renounce the
religion of the Vedas, preached in turn the heresies that they
had adopted, and, the error spreading in all directions, the
Vedas were soon abandoned by most of
the race of the Daityas. Then the same impostor, taking
red-colored clothes, adopting a benevolent air and
speaking in a soft voice, addressed other beings of the
same family and said to them: “O powerful demons, if you desire-

reach heaven or final liberation, stop unjustly slaughtering animals (for sacrifices), and listen to what You have to do. This world exists without support, and it is delivered to the pursuit of the error which he takes for the truth." He brought thus by his repeated arguments and by his persuasive speeches the Daityas to renounce their duties; after having abandoned their faith, they persuaded others to do the same, and many- suddenly moved away from the practices enjoined by the Vedas.

"There were some who spoke against the sacred books; others

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blasphemed the gods; others treated the sacrifices and pious ceremonies; others slandered the Brahmins. They said: "Any precept that leads to the destruction of the animal life is extremely reprehensible. To claim that butter thrown into the fire provides a reward is a child- tillage. If Indra, after having obtained divinity through rites multiplied, feeds on the wood consumed in sacrifices, it is below the brute which, at least, feeds on leaves- them. If an animal killed in a sacrifice is thereby raised to the Heaven, would it not be just that the man who sacrifices should immolate his own father, taking him as a victim?

"Their excellent tutor said: "We must first determine what what the reason of humankind must believe, and then you will find- you will see that happiness results from your instructions. The words authority does not fall from the sky; the text conforms to the reason alone must receive my assent and that of such beings than you." This was how the Daityas were perverted, to the point that not a single one remained who recognized the authority of the Vedas.

"When the Daityas had strayed from the path of writings saints, the gods took courage and gathered to deliver battle. The demons were then defeated, and killed by the gods, who had remained faithful to the truth; and the abandonment that they made the Daityas from the practices of religion was the cause of their loss.

"This is how you must understand, Maitreya, why we calls naked those who have deviated from their primitive belief- ve; it is that they have rejected the garment of the Vedas. The man who neglects his religious duties without cause for a day or

a night commits a sin for a day; if he neglects them during
a fortnight, it can only be purified by an expiation
painful; the virtuous man, whose gaze has met a
man who spent a year without observing the pres- ceremonies
written, must stop and look at the sun; if he has touched it, he must
bathe without taking off one's clothes; but as for the cut-

ble himself, no atonement has been declared. There is no on
the land of sinners more criminal than he who leaves the gods,
ancestors and spirits deprived of the worship due to them. That
no man associates, stays or converses with him
who has committed such a misdeed. Any connection with a
man who has not, during the course of a whole year,
celebrated the prescribed ceremonies, is a fault equal to that
that he committed. The person who eats with this man, who
sits next to him or who sleeps in the same house, de-
immediately comes as guilty. The Brahmins and the hom-
members of other castes, who deviate from the duties assigned to them
prescribed, become heretics and are classified with those who
abandon pious works. Stay in a place
where there is too great a mixture of the four castes carries pre-
justice to the reputation of the righteous. Those who have relationships
with the man who takes his meals without offering a portion to the
gods, to the wise, to the manes, to the spirits and to strangers,
fall into hell. Let the prudent man therefore avoid
care the conversation and contact of these heretics, who are
made impure by their abandonment of the Vedas.
ceremonies in honor of ancestors, although done with
zeal and with faith, do not please the gods or the ancestors, if
an apostate witnesses it.

“It is said that there was once a king named Satadhanu;
his wife Saivya was of great virtue. She was devoted
to her husband, good, sincere, pure, adorned with all the qualities
that a humble and discreet woman should have. The king and his
women worshipped the god of gods, Janârddana, every day;
they engaged in pious meditations, made offerings-
to the fire, prayed, fasted, gave alms and gave
all other marks of complete faith and devotion
fervent. One day, after fasting when the moon was
full in the month of Kartika, and after bathing in the
Bhaghirati, they saw, coming out of the water, a heretic-
who approached them and who was the soul of the military preceptor-
The Raja, out of respect for his preceptor, entered

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in conversation with the heretic; but the princess did not
not so much; she reflected that she was observing a fast and, de-
Turning away from him, she raised her eyes to the sun. Back
At their home, the husband and wife worshipped Vishnu, according to:
their use and according to the forms prescribed by the ritual. Which-
that some time later, the Raja, victorious over his enemies, died,
and the princess climbed onto her husband's funeral pyre.

"As punishment for the fault committed by Satadhanu, in
speaking to a heretic when he was occupied with a solemn fast-
nel, he returned to the world in the form of a dog. His wife
was born as the daughter of the king of Kâsi, with the knowledge of
events of his pre-existence and endowed with all the virtues-
Her father was eager to give her in marriage to some
husband worthy of her; but she constantly opposed his des-
breast. She knew, by her natural intelligence, that her former
husband had returned to earth in the form of a dog, and,
One day going to the town of Vaidisa, she saw a dog which she
recognized her as her husband. She took him in her arms and, placing
on her neck the wedding garland, she made him tender ca-
resses; but he, eating the delicate food that was
offered, expressed his satisfaction in the manner of the animals of
her kind; she was very humiliated and she addressed these to him:
words: "Recall to your memory, illustrious prince. politeness
displaced which was the cause that you came back to life in the for-
the soul of a dog. It's because you spoke to a heretic
after bathing in sacred water, that you have been con-
damned to this abject condition. Don't you remember?
The king then remembered what he had been, and plunged into his
reflections, filled with shame, he left the city and went to die
in the desert; he then came back to life in the form of a
jackal.

"In the course of the following year, the princess learned what:
had arrived, and she went to the mountain of Kolohala to
to look for her husband. Having found him, the lovely daughter of the king of the
earth said to her husband, transformed into a jackal: "Don't worry-
Have you not just, O king, conversed with a heretic, and

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circumstances that I reminded you of when you were a dog?
The king, thus challenged, recognized that what the princess-
he told him was true; he gave up taking food and he.
died. He then became a wolf; but his wife knew it and
came to him in the forest; she awakened his memories in him.
saying:

“You are not a wolf, you are the illustrious monarch Satadhanu.
You were a dog, then a jackal, and now you are a
wolf." Then the prince, remembering what he had been,
gave up life and became a vulture. His wife found him
again and said to him: "Leave this unpleasant form in which you
was condemned as punishment for the sin of having conversed with
a heretic." The prince was born again in the form
of a crow, and the princess knew it and said to him: "You eat the
grain that you can grasp, you to whom all the kings of the earth
once paid tribute." Having abandoned his body in conse-
The consequence of the memories provoked by these words, the king became
then a peacock; the princess took it with her, caring for it and
Jui giving the food that these animals like. The king of
At that time, Käâsi instituted the solemn sacrifice of a horse.
During the ablutions which concluded the ceremony, the princess
bathed the peacock, while bathing herself, and she
reminded Satadhanu that he had been born at various times under the
form of different animals. Then he renounced life and na-
left again as the son of a person of high rank;
and the princess, then consenting to the desire expressed by her
father to see her married, the king of Kâsi made it known that he would choose
a son-in-law among the suitors who would present themselves for
obtain the hand of her daughter. The princess chose her former
husband who appeared among the candidates, and she became again
his wife. They lived happily together and, upon the death of
His father-in-law, Satadhanu ruled over the land of Vedeha.

"The new monarch celebrated many sacrifices and he
made great gifts; he had sons and triumphed over his
enemies; after having worthily exercised the sovereign power-
rain, he died in a fight, as befitted his

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warrior birth. His wife followed him in death, and, con-
trained in the sacred precepts, she joyfully mounted the
funeral pyre. They both then rose beyond the |

sphere of Indra, in the regions where all desires are at j Ja-

but satisfied." (Vishnu-Purâna, book HI. ch. 46 and 11.) 0

CHAPTER SIX.

RELATIONSHIP BETWEEN BUDDHISM AND CHRISTIANITY:

The reader could easily notice, while browsing -lë preceding chapter, that there exists between Buddhism and Christianism has quite numerous similarities; etil will not be surprised to learn that these similarities have provided to the enemies of all revelation, from Voltaire to our own days, the opportunity to claim that Christianity has taken them- borrowed from Buddhism, as he received others from Brahmanism.

Although this work has the special object of demonstrating that Judaism and Christianity accepted nothing from Brah- Manism, but on the contrary they provided him with the doctrines, traditions and institutions that are common to them, we think- sounds, nevertheless, that it will not be useless to stop us a few moments to establish that it is the same with Christi- anism and Buddhism. As well, this demonstration will immediately make it clear how easy it was for the Brahmes to know the books of the Old and the New Testament, and to draw from it a host of data which astonish at first glance.

We have seen how he stood in the early days of Buddhism, more or less plenary assemblies of priests and religious, with the aim of defining doctrines, to reject innovations and errors, to maintain intact the discipline and moral rules established by the founder: this is also the practice of the Church. — The ten Buddha's commandments recall those of Moses and of Jesus Christ. — The monastic state as well for women- as for men, religious celibacy, tonsure and

various other circumstances are found in the institutions- analogous tions of Christian society. — The spirit of proselytizing- tism and the external missions of the first propagators of Buddhism were reproduced by the Apostles and their successors 'Accepters.— Some Buddhist books contain legends- from Buddha's childhood, which offer resemblances

extraordinary with the Gospel stories about the birth
'and the childhood of Jesus Christ.— Finally, it has been noticed that the
clothes used by the Lamas or Buddhist priests of the
Tibet, the ceremonies they practice, the hierarchy that exists
among them, strangely resemble the priestly garments-
rates, sacred ceremonies and the hierarchical order of
The Roman Catholic Church.

"It is thought," writes De W. Hunter (The Indian Empire,
"1883) that Buddhist doctrines have deeply affected
"religious opinions in Alexandria and Palestine.
"The question of how far the Buddhist ideal
"of a holy life, with its monks, its nuns, its cult of
"relics, its bells, its rosaries, influenced lemonachism
"Christian, is not yet decided, nor that of
"to know to what extent Buddhist philosophy has helped the
"development of Gnostic heresies, in particular
"those of Basilides and Manes who tore the primitive Church apart-
" tive. It is certain that the analogies are striking, and have been
"indicated both by the Jesuit Missionaries in Asia and
..« by the orientalist scholars of Europe. The formula of abju-
"ration for those who renounced Gnostic doctrines
"de Manès expressly mentions BÜôdx and the Ixubiævir
"(Buddha and the Scythian or Sakya), thus appearing to divide
"Sakya in two people. Right now, the Chinese
"of San Francisco, in America, help their devotion to the
"means of images of the Buddhist goddess of mercy,
"which is imported from Canton on fine paper, and which the Catholics-
"lics identify with the Virgin Mary, holding her child
"between the arms, with a halo around the head, a figure in
"worship at his feet and the Spirit hovering above under the
"shape of a bird. But it is only fair to note that the pre-

"China's first Nestorian Christians may have been the
"Source of these resemblances: the traces of the liturgy of the
"goddess of mercy, Kwan-yin, in which the analogies
"with the ceremonies of Eastern Christianity are the most
"striking, could not be recognized with certainty
"in the Chinese canon earlier than the year 1412 of the Christian era-
"yours,"

The same representation is found in India under the name
of Krishna and that of his nurse Devaki. There are authors
who concluded that the Catholic Church also took it
borrowed from Brahmanism, while recognizing that the legends-
and the cult of Krishna only dates from the twelfth century AD
our era!

"Professor Max-Muller," continues Mr. W. Hunter,
"strove to prove that Buddha himself is the original
"in Saint Josaphat, whose feast day is marked in the calen-
"drier of the Roman Church as well as in that of
"The Greek Church. (p. 149-150)" — We have reported here-
above, pages 395 and following, in note, part of the legend-
of Saint Josaphat, and we have shown that there is no reason
to draw such a conclusion from the few similarities that exist-
tent between this legend and that of Buddha.

"I have alluded," he said further, "to the influence of Buddhis-
"me on the Christianity of the Eastern world. Whatever
"whatever the uncertainties that may obscure this question,
"The effects of Buddhism on current beliefs in Asia
"oriental do not admit any doubt... It is difficult to enter
"in a Japanese temple without being struck by the analogies that one
"It meets with the Christian ritual on one side and the Hindu ritual
"on the other. The chants of the priests, their greetings in pas-
"standing before the altar, their vestments, their rosaries, their
"bells, their incense, the responses of the assistants, recall
"The Christian ritual. The temple of Rokugo," writes a traveler
"modern, was very beautiful, and, except that its ornaments were
"superior in solidity and good taste, it differed little from a
"Roman church. The lower altar, on which were placed

"lilies and lighted candles, was adorned with blue draperies
"and silver; and on the upper altar, adorned with cra- draperies
"moldy and gold, there was nothing but a closed reliquary, an en-
"censer and a vase full of lotuses. In a Buddhist temple,
"In Ning-Po, the Chinese goddess of mercy is re-
“presented standing on a snake whose head she crushes.
"The ornaments borrowed from the serpent, which are found-
"thirty so universally in the religion of India, have been
"also carried, it is said, by Buddhism in the West
"and in the east. Thus, the canopy or pavilion which rises
"above the head of Buddha loves the undulating forms-
" yours and the twisted columns. These ornaments similar to
"waves were rendered by cloudy curves in the
"most Chinese and Japanese dais; but a few con-
"still serve the original figures, which symbolize the
"serpents or undulating nagas. A canopy of serpents of
"This form can still be seen in a monastery in Ning-
"Po. It replaces the canopy of capel snake heads, which covers
"in India the head of Siva, or that of Vishnu sleeping on
"the waters of creation. The twisted columns that support

"the canopy of St. Peter's in Rome and the cane ornaments-
"those so common in Protestant pulpits have also,
"It is said to have a serpentine origin and an oriental source." !! f

It is difficult, we will say on our return, to unite more than
childishness and prejudice to greater erudition.
Dr. W. Hunter is undoubtedly a first-rate scientist.
order; no one dug deeper than he, no one threw
a more assured look at Indian and Oriental antiquities;
but his Protestant or rationalist prejudices were more powerful-
sants than his science, and he was pleased to accumulate on this point
the most baseless assertions or insinuations
dements, the most contrary to historical truth.

In reality, the divine Founder of the Christian Religion,
nor the Church which he established, even supposing that he had
needed to look for models somewhere, was nowhere-
forced to resort to Buddhism; he found them in the

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Mosaic institutions long before Buddha. Thus, the use
to meet to deliberate on questions of doctrine and
of discipline dates back to the Council of Seventy Elders
instituted by Moses on the advice of his father-in-law Jethro, and to the
assemblies of the Sanhedrin which consisted of the same number
of doctors. — Thus, the idea and the need for the ascetic life and
monasticism had manifested itself among the Jews themselves.
many centuries before Jesus Christ: everyone knows the
schools of the prophets, at the time of Elijah and Elisha (ninth
century). Around these prophets and their successors are re-
united a crowd of disciples, who lived in retirement-
you, separated from the rest of the people, with a particular dress and
forming religious communities. In the time of Jezebel and
of Ahab (907-887), there were some in Bethel, in Jericho and on the
Mount Carmel. The monasteries and life of the Essenes in Pa-
lestine (150), the establishments of the Therapists in Egypt, do not
are no less well known. — As regards conformity
of certain sentences, of certain legends, ceremonies and
hierarchical institutions, it is easily explained by the
fact that Buddhism did not establish itself in the regions where
these things are found, that after the Christian era-
hold; that Christianity was preached and practiced in
these regions without interruption, since Saint Thomas the Apostle
to our days; much more than the Judaic doctrines
were known there since ancient times: and that, by
Subsequently, the writers and priests of these regions were able to draw
in our Holy Books, in their relations with the Jews and the

Christians, the traits of resemblance that exist between their
doctrines, their uses and ours. May we be allowed
to go into some detail on this important point.

In 719 BC, Shalmaneser, king of Assyria, having
took the city of Samaria, transported the remains of the population
of the kingdom of Israel to Hala and Habor, on the banks of the river
Gozan, in Media. In 606 and 588, Nebuchadnezzar, having
having taken control of Jerusalem and Judea, he took them captive
most of the Jews and distributed them throughout the pro-
vinces of his vast empire. At that time, Buddha himself

was barely born, and the Jews already possessed the entire Pentateu-
that of Moses, the book of Job, those of Judges, the books of wisdom-
tials, the Psalms of David, the Prophecies of Isaiah and the
most of those of Jeremiah. They collected during the cap-
activity those of Daniel and Ezekiel. Having spread in
all the east, from Persia and Media they passed through
Bactria and Tibet, and went to China,
others in India, carrying with them their books, their
traditions and their doctrines.

It is at this time that the origin of the colony of
Black Jews who still exist in Cochin and the surrounding area.
"This is a fact demonstrated by historical monuments and
"Jewish tradition," says Claude Buchanan, in his Research
"on the Christians of Asia, that the black Jews were established
"on the coast of India long before the Christian era. There
"had another colony, not yet extinct, in Rajapur
"in the country of the Marattes, and there is presently (1812), in
"British service, Jewish officers and soldiers born in.
"the country... Several other families are established in Persia, in
"Arabia, in northern India, in Tartary and in
"China. It wouldn't be difficult to discover their various.
"residence places: fifty-six of them are already
"known with certainty. The history of the Afghan-Rohillas is not
"leaves no doubt about their Hebrew origin. — Two
"One hundred and six years before Christ, the Jews already had a synagogue
"flourishing in the very center of the Chinese empire, and there
"preserved carefully the books of Moses, Joshua,
“Judges, Samuel and Kings, and some of the prophets.”
(Selection of Edifying Letters, volume 1.)

"These emigrants," Buchanan continues, "especially those who have not-
"se the Indus, have assimilated much to the customs and the
"customs of the countries where they lived, and a traveler can

"meet without guessing that they are Jews. The few
"the resemblance they have to the Jews of Europe indicates
"that they were separated from the main stock in Judea, although
"centuries before the others that spread in the West-

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"tooth. What supports this opinion is that it
"find who are not called Jews, but Beni-Israel or
“Israelites; for the name Jew is derived from Judah, while.
"The ancestors of these black tribes were subject to the king of Is-
"Rael, and not to the king of Judah, ..."

"A copy of the portions of Scripture possessed by the Jews
"from the East, to whom no communication can be supposed-

"cation with the Jews of the West, was long desired by

"the scholars. We finally found Jews in a synagogue
"blacks, in the interior of Malayala, a copy of the
"The Pentateuch writes on a leather scroll: the skins are
"sewn together and the roll is about fifty feet
"long; it is worn in some places, and the holes have

"were mended with pieces of parchment. Some.
"Jews believe that this scroll originally came from Sennaar -

"in Arabia; others claim that it was brought from Kashmir.
"The Jews of Cabul, who make trips every year to

"inside China, they say that one still finds there, in

"some synagogues, the Pentateuch written on a scroll
"soft and flexible leather, prepared with goat skins

"and dyed red: which agrees with the roll above.

" mentioned. "

Thus, at the very time when the last singers of the Rig-Vêda
composed their philosophical hymns, when the pre-
The first authors of the Upanishads began to formulate their

systems, before the birth of Buddha, long before:
the first editor of the Code of Manu would have put his hand to his
work, God used the very punishment he had inflicted-
to his unfaithful people, to spread throughout Asia the
knowledge of his name, his law and primitive traditions.
of the human race.

All of Asia again, and particularly Central India,
which was a province of the empire of Assyria and Persia, in-
held out the solemn testimonies which were given in turn to the
true God, Nebuchadnezzar (604), Darius the Mede (638), Cyrus
(537), Darius son of Hystaspes (515), under whose reign
lived Zoroasters; Artaxerxes (464-424), who calls himself-

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even "the Great King who reigns from India to
Ethiopia." "I order by this edict," said Darius the Mede,
"that in all the empire of my dominion all may fear and
“reverence the God of Daniel; for He is the living God,
“lasting for centuries; his empire is indestructible,
"and his power will have no end. He is the true Liberator-
"Raider and Savior, who does signs and wonders
"in heaven and on earth." (Dan. ch. 6. v. 25-27). Would it be
strange and unreasonable to claim that these teachings
have had a certain influence on the ideas of scientists
and Asian philosophers?

Its fame spread to the depths of China;
irrefutable evidence teaches us that the first
Chinese philosophers, Lao-tzu (between 600 and 500 AD)
. before Jesus Christ), came to seek wisdom and truth in
the west, that is to say in the provinces of the kingdom of Assyria,
then filled with Jews. Abel de Rémusat (Asian mixtures,
volume 1. p. 97) even conjecture that he came to Judea and
to Greece. It is from this trip, without a doubt,
that he reported his doctrine on the Tao, the 1oyos of Plato the
Verbum of the Vulgate, Reason, the Word, the divine Word;
and this excellent idea of the true Sage, whose description is
found in the works attributed to him.

It is from the same source as his successor Cong-fu-tseu or
Confucius (551-479) drew knowledge from the Sage or the Saint
or of the incarnate Tao, which was to come from the lands of the West
to renew the world, atone for its sins, change the

morals, die in shame and pain and open to
men the gates of heaven.

It is certain that Jews existed in China.
long before Jesus Christ, perhaps as early as the middle of the seventh
1st century. “Many of these Jews, or Tia-kin-kiao,” says Fr.
"Gaubil (Edifying Letters, volume 27), were employed in
"the first charges of the empire; there were some who became
provincial governors, ministers of state, bachelors and doc-
"tors", These messengers of truth did not fail in their

mission; they spoke so loudly that, around the year 65 AD,
Emperor Ming-ti sent to Sy-yu (the West) a
embassy to seek the Sage who was to have appeared
in Thian-tcho. These ambassadors met on their
road, in the country of the Yu-Tchi (Tibet), two Cha-men
(Samaneans, Buddhists), and believing that the god of these Cha-
men was the Saint, the object of their journey, they brought them with
them. But, upon examining their doctrine, the emperor and his courts-
The herbalists recognized that it was not that of the Saint who
had been announced; they left these impostors there, and the only one
Prince of Chu declared himself their supporter. (Gen. History of
Catholic Missions, volume 4. p. 78-79).

However, at the time when the Gospel was proclaimed in all
languages and to all peoples, China also heard the
good news. According to very respectable traditions,
The Apostle St. Thomas evangelized the lands of Central Asia and
even China, before coming to India, and founded there
bishoprics. In an ancient Chaldean breviary of the Church of Ma-
labar (India), it is said that the conversion of the Chinese was
begun by the Apostle St. Thomas. (Assemani. Library
oriental, tom. 4). The Synodal Constitutions of the Patriarch
Theodosius speaks of the metropolitan of the Ghine, and this quality
was part of the titles of the Archbishop of Angamalé, who govern-
was seeing the Christians around Cochin, when the Por-
Tugais landed in this city. Arnobius counts the Seres
(inhabitants of Serica, western China and Tibet) among the
peoples who, in his time, had embraced the Christian faith,
Around the year 197, Saint Pantaena, having been instituted apostle of the na-
Eastern tions by Demetrius, patriarch of Alexandria, pene-
traveled to India, where he preached the Christian Faith
to the Brahmins and other philosophers of this country. He found among
the hands of some Christians a Gospel of Saint Matthew,
in Hebrew characters, which Saint Bartholomew had left them-
me, who, according to tradition, had sown the first seeds
of Christianity in this country.

There existed, in the second half of the third century, the Christian era, a flourishing church, with a bishop and a

regularly constituted clergy, at Carchar or Carrhae in Meso- potamia, on the borders of Persia, or, according to other versions in Kasghar, in Turkestan. The heretic Manes was there

came in 277, the bishop Saint Archelaus had a discussion with him-

public sion, which has remained famous in ecclesiastical annals. Following the proceedings of this discussion, which have come to we, Archelaus tells his people the story of Manes and the Manichaeism. It contains the explanation of the words Zxufwavor and Buôde, which Dr. Hunter cited in the reported passage above. Here is the summary:

Manes, says Saint Archelaus, was not the real author of the heresy that bears his name. It owes its origin to a certain Exvfuzvos, Scythianus, Saracen by origin, but born in Scythia, who lived in the time of the apostles and had received from the Py- Thagoreans the doctrine of the two principles. Having married a Egyptian slave, he went with her to live in Egypt. He made himself in this country a single disciple, named Terebinth or Terbinthe, who wrote four books for him entitled Mysteries, Chapters, Gospel and Treasury. He then went into Judea, accompanied by his disciple, in order to confer or dispute with the learned men who lived in that country. But he died without having done anything, and Terebinth went away, with his books, in Babylonia, which then belonged to the king of Per- himself. He presented himself as a man filled with all the sa- vetch of the Egyptians, and no longer under the name of Terebinth, but like another Buddha, whose name he took. Having received hospitality at the home of an old widow who lived alone, he dogmatized and argued publicly every day. He had custom, in the evening, of going up alone onto the terrace of the house, under the pretext of performing certain ceremonies and putting themselves in communication with the celestial spirits. One day, he fell and died from the fall.

The old widow inherited his books and treasures. What- that some time later, she bought a young slave, named Corbi- cius Ou Kowpuxo, to whom, upon dying, she left all her goods with the books of Scythianus. Corbicius then took the name

Persian from Manes; as he was very intelligent, he studied,
besides the books he had inherited, all the scien-
these then known, and having acquired much knowledge,
he began to dogmatize and preach his new doctrines. He
gained three disciples, through whom he was able to procure
the Scriptures of the Christians, and, having read them, he mixed the
Christian doctrines with those he had already formed. Finally,
after many adventures, he was taken by order of the king of
Persian and flayed alive. His skin, having been prepared like that

of an animal, was exposed; its corpse was abandoned to the

beasts of prey.

The above story clearly demonstrates that the association
the names of Scythianus and Buddha with that of Manes,
in the formula of abjuration that the Catholic Church imposed
to converts from Manichaeism, had no object whatsoever to
to designate the Indian Buddha, Sakya-Muni, as understood
the D: Hunter, but well to embrace in the same anathema
the three authors of this heresy.

Besides, the learned doctor is neither the only nor the first
who was deceived by the similarity of these names,
perhaps also by the secret desire to find in the
Buddhism the source of Christianity. Before it, another
scholar, Professor Wilson, had made the same mistake,
but in favor of Brahmanism. "It is not impossible-
"ble," he says in the preface to his translation of the Vishnu-Purà-
"Well, it is not impossible, it seems, that there were some
"communications between the Neoplatonists and the sectarians
"of Siva and Vishnu. We know that there were rela-
"active operations between India and the Red Sea in the early
- "time of the Christian era, and that doctrines, as well
"that goods were transported from India to
"Alexandria. Epiphanius and Eusebius accuse the Scythian of having
. "imported from India, in the second century, books of magic
"and heretical notions, which lead to Manichaeism."
Unfortunately, Epiphanius and Eusebius do not say precisely
that; their story is consistent with the one we have reported.

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46Q PART 1. BRAUMANISM: ITS TRANSFORMATIONS.

At the beginning of the fourth century, later India;
or Inde beyond the Indus, was evangelized by the Edese saints
and Framentius. The latter, having been ordained Bishop- by Saint
Athanasius, Patriarch of Alexandria, converted a woman in India
infinity of peoples, instituted priests and founded Churches.

Cosmas Indicopleustes attests that at the beginning of the
sixth century, "there were countless churches,
"Bishops, Christian peoples in great number, many
"of martyrs, of ascetics living alone, among the Bactrians,
"the Huns, the Persians, the other Indians, the Armenians per-
"without, the Medes, the Elamites and in all the region of the
"Persia," that is, throughout Central Asia. The Huns,
which is discussed in this enumeration (1), song

the Ephthalite Huns, who were established on the Oxus,

the east of the Caspian Sea and in present-day Turkestan: these are
the Hunas of the laws of Manu, the Ye-tha of Chinese authors and
the Djats or Djets of the Panjab. Further on, he adds to this enumeration-
the Hyperborean lands of the Scythians, the Hyr-
Canians, Heruli, Bulgarians, etc. (2)

A monument of capital importance and authenticity-
unmistakable city notes that Christianity flourished in
China in the seventh and eighth centuries: this is the inscription
from Si-gan-fou.

In 1625, in a small town in Chen-si, called Si-gan-fou,
formerly the capital of the empire, Chinese workers, digging
the foundations of a house, found a stone of ten
feet high and five wide, on which was engraved
a cross with a long inscription in ancient Chinese, and

Bsa # i 4 # FF
(1) Book. II. Ououwr ôi zai iri Béxgroour, xar Odvvour, zæ Tépraur, xai
lorrais ludas, xxi Teorasuevoir, xar Miôour, xat Elautraur, xat TATN TA

LD Tépsidor, xal "Exxlncite Gmetpous, xal ériox0m ou, xai ypurtuavoi Mank

raumrohAo, Xal éotupes moÂloi, XAL LOVATOUTET ATUYATTEL.
{ sý ; k 3 è € 1 pe.
(2) Out sa ALL TO drE0PnEUX pion Ezuĝwy, Voxan, Epsuduv,
Boudyxpuy.

SECTION I. ANCIENT BRAHMANISM.. 161

other characters foreign to China, which were found
be strange help characters, which the ancients used
Syrians. We give here, despite its length, the translation
of this inscription:

"Emperor Thai-tsoung (629-642) illustrated China, there
"founded a new dynasty; he ruled men sa-
"gently and holily. During his reign came from Ta-thsin
"(the Roman Empire) a man of great virtue, named
“O-lo-pen. Gazing at the sky to direct his course through
"the sandy deserts, he brought with him the divine Scriptures.
“Having regard to the seasons of the winds, he crossed at a run
"a difficult and perilous path. The ninth year
“from Chim-kuan (635), he arrived at Gham-gan, imperial city,
"today called Si-gan-fou. The emperor sent to his
"meeting, in the eastern suburb, Fam-hi-ven-lim, minister of
"the empire, with great pomp. He had it translated into Chinese,
"in the imperial library, the Holy Scriptures (bring-
"tated by O-lo-pen). The emperor's court questioned him a lot-
"blow on religion. and understood thoroughly that it is true
"and good. The emperor specially ordered that it be pu-
"bound and disclosed. The twelfth year of Chim-kuan (638 of
"Jesus Christ), the seventh moon, in autumn, the emperor made.
"this edict:.

“The doctrine has no name: determined, the Holy One has no
"determined substance. He establishes religions according to the country,
"and all the men pass by in a crowd in the boat. A man-
"a man of great virtue, named O-lo-pen, originally from
"Ta-thsin, brought from afar the Scriptures and images, and is
"came to offer them in my supreme court. If we examine with
"If we take into account the aim and spirit of this religion, we will find it re-
"filled with excellent mysteries, and given to peace and
"tranquility. If we consider the first one carefully. sou-
a verain that she proposes to adore and revere, it is Author
"of all good and the Instructor of all that is necessary
"to obtain happiness. This religion completely bans
"his speeches, all boring verbiage and all affectation of:

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"big words. His doctrine admits all imperfection. for the
"to lead to perfection; but, perfection being acquired,
"imperfection is forgotten, like a fisherman forgets his trap
"after catching the fish. It is profitable for business and
"useful to men. It is expedient that it flourishes in
"Everyone. Let the officers that this concerns build–
"sent without delay a temple to the religion of the kingdom of
"Ta–thsin, in the district of the city Y–nim–fam and that they
"establish twenty–one priests.

After reporting this edict, the inscription adds: "When
“the veriu of the venerable Cheu dynasty had perished, Lao–kium
"(Lao–tzu) passed into the West. When the wisdom of the
"great dynasty of Tham shone, admirable morals
and of the Christian religion came to the East. In the
"Ta–thsin, there are no assassinations or
"flights; men live there in joy and peace; it
"There is no other law than the admirable law; no king is created there
"that he who has the virtues; the limits of the country are am–
"Pleasant and vast; the things that concern the ornament are.
"abundant.

"Koo–tsoung, great emperor (who succeeded his father in the year
"650), respectfully imitated his ancestors. He illustrated, by a
"new increase of light, the religion of the venerable
"and true God. and raised up in all the provinces tem–
"admirable (or Christian) peoples. Moreover, following the example of
"his father, he raised O–lo–pen in dignity and honored him with the title of
:"Pontiff of the religion guardian of the kingdom. Religion
"spread throughout the ten provinces; the prosperity of the state flourished–
"laughed wonderfully; the temples filled all the
"cities, and all the families were filled with happiness
"admirable."

The inscription then reports that, around Fan 698, religion
Christian woman was strangely slandered in a province by
the followers of Fo (Buddha), and, in the year 712, by "learned men"
inferiors; but that Lo-han, chief of the Christian priests, and
four of his colleagues raised the dejected religion. Finally,

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Hi-ven-tsoung, emperor of high wisdom, ordered Nim-
Hue and four other kings to go, in person, to visit
the church of the Christians and to take care that the service is done there
divine. Then religion, which had been oppressed for some time,
was straightened as before and its members scattered
were gathered..

Next comes the following summary of Christian doctrine,
composed by the priest Kim-tsim: “This (divine) substance
"which is perpetually true and alone, which from all eternity
"exists by itself and has no beginning, which
"is incomprehensibly intelligent, free from any
"error and all vice; which subsists eternally by excelle-
"lence; who, by his ineffable power, created and made from nothing
"all things; who, by the communication of his pri-
"mordiale, confers excellence on all the saints, doesn't it
and the substance of our one triune unity, the true Lord
"without beginning, Eloha? By four bands in the form
"by the cross he has established the four parts of the world, and, by
"There, the whole world. The primordial wind melted, and
"generated two matters. The dark void was changed, and
"The sky and the earth appeared. uncovered. The sun and the moon
"made their revolutions, and day and night were made.
“As a workman he made all things; but when he
"formed the first men, he granted them concord
"inner and intimate, and commit them to the care of a sea of
"conversions (that is to say, to turn their posterity to any
» kind of virtues). Their perfect and primitive nature was empty
"(from all error and vice), and not full (of self-
"even nor puffed up with pride). Their simple and pure heart was
"originally without desires and without lusts. But, after
"that Satan had sown lies, he soiled their
"purity and their innocence.

"He introduced as true the opinion which identifies all
and things and which reminds them all of one. He wanted us to
"held the hidden resemblance to be false. From there three hundred
"sixty-five sects, supporting and linking one another

"others, began to spread out. All of them, at will, weaving-

"were nets of laws or religions to surprise the
"men. Some put creatures in the place of the souve-
"rain God; the others denied that there was anything exis-
"so much, and even annihilated the two matters. Other ins-
"made all kinds of sacrifices to evoke happiness.
“Others paraded good to deceive men.
“They tormented the mind with care and worry. They tin-
"always hold captive the affections which turned to
"first goods. Always floating, they achieved nothing. The
"the bad went on. getting worse.. They. increased the darkness, they
“lost the way; lost for a long time, they did not return.

“Then our triune unity communicated its substance to Plad-

"mirable and honorable Messiah. Now, the Messiah deeply hid-
"ment his true majesty; he presented himself to men seem-
"belable to man. Heaven, joyful at his birth, published

"congratulatory concerts. A virgin woman gave birth to the-

“Saint in the Ta-thsin. An admirable constellation announces-
_ "that the Fortunate One. Persia, contemplating his splendor, came
"pay the tribute. The Messiah has fully fulfilled the laws
"old ones of the twenty-four books of the Old Testament,
"written by the Saints. He has regulated families with great advice
"and the kingdoms. He instituted, following the pure spirit of unity
"trinity, a new religion which does not spread in pa-
"roles. He regulated the exercise of all virtues on the true
"faith. He gave everyone the rules they must follow.
"He refined the corrupt world and purged it of all scum.
"He opened the door to the three main duties, and to all the
"duties of human life, to allow entry to hom-
"My. He opened the way of life, and extinguished death.
"[I hung the admirable sun of intelligence, for
to break the house of darkness. So the lies of the de-
"mons were completely destroyed. He led, by dint of
"rows, the boat of mercy to go up to the palace
"of light. Only then was humankind trans-

"carried. This great matter being completed, he ascended into heaven

"at noon. He left us twenty-seven books of Scripture

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SECTION T. ANCIENT BRAHMANISM. 165

"of the Gospel. He developed the power of his grace in the
"conversions, in order to encourage men. This religion
"use of the baptism of water and of the Spirit, by which all
“Vanity is wiped out, hearts are purified and become clean
has all vices and whitened with virtues. The seal is a cross,
"in order to bind together all the men of the earth, and to
"unite with each other without any hindrance. Striking on a
"wood (to call to church), it makes a voice of
"charity and kindness. She adores God, her face turned towards
"Lorient, to consider the path of life and glory.
"His priests keep hair around their heads, for
"to make known that they are engaged in the duties ex-
"laughers; but they skim the summit, to recognize themselves-
"even as they must cut off 'all bad affection.
“She does not keep a slave; she is equal in honor
"and in baseness to men. She accumulates neither goods nor
has riches; she abandons them to us. Fasting is perfect
"when it subdues the mind; its principal virtue consists in this
"that it brings rest and vigilance. They worship seven times
"per day, and devoutly recite prayers, which are of a
"great help to the living and the dead. Every seventh
"day, they offer only once (the sacrifice), and having thus
"purified the heart, they return to the first simplicity. We do not
"can give name to true and eternal Wisdom, to
"because of his excellence. However, in view of his merit
"and for its wonderfully brilliant use, it is called, by
"strength, admirable Religion. Certainly, true Wisdom does not
"does not extend very far without the help of the Holy One, and the Holy One,
"without true Wisdom, is not great. But when the
"doctrine and the Holy One unite together, the whole earth shines
"of great brilliance."

After this exposition, so remarkable in so many respects, of reli-
Christian region and discipline, the inscription adds that,
"In 744, there was a monk or priest of Ta-thsin, named
"Kii-ho, who came to China to greet the emperor. The latter or-
"gave to priest Lo-han, priest Pu-lun and five others
"to offer together, with Kii-ho, the Christian sacrifices in

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"Him-kim's palace. Then the emperor had a
"inscription, written in his hand, on the door of the church. This
"august tablet shone with a bright brilliance. Therefore the whole
"the earth had a very great respect for religion. All the
"affairs were perfectly administered, and happiness pro-
"coming from religion was beneficial to humankind.

"Emperor Sou-tsong (son of Hi-ven-tsoung, 756) adorned with
"all the virtues and wisdom, builds at great expense
"Christian churches in the town of Li-mou and in four
"other cities; he was drawn there by the primogeniture.
"The path to bliss was wide open. A great
"prosperity came, and the empire was reestablished.

"Emperor Tai-tsung H (179), endowed with all virtues
"civil and military, considerably enlarged the empire. H
"Devoted himself only to rest and tranquility. All
"years, on the day of the Nativity of Jesus Christ, he gave to
"the church of heavenly perfumes, to remember that he had
"managed affairs well, and had brought them to the desired end.
"He distributed impeccably prepared meats to the Christian multitude-
"riales, to make it more remarkable and more famous.

"Our Emperor Tai-tsung, strengthening the just me-
"diocrity, holy, divine and endowed with civil and military virtues,
"has spread everywhere all the maxims of an excellent
" government...

"This stone," the inscription concludes, "was established and erected
"the second year of Emperor Tai-tsoung (781). In this
"At that time Nim-xou, lord of the law, governed the multitude
"Christians in the eastern region. Liu-Sieuyen, con-
"seiller of the palace, and previously of the council of war, wrote
"this inscription." Deguignes, Memoirs of the Academy of
"inscriptions, vol. 30 — Rorbacher, University Church History ca.
"Tholic, t. 10 and 11 — Abel de Rémusat, Asian Miscellany-
a questions."

The doctrines and facts related by this famous inscription,
while demonstrating that the Christian Religion was known and

flourishing in China in the seventh and eighth centuries,
would be sufficient in themselves to explain the similarities and

analogies that we find between Christianity and Buddhism
Northern Buddhism, and to establish that it is Buddhism which
borrowed them from Christianity. However, we think
that it will not be useless to continue this demonstration, in
indicating at least briefly the events from which it
results that Christianity has not ceased to be preached in China
and to have numerous disciples there until our days.

In 1176, the great Khan of the Tartars, Thogruel-Ung-Khan,
or Vang-Khan, better known in Europe as the Priest
John was a Christian and even a priest, but of the sect of the
Nestorians. He wrote a letter to Pope Alexander III, to
ask him to grant him a church in Rome, an altar at St. Peter's
and another in Jerusalem in the Church of the Holy Sepulchre, in order
that wise men of his kingdom might dwell there,
to learn thoroughly the doctrine of the Apostles, and ins-
kill the king and the people in turn. The Pope replied to him
favorably by a letter dated September 28, 1177.
In this letter, as well as in the relations, this prince
is treated as king of the Indians; which seems inaccurate, because in
In reality he ruled over Tartary and Turkestan.

In 1203, the famous Genghis Khan, who remained the sole master and su-
sovereign of all the Tartar and Mogul tribes published a code
of civil and military laws, the origin of which the Mughals trace
gine to Japheth. He was ordered to believe that there is only one
only God, creator of heaven and earth, who alone gives life
and death, goods and poverty, which grants and refuses everything
what pleases him, and who has absolute power over all things.
Genghis Khan usually resided in Garacorum, in Ja
Tartary, where he received all those who came to visit him,
whatever country or religion they belong to. Among the en-
children and princes of his family, there were Christians,
Jews and Muslims; he wanted everyone to have the freedom to
profess the religion that would please him most, provided that one
believed that there is only one God.

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In 1245, Pope Innocent IV sent numerous mis-
Dominican and Franciscan Zionists among the Tartars,
to try to convert them or at least soften their ferociousness
city. The first stopped near Batchou, prince mo-
gol, and returned in 1248, with a letter and an embassy from
this prince for the Pope. The latter, led by Brother John of
Plan-Carpin, superior of the Mission, reached

of the great Khan Bhatu, grandson of Genguis-Khan, who received with honor. So did Kaïouck, his son and successor, whose mother was a Nestorian Christian. Furthermore, this prince had in his service several Christians, one of whom was his minister and another his secretary; in front of his tent, one saw a chapel where these Christians attended regularly at the divine office.

In 1249, King Saint Louis, who had received an embassy from the share of Ilchi-Kathai, Batchou's successor and commander of the Tartar armies, sent him another composed of three Dominicans, two secular clerics and officers.

In 1253, he sent a second one under the leadership of the French= Ciscan William of Rubruck or Rubruquis. She reached up to Mangou-Khan, who was the ruler of all Mo- Gols and Tartars; but she returned without any other result than to note that there existed at the court of this prince priests and Nestorian Christians.

After the death of Mangou-Khan, Kublaï or Tehi-Tsou succeeded (1260). This prince added to his empire the me- regional, Tong-king, Cochinchina, Pegu, Tibet. It was he who raised Bodidharma or living Buddha; and, as one who lived in his time was a Tibetan, Kublai assigned him a principality in Tibet, with the title of Dalai Lama or Supreme Lama. This is the origin of the foundation of the great Lamaic seat of Tibet, of the hierarchy and certain ceremonies or symbols of worship Lamas whose resemblance to the ins- institutions of the Catholic Church.

SECTION I. ANCIENT BRAHMANISM, 469

| Here's how. Rorbacher, according to Abel of Remembrance- Sat, a non-suspect witness, reports this event. (University History of the Catholic Church, volume 19, page 193 et seq.)

"Asian traditions vary greatly regarding birth. "of Buddha; some place it more than ten centuries before "Jesus Christ; the others less than six. According to an encyclo- "Japanese paedia, Chakia-Muni, to whom we later gave- "ment the name of Buddha or sage, was born in the year 4029 BC "the Christian era, and was thus contemporary with David and "Solomon. Having died in 950, he was reborn successively in "The Patriarchs: The Japanese Encyclopedia, since the death of "Chakia until 713 of Jesus Christ, has thirty-three,

"whose names and almost always the years she marks
"of their birth and death. One of the most active was the
"twelfth, who died in Fan 332 BC.

"The first patriarchs who, according to these traditions, he-
relics of the soul of Buddha, first lived in India,
"at the court of the kings of the country, of which they were the advisers
spiritual, without having, it seems, any function.
"particular to exercise. The god was pleased to be reborn sometimes
"in the caste of Brahmins, or in that of warriors,
sometimes among merchants or laborers, in accordance with
"his original intention, which had been to abolish the distinction
"castes and to bring its supporters back to more
"healthy of divine justice and the duties of men. The place
"from his birth was no less varied; we saw him appear.
"in turn in northern India, in the south, in
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Ceylon, always preserving, with each new life, the

memory of what he had been in his previous existence.
"Most of these pontiffs, always according to traditions
"Asians, when they saw themselves reaching an advanced age,
"themselves put an end to the infirmities of old age, and
"hastened, by going up onto the pyre, the moment when they-
"were going to taste the pleasures of childhood again. Get usage.
"has been transmitted to the present day; only instead of being
"burn alive, they are only delivered to the flames after their
" dead. "

410 PART III. BRANMANISM: ITS TRANSFORMATIONS.

There is no trace of these legends in the books of the
Southern Buddhism. The only clue that recalls them is found-
against in some speeches attributed to Sakya-Muni, and
in which he is made to tell how, in incarnations-
previous tions, he had lived in such places and had
performed certain wonderful deeds. But these speeches are
today recognized as apocryphal.

"In the fifth century AD, Buddha, then the son of a
"king of Mabar in southern India, judged about
"leave Hindustan and never return, and go and settle
"his stay in China. We can believe that this approach
"was the effect of the persecutions of the Brahmins, and of the predo-
"minance of the caste system. Once established in China,
"The Buddhist patriarchs received different titles there, including
"others those of great masters of doctrine and princes
"spirituals of the law. Princes who embraced the bud-
"dhism found it glorious to possess the pontiffs to their
"court; and the titles of preceptors of the kingdom and princes of
"the doctrine was awarded in turn to religious na-
"nationals or foreigners, who flattered themselves that they were animated by
"so many divine beings subordinate to Buddha, living under
has the name of patriarch. This is how the hierarchy of
“Buddhists were born under the influence of politics.

"For eight centuries, these patriarchs were thus reduced to
"a precarious and dependent existence; but, in the thirteenth
century, under Genghis Khan and his first successors, who
reigned from Japan to Egypt and Silesia, they received
titles more magnificent than ever: the living Buddha was
raised to the rank of kings, and, as the first who saw himself ho-
Noré of this earthly dignity was a Tibetan, he was.
signed domains in Tibet, and the word Lama, which si-
means priest in his language, began to acquire some-
"that celebrity. The founding of the great Lamaic seat at Pan-
"tala has no other origin than this circumstance entirely
"fortuitous, and it does not go back to a more remote period.
"In the sixteenth century, around the time of the reign of Francis I,

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T SECTION. ANCIENT BRAHMANISM. di

"The Patriarch of Tibet received the even more magnificent title:
"of Lama like the Ocean, in Mogul Dalai Lama, by the-
"which is understood, not its effective domination, which has not
"never been very extensive or completely independent, but
"the immensity of the supernatural faculties that are supposed to be his.

"At the time when the Buddhist patriarchs established themselves in:

"Tibet, the parts of Tartary which border this con-
"trees were filled with Christians. The Nestorians had
"founded metropolises and converted entire nations. More
"later the conquests of the children of Genghis Khan called there
"foreigners from all countries; Georgians, Arme-
"nians, Russians, French, Muslims, monks
"Catholics entrusted with important missions by the Pope and
"by St. Louis. The latter carried with them ornaments
"church, relics, altars, to see," says Joinville, "if they
"could attract these people to our belief. They celebrated
"religious ceremonies before the Tartar princes. These.
"gave them shelter in their tents, and allowed
"that chapels be built within the walls of their
"palaces. Tartar princes and princesses embraced
"Christianity. Tartar ambassadors attended the
"General Council of Lyons, and there were witnesses of the whole
"hierarchy and all the pomp of Catholic worship. We
“will see a Catholic archbishop, Jean de Montcorvin,
"established in the imperial city, in Beijing, by order of the Pope
"Clement V, to build a church there whose walls were covered-
"green with paintings representing pious subjects, and where three
“bells called the faithful to services.

“Syrian Christians, Romans, schismatics, Muslims,
"idolaters, all lived mixed and confused at the court of
"Mogul emperors, always eager to welcome new-
"cult calves and even to adopt them, provided that one does not require
"no conviction on their part, and above all that we do not impo-
"posed no constraints. The Tartars willingly passed
"from one sect to another, easily embraced the faith, and returned to it
"said the same thing only to fall back into idolatry.

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"It was in the midst of these variations that was founded, in Tibet,
"the new seat of the Buddhist patriarchs. It is natural
"that are interested in increasing the number of their followers,
"busy giving more magnificence to their worship, they
"Some liturgical uses are appropriate, some-
"one of those foreign pumps which attracted the crowd; that they
"have even introduced something of these institutions of
"the West that the ambassadors of the King of
"France and the Pope, which their own embassies praised to them-
"Sadeurs returned from Lyon and Rome, and that the circumstances.
"disposed them to imitate. From there, without a doubt, what
"Later we were not a little surprised to find in the center
"from Asia: numerous monasteries of religious guarding
"a perpetual celibate, wearing the tonsure, reciting in choir
"a kind of breviary; solemn processions,

"pilgrimages, religious festivals, a papal court,
"higher colleges of Lamas, electing their leader, sovereign
"ecclesiastical and spiritual of the Tibetans and the Tartars.

"So then, we will conclude with the learned Abel of Re-
"musat (Asian Miscellanies, volume 1. Discourse on the origin
"of the Lamaic hierarchy), thus, the Lamaic hierarchy of the
"Tibet, far from being an immemorial type of hierarchy
"Roman, as Voltaire and Volney wanted us to believe,
"Bailly, Langlès and others, is only a copy, a con-
“fairly modern tampering.”

In 1271 or 1272, Kublai sent to the sovereign Pontiff a-
embassy composed of the two Venetian Pola brothers, who
had resided at his court, and of a Tartar or Chinese lord
named Gogak. Pope Gregory X received her with extreme
kindness, and sent her back laden with presents for the emperor, and
accompanied by Dominican missionaries.

In 1274, they arrived at the General Council of Lyon, presided over
by the same Pope Gregory X, sixteen ambassadors sent
by Abaga, Khan of the Persians and nephew of Kublai. Two of
These ambassadors were converted, and were baptized in pre-
sense of the assembled Prelates.

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In 1276, Abaga sent a new embassy. It was received in Rome.
'by Pope John XXI. His successor, Nicholas IHI, sent them back
with large gifts and a letter for Kublai, whose
ambassadors affirmed conversion to Christianity.
the embassy, he attached five Franciscan missionaries to the-
to whom he granted great powers.

In 1285, Kublai and his nephew Argun, son of Abaga and Khan
of the Persians, sent a new embassy to the Pope, as well
than to the kings of France and Sicily, to consult together-
against the Mohammedans. This Argun was to have the crown
mainly to the loyalty of the Christians of Persia, Ar-
Menia and Georgia; they showed their gratitude to them.
ance in all ways, and asked for Missionaries to
to properly instruct his Christian subjects and those of Kou-
blai. His wife was a Christian and very pious; his son Garba-
Ganda was baptized with the name Nicholas. There was
still at the same time two Tartar queens who were pu-
typically Christian, as well as a large number of leaders
distinguished. *

In 1287, Brother Jean de left for Persia and China
Montcorvin, of the order of S. François. Having remained for a few
years in Persia, at the court of Argun, he left it in 4294,
to go to China, passed through India, and finally arrived at
Cambalu, Cambalick or better Khan-balick (the residence of the
Khan or sovereign, modern Peking). He was well received
by the emperor, who allowed him to settle in his capital,
build two churches, ring the bells, and convert
his subjects. He baptized more than six thousand of them in a few years,
among others a king of the race of Prester John and of the sect of
Nestorians.

In 1307, on the report that Jean de Monicorvin had made
reach the Pope, Clement V created him Archbishop of Cambalu
and gave him seven suffragants . These having been consecrated before
their departure, were in turn to confer the holy anointing on
Jean de Montcorvin. But only two of them reached Peking;

They consecrated Jean de Montcorvin and remained in China
to assist him. One of them was created Bishop of Cayton or Zeyton
(perhaps Canton) and having died in 1322, the other succeeded him
on the same seat. Jean de Montcorvin died around 1330,
after having baptized more than 30,000 infidels. He was succeeded by
successor to the archiepiscopal seat of Peking, Nicolas, French
of nation and former professor of theology at the Faculty of
Paris.

What was happening in China and in Tartary, was taking place
simultaneously throughout Central Asia; it was continual-
frequently crossed by Dominican and Franciscan missionaries
Cains; everywhere the gospel was proclaimed, the infidels con-
were being built, episcopal seats were being erected; and this im-
This proselytizing movement only slows down during the day
where Mohammedanism, having conquered and drawn into its bosom pres-
that all the peoples of Central and Western Asia, closed the
passage to European preachers. But soon the discovery-
and the passage of the Cape of Good Hope opened up a
another way, which they hastened to take advantage of. It is useless to
but we propose to stop longer
to give or simply to indicate the details of this ev-
almost uninterrupted gelation: the facts we have
reported prove abundantly that the doctrines, the
` traditions, worship and organization of the Catholic Church have
have been known since time immemorial in Central Asia, China and
India, and that it was easy for the Buddhists, as well as for the
Brahmes, to borrow them from him.

CHAPTER SEVENTH.

DJAINISM AND THE DJAINAS.

—There exists in the Apostolic Vicariate of Pondicherry, between
Tindivanam, Gingi, Pôlur, Arcot and Vandivâshi, a number
quite considerable number of villages inhabited by an agricultural population
school, hardworking and peaceful, which follows a different cult from the
Brahmanism, and whose high priest resides in Chittamur
or Sittämur, roughly equidistant from Tindivanam and
Gingi: these are Djaïinas. Their name and that of their religion
comes from Djina (the one who knows everything), which is the title they give
to the deity or deities they worship. We find some
still in upper Hindustan, in the cities watered by the
Gangé, in Calcutta, but mainly in Western India—
the, in Guzarat, Konkan and Canara countries. We
counted about five hundred thousand in the whole of India.

The authors who have spoken of Djainism are not in agreement with
agreement on its origin; according to some, it would have had as its foun—
dated a certain Rishba-Dêva, who lived in the province of
Marwar around the first century AD; according to the
others, it would not go back beyond the eighth or the ninth
6th century; finally, following an opinion which seems quite fundamental—
God, he would have had for father Vardhamäâna, or Mahdvira (the
great hero), the Djina of the present age, preceptor and contem—
Buddha portrait. 3

The learned and judicious Mr. Dubois adopted this third
opinion; here is how he explains, according to traditions and
books of the Djaïnas themselves, the origins and history of
this religious sect.

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"In the most remote times," he said, "it seems that the
"Hindus had a religion quite consistent with the principles
"of natural religion and primitive traditions. By the
"Over time, this religion gradually became considerable—
"mentally corrupted in several of its essential points;
"its place was taken by falsifications, by hateful ideas—
"tables of Brahmanic worship. Forgetting or setting aside
"the old dogmas, the Brahmins invented a new one
"religious system, in which one hardly perceives a vain

"ghost of the primitive cult of the Indians. Indeed, it is they
"who forged the four Vedas, the eighteen Puranas, the
“Trimurti and the monstrous fables related to it, such as
"that the avatdras of Vishnu, the infamous linga, the cult of the
"cow and animals, etc.... (1) These sacrilegious innovations
"introduced by the Brahmins only took place successively-
"ment. The Djaïnas, who until then had formed a single
“Corporation with them, cemented by the same faith and the same
"principles, did not cease, from the beginning, to oppose each other in every way
"their power to these changes; but, seeing that their re-
"shows produced little effect, and that the system-
"The soul of innovators made progress every day among the
"multitude, they saw themselves in the end reduced to the sad necessity
"of an open rupture. It burst forth on the occasion of the sacrifice
"of the Ekia... It was only then that the defenders of the
The primitive religion took the name of Djaïnas, and formed

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(1) We will point out here that Mr. Dubois is mistaken in
assuming that all these things had been invented or ad-
placed by the Brahmins before the time at which he fixes the com-
beginning of Djainism, that is to say before the year
545 BC. The Vedas alone and some of the Sutras and
Upanishads existed at that time; the rest has a
much more recent origin, as we will see later
of this work. But let us not forget that the author of Moœurs et
institutions of the peoples of India is only the interpreter of the pre-
tensions of the Djaïnas, and that he wrote at a time when these
questions had not yet been studied as they have
could have been since.

"a distinct association, composed of Brahmins, Ksha-
"tryas, of Vaissyas and of Sudras. .. . (2)

"Following this split, the Djaïnas or true believers
"continued to reproach the Brahmins for their apostasy; and
"What had initially provided material only for scholastic disputes-
"lastics, ends up hatching the germ of a long war
"and bloody. The Djaïnas sustained the struggle for a long time with
"success; but, in the end, the majority of Kshatryas and
"other tribes having adopted the innovations of the Brahmins,
"they regained the upper hand and soon reduced their ad-
"versaries to the last degree of abasement. They overthrew
"everywhere their temples, destroyed the objects of their worship,
"deprive them of all religious and political freedom, the ex-

"included chas, -s and civil jobs; finally they per-
"they argued in so many ways that they managed to make
€ completely disappear the traces in several provinces
"from India, where these formidable antagonists had once been
"flourishing. . .

“When did these wars and persecutions begin?
a This is something that cannot be said with precision; but it appears
"demonstrated that they had a long duration and did not end
"than in modern times. There are no more than four or
"five centuries that the Djaïnas still exercised sovereignty.
power in various provinces of the peninsula. ...

(2) This nomenclature does not appear to be exact, at least in this
who looks at the Djaïnas of the South. They do not admit that there is
Sudras among them; but they claim that their sect or
caste contains only pure descendants of the nation of
Aryas, as it was originally constituted; that the distin-
tions of Brahmins, Kshatryas and Vaissyas are among
them that titles could be accidental, by which one designates.
the functions or occupations exercised by individuals: whether they
are all equal among themselves and can be combined indiscriminately
with each other, as it happened in ancient times, and that
This is the meaning of the name Tri-varnakas,
men of the triple caste, which they give to themselves.

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"The fifth period of the duration of time, according to the

"the Djaïnas, must last 21,000 years; the year of the Christian era

"1825 corresponds to the year 2370 of this fifth period. This

"starting point, which dates back to the year 545 BC,

"could well mark the time of the split between the Djaïnas

"and the Brahmins. Such a notable event could well have given-
"birth of a new era"..... (Mores and institutions-
tions. Volume 2. Appendix.)

This exposition bears a striking resemblance to the history of Bud-
dhism, to the point that when reading it one is tempted to ask.

if the venerable author has not allowed himself to be misled,
and if he did not take the Djaïnas for the Buddhists. But in fact,

as we shall see, there are striking analogies
between each other, and they are close relatives by more.

on one side.

Indeed, if we adopt Vardhamäna as the founder of the
Buddhism, the year 545 when he entered Nirvana coin-
exactly coincides with that of the death of Buddha (543) (1);
both were of royal lineage; the names of their parents and
of their respective disciples are the same; Vardhamäna
was said to be the preceptor of Buddha; both lived and
died in the same country and at the same time; both

sects boast of having been protected by the same family.

sovereign, Buddhism by Asôka, Djaïnism. by its
grandson; the holy places of some are almost always the

holy places of others; their doctrines have similarities

astonishing. In a word, these are the identities that exist

between the ones and the others, that several authors look at the

Djaïnas like true Buddhists who, to escape the
suppression that caused Buddhism to disappear from the continent
Indian, have dressed up their dogmas and their cult in Brah- forms
potholders.

(1) According to another version, Vardhamääna died in

529; but we have seen that certain calculations delay equally-

Buddha's death until 487 or 477.

SECTION 1. ANCIENT BRAHMANISM. 479

In favor of this origin of Djainism, the
mention of the Nigrantha heresy in one of Asôka's edicts,
as well as an inscription from Mathura whose date is fixed around
the first century of the Christian era But this interpretation-
tion is far from conclusive.

What seems certain is that this religion cannot prove-
to see an undeniable possession of state only towards the fifth
century AD; the sacred language in which his books.
are written after Jesus Christ; among the works
which expound its doctrine and the legend of its founder, the
Kalpa Sutra, claims to date back to the sixth century; a
another, the Yoga Sutra, or Manual of Morals, is of the twelfth;
another, from the thirteenth or fourteenth; its very Puränas,
which are very numerous, only began to be composed
around the ninth or tenth century; the most important of
These books were written towards the end of the ninth century by Djina
Sena Atcharya, domestic priest of Amogavarsha, King Djaïna
of Kanji or Tondamandalam; Hemachandra, one of the most
great Jainist writers, flourished only at the end of the twelfth
10th. Also, the inscriptions that the Djaïnas left.
in various countries attest that they have not acquired any import-
before this era: those found in Mayssur
begin at the end of the ninth century and go up to the sixteenth
10th (1); those of Guzarat begin in the year 1189,
multiply in the thirteenth and fourteenth centuries, and
continue until the middle of the eighteenth century; in Magadha,
we do not find any that go back further than the sixteenth.

According to some traditions, the Djaïnas first united
to the Brahmins to fight the Buddhists, and it is without
doubt that this alliance will last the greater part of
their successes. In the sixth and seventh centuries, they spread
in Marwar and Guzarat; in the twelfth, they ruled

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(1) According to some authors, the oldest inscriptions,
of Mayssur would go back to the sixth and even the fifth
century. |

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in Canara, Mayssur, Madure, whose sovereigns
had embraced their doctrine; in the second half of the
eleventh, the king of Calianapur, in Canara or Konkan,
was Djaïna.

The ancient chronicles of Madurean mention good
hour of a sect of heretics that they call Shapanas or
Kshapanas, or Kshamanas, in which one sees, not without
reason, the Sarmanoi of Megasthenes, the Samanus, Semnoi,
Samanœi of various ancient authors. They tell that, under
the reign of Anantaguma Pandya, tenth king of Madure
(around the fourth century BC), these heretics-
which converted King Ghôla of Canjipuram to their faith and vin-
returned with him to attack Maduré, but without success. The date of
This event fits quite exactly with the introduction
of Buddhism in Canjipuram, during the reign of Chandragupta
and Bindasura. They returned to the charge several times and
ended up winning over the seventy-third king to their doctrines
Pandya, Kun-Pandya, or better Sundara Pandya. But this
prince, having soon returned to Brahmanism, attacked them with
fury and destroyed them completely. |

We still see today on the walls of the great pagoda
from Maduré sculptures representing various modes of tor-
weapons used against criminals or enemies. According to
some, these sculptures recall the cruel way in which Vira
Pandya, king of Madura in the eleventh century, treated the Buddhis-
tes when he converted to Jainism. According to others, this
were the Djaïnas who were thus tortured by Sundara Pandya,
when this prince became a Brahmin. It is still celebrated at
Maduré an annual festival in memory of the triumph of the Brah-
Manism on Jainism. Both opinions appear equally
ment probable: it is certain that at one time Buddhism.
flourished in Madurai as well as in Canjipuram, which he was
then supplanted by Djainism in both localities-
lity, but that Brahmanism defeated them both.

Indeed, Brahmanism, having got rid of Buddhism-
and unable to bear a rival, turned his efforts against the

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Djainism and began to persecute him. He converted willingly or unwillingly
forces the sovereigns of Mayssur, Madüré and
of Canjipuram, and killed that of Calianapur (eleventh and twelfth)
15th century). The struggle continued longer in the
we turn from Gingi; it still lasted in the sixteenth century,

when the Muslims invaded the country and forced the belligerents to live in peace.

The Djaïnas left behind monuments of their power and skill in the arts wherever they have dominated; they are credited with the construction of several of the underground temples that are found in various parts of India. Their literature is very extensive and very varied; it includes Puranas, grammar works, mathematics, astronomy, medicine, etc. These are the ones who invented the writing of the Canara language, and they pushed the cultivation of this language to a high degree of perfection. The same is true of Tamil; one of the best epi- ques in this language, Ghintämani, is the work of a Djaïna.

From a doctrinal point of view, the Djaïnas are divided into several- several sects; but it is impossible, in the imperfect state where are still our knowledge on Djaïnism, to specify the points in which they differ from each other. Here are roughly the beliefs of the southern Djaïnas:

According to them, their cult would be the primitive religion of humankind. According to them, there is a supreme God, named Aruga or Djina, the same as the Arhat of some buddhist schools- dhists. His name means the perfect being; he has one thousand and eight other names, all equally sacred; therefore it is re- known and adored by the three worlds. His knowledge is so vast, that it extends simultaneously to all sentient and in- sensitive, to those who were conceived and to those who can and must be, to the spaces of the worlds and to those who are at beyond the worlds. He can communicate the knowledge of his doctrine to all living beings, of whatever nature they are, in their respective languages, without the help of intellect, body and speech. It is not subject to

birth and death. His wisdom, his intelligence, his His power and goodness are infinite; yet he does not possess not the power to create and to preserve. It is he who, in the origin and to provide happiness to living beings, made to be born the world, time, souls; action and virtue are, like him, imperishable and eternal.

Aruga declared that there is no other god but himself, that all who invoke and worship him will obtain the bliss, but those who do not worship him will be deprived of it.

This bliss, the Djaïnas call it Nirvana, like the Bud-
dhists; but they explain it differently. According to them, this
It is not existence, but the present life that is a misfortune;
Nirvana is therefore not annihilation, but liberation-
of life and the soul's entry into endless bliss, by
its absorption in Aruga. The means of obtaining this
There are three types of happiness: 4. Perfect faith in the
Djina; 2° the perfected science of his doctrine; 3° the observation
perfect of his precepts; this is what they call the Tri-
rattina or the triple jewel, which corresponds to the Tri-rattina of the
Buddhists: the Buddha, the Law and the Sangha.

Beings are divided into two categories: animate beings and
inanimate beings. Animate beings, of whatever nature they may be
are, are formed of a body and a soul; this soul is
essentially distinct from matter and eternal. It follows
that all living beings can merit or demerit, and
that they will receive the reward or punishment for their actions;
If bad deeds prevail, souls will be precipitated-
in hell; if good deeds are predominant;
souls will enter the world of God; silé well and the
evils also counterbalance each other, they will be reborn in
human bodies; if only evil exists, they will pass into the
bodies of animals deprived of reason; finally, when evil and
goods will have been destroyed, they will be delivered.

Under the earth there are seven hells, and under these also
others. Above the earth, there are sixteen worlds of divi-
nities; above another sky where the secondary gods reside-

res, and finally above all, the world of absolute bliss
where Aruga lives.

The earth had its golden age, its period of growth;
then the stature and age of men reached dimensions-
unimaginable situations; there was no sin and all the
men went to heaven. We now live in the pe-
period of decline; the height and age of men have been
considerably reduced. The first Djina, Rishabha, had
five hundred fathoms tall and lived more than eight million
of years; his twenty-fourth successor, Vardhamäna or
Mahäâvira, the current Djina, has only the stature and longevity of the
ordinary men of that time.

During a period of years that defies calculation, the world
had the good fortune to successively possess fourteen Manus
and twenty-four Tirtankaras (holy men), who became by

their merits as true Djinas; they must be honored as
gods, because they are emanations or incarnations
of the supreme divinity, that they enjoy dignity and
powers superior to those of the lesser gods. They are cons-
temples are built and their idols are worshipped. Next to them
stand the Jassanadévis, female deities who correspond-
lay eggs to the Saktis or female energies of the Brahmani gods-
ques. The statues of one and the other, those of Aruga himself-
even, are completely naked in their temples.

The Djaïnas, while denying divine origin and in-
fallible of the Vedas and other sacred books of the Brahmins, their
have, however, made numerous and considerable loans.
Although they do not consider Brahma, Vishnu, Siva and the
other members of the Brahmanic pantheon as gods
strictly speaking, they nevertheless honor them as divi-
of a lower order, and place them roughly at the rank of
their saints, or Gandharas, and their idols are seen pell-mell
in Jaina temples, where they receive a portion of the
public worship.

Djainism strictly prohibits murder, lying,
theft, the desire for women and the good of one's neighbor. He teaches-

that the greatest virtue is not to kill any being
living, whatever it is; consequently the Djaïnas do not eat
at night and drink filtered water; some even do not
breathe only through a veil and sweep the ground before them
while walking, so as not to run the risk of swallowing
live insects or crush them. They are forbidden to drink
any fermented liquor, the juice of the coconut tree or the palm tree, the
honey, arrack; to eat figs, jujubes and all the
fruits that contain seeds, above all flesh,
that they cannot even touch with their hands.

They are divided into two sects: the Swétambaras (those who
wear white clothes), and the Digambaras (those who
are clothed with air); who profess to go all naked; but
Today, the latter only get into this state when-
that they take their meals together. It is in the Digambaras
that we apply the name of Nirgranthas, of which it is made men-
tion in the edicts of Asôka; it is probably from them again
what did Hesychius mean when he attributed to the Tevos: the
title of the uuvoropiotai. Finally, nudity practiced by some-
one of Buddha's disciples seems to have been one of the causes

for which they separated; the Buddhist annals
report that Sakya-Muni having formally blamed this
practice, they withdrew to form a separate sect, and
took the name of Djaïnas.

END OF THE FIRST VOLUME.

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JUDAISM AND CHRISTIANITY

VOLUME 1i

OF

BRAHMANISM

AND ITS REPORTS

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BY

MGR. FR. LAOUENAN
of the Foreign Missions Society

Titular Bishop of Flaviopolis
Apostolic Vicar of Pondicherry

SECOND VOLUME

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OF BRAHMANISM

AND ITS RELATIONSHIP WITH JUDAISM
AND CHRISTIANITY.

PART THREE.

BRAHMANISM: ITS TRANSFORMATIONS.

2° SECTION. MODERN BRAHMANISM.
GENERAL CONSIDERATIONS.

We saw, in the first volume, Brahmanism
move in turn from the naturalist and elementary period to the
purely philosophical and speculative form, from this to the
legal and social form; we have seen it breached and
jeopardized by the moral reform that Buddha tried to in-
introduce, finally remain victorious over his adversaries. But pen-
during the long series of centuries and events that passed
in his fight against Buddhism, a new revolution,
deeper than the previous ones, had taken place in its pro-
pre breast, perhaps without him noticing it himself; and, at
time when he remains definitively the winner of his rival, we
we see it appear in a new and unexpected form.
It is not that he has repudiated his ancient divinities, nor con-
ception of the Soul or universal Spirit from which the world emanates-
neither Brahm, nor Brahmä, nor any of the doctrines and tra-
fi DU BRAHM, II, | 1 |

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2 IM PART. BRAHMANISM: ITS TRANSFORMATIONS.

ancient editions. No: modern Brahmanism, Hindu-
ism, as some call it, does not differ es-
essentially Vedic Brahmanism nor Brahmanism
philosophical or legal; the constitutive principles have remained
the same; only the scene and the characters have changed-
ge. The elemental and impersonal gods of the Rig-Vêda, the
Brahm, the purely ideal of philosophical schools, the Brahmä
more personal of the Laws of Manu, still remain, but they
have lost their ancient preeminence, they have changed their character
and in rank, they have given up first place in thoughts,

affections and the worship of peoples, to other divinities in the past
secondary, or to put it better, to two new divinities,
Vishnu and Siva, who were grafted onto Vishnu and Rudra
Vedic hymns. If Brahma remained the first person-
of the Hindu triad, it is no longer the majestic Brahma of the
ancient times; it was disfigured, crushed under a pile of l-
burlesque or obscene legends; he no longer has a cult. Vishnu and
Siva supplanted him, and, with them, under their aegis and to ain-
so to speak, under their leadership, an innumerable swarm of pretensions
divine beings filled the scene. Brahmanism is of-
came an immense arena in which people stir, mingle and
rub shoulders with the gods of the ancient Aryas, the fetishes of the
aboriginal and wild populations, animals, fish-
sounds, reptiles, mountains, stones, above all
the female deities of the Dravidian tribes, the gods of
every village, demonic spirits of every kind: it is
a confused and ever-diverse mass of beliefs, legends-
of practices and pretensions, which resolve into sects
countless, yet more different in their denomina-
tions than by the very substance of their doctrines. (

There is indeed, in this pandemonium, a certain principle
of unity that he received from ancient Brahmanism: it is the pan-
the most brazen and absolute theism. The elemental gods-
The authors of the Vedas were, as we have seen, only the
outward and varied manifestations of the supreme God, of the
great Whole. If, in the philosophical and legal period, the

different schools recognize the existence of a super-deity
Superior and necessary, they cannot, in dealing with its
relationships with creation and especially with the human soul, the
to emerge from the identity with the beings it has produced: everything there
emanates from the divine substance, everything returns to it and does not
than one with her. In modern Brahmanism dominates the
same principle: it is not only Vishnu or Siva, or
one of their manifestations or one of their alleged
children, who is the supreme god in whom all
others are understood and absorbed; it is, according to the sects,
tribes and places, every object of favor and adoration-
popular tion, which is the immediate and efficient cause of
all beings, of all other gods, who fills them and
absorbs, who is the supreme god. “Glory to you,” said Brahmä to
“Siva in the Linga Purana, glory to you, who are the form of.
"the universe." — "This world," says the Vishnu Purana in turn,
"is the product of the substance of Vishnu; it is in Vishnu
"that it exists: it is Vishnu who preserves it and will make it perish;
"He is the world." — "I am," we make him say.
“Krishna in the Bhagavat-Ghita, I am the force that sustains

"beings and who governs them; they come back to me every
"return; at each rebirth of the world, I create them from
"new in their whole and their individuality; by me
“Matter moves and generates; I am prayer and sacrifice-
"fice, the libation, the priest and the victim; I am the father and
"the ancestor of the world, the essence of intelligible, visible things,
"and invisible; I am the one god . . . . I am the cause
"First. I have various names: Vishnu, Surya, Siva, Kuvé-
€ ra; I am the chief of the celestial spirits, the source of the sea
"and waters: Narada among the prophets, Kapila among the
“Sages, Krishna in war; I am the divine spirit of the
"poets, the wisdom of philosophers, the virtue of people of
"good; in a word, whatever is good in all things, it is
me..." — Likewise, Radha, the favorite mistress of
Krishna is “the mother of mende, the world itself, nature
“primitive and universal, all cause, all effect and all for-

PART II. BRAHMANISM: ITS TRANSFORMATIONS.

"me." This is the case with all other so-called divinities-
ties which share the adorations of the Indians; each of them-
in the eyes of his devotees, is the supreme god. By virtue of
this principle, the Gond who offers sacrifices to his goddess Tari
humans, the Khassya who worships trees, the Lingaite who vė-
particularly the Phallus, the wild mountaineer who
honors the demon have nothing to envy the educated Brahmin who
pays homage to Brahmä: since God is
everything, and that everything is God, the form in which divinity
is represented becomes indifferent.

There is reason to believe, however, that other causes have also contributed to this.
born birth to the present form of Brahmanism. It is easy
to notice in the Vedic hymns an irresistible tendency-
able to personify the elements to which we address

tributes and prayers; they are depicted in human features-

hands; they are attributed human qualities and passions

This tendency must have strengthened as the

Aryas, moving away from the places where they were born, were no longer

witnesses of the same natural phenomena. The example of

aboriginal peoples, among whom they spread

little by little, also exerted a certain influence on them. This

that they could observe in Buddhist worship completed their

show the way they should follow, if they did not want to per-
to forever their authority and supremacy. Buddha had had.
beautiful to eliminate from his teachings any doctrine about God

and reduce his religion to a code of morality, such was, in the

eyes of these peoples, the purity of his life and the splendor
of its virtues, such is above all the need that men feel-
wind to address their homage to any object that,
during his life he was regarded and honored as a god, and
that after his death his relics and images became the object
of divine worship; and this was, it must be recognized, one of the
most powerful forces of Buddhism.

The Brahmins understood that they could not triumph over it.

that by offering to the worship of the peoples divinities that seem-

blables, divinities in some way human by their pas-

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ÌE SECTION. MODERN BRAHMANISM. 5

Sions, their qualities, their way of life and their acts;
divine men by their origin and their relationship with God.
They went even further: the Brahmanic deities,
although humanized, were too refined, too spiritual,
If I may speak thus, for these rude and savage peoples;
They were also attached to their traditional gods, more
still to their old bloodthirsty and filthy practices.
To please them, win them over, and impose their guardianship on them
interested, the Brahmins did not hesitate to admit, in
their own pantheon, the multitude of these aboriginal sayings;
They found the way, through ingenious legends and
too often obscene, to attach, to affiliate these gods
new or foreign to their own theogony; to justify,
to recommend even, as acts of religion and
of virtue, the most immoral actions and customs, of
way of making the aborigines believe, and of persuading themselves to
themselves, that the new religious form was basically the
same as the old one and that there were only a few changes
denominations.

The Brahmins were therefore the true authors, the makers-
Cators of this new theogony, so different in appearance-
rence, if not of their primitive beliefs, at least of their
philosophical conceptions about divinity. On the surface,
we said, because that is not the reality. What is
Brahm indeed? He is the being who constantly turns on himself-
same, which develops and unfolds without end, which is sus-
able to receive or take all forms, to undergo
all evolutions; a purely ideal being, without person-
ality, without qualities, without action, without passions, to which one
can add or subtract whatever one wants, and whose
outward manifestations are abandoned to the whims of
the human mind. It is the only being that has, according to the theories
Brahmanic, a real existence; everything else is only illu-
sion of the mind and senses (Maya); the world is only the ex-
pansion of his nature; everything that is created emanates from him and
returns to him; he constantly recreates and dissolves him; the mon-

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6 PART I. BRANMANISM, ITS TRANSFORMATIONS.

tags and stones, water, rivers and the ocean, plants
and animals, man and spirits, demons and
lesser gods are only parts of his essence; he
chooses, at his discretion, the form in which he pleases to
manifest, and this form, whatever it may be, is true-
ment itself. According to such a principle, nothing opposes this
than the fetish of the savage, the demons worshipped by the races
Turanians, fish and animals, plants and
stones, the nameless and innumerable deities of the least-
villages, are not real representations of his
essence, are not supreme gods.

Such is Brahm, and such is also Brahmanism: it is a
system of agglutination, expansion, growth, evo-
incessant and indefinite solutions; it is an immense river which
receives indifferently the diverse waters of its innumerable
tributaries. It can accommodate at the same time and mix together
error and truth, the grossest doctrines and
the most refined designs, the most filthy practices

and the most reasonable observances. He is all at once
pantheist, atheist, theist, unitarian, polytheist, anthropomor-
phite, fetishist, demonolater. Everyone finds what they want there,
except the one true God and the pure and unadulterated truth
mixture; each person chooses the divinity that pleases them, and as a rule
worship as he understood; and each is equally right in
Brahmanic point of view.

Some authors are ecstatic in the presence of this system: they
admire, as the height of progress, this ease of appreciating
to own, to assimilate the most disparate conceptions,
more contradictory; they consider the last and current
evolution of Brahmanism as an in-
questionable. If these were purely conceptual
imaginary and mere speculative views, these apprecia-
tions might be innocent; there is little point in
judge the Republic in one way or another
Plato's imaginary. But in the case which concerns us, it is
of the religion and morality of a people as numerous as it is

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IE SECTION. MODERN BRAHMANISM..

question; It is truth and not poetic fictions that he
it is; and it seems impossible to us to admit that the system
Brahmanic deserves this esteem and praise. In fact, he has
drowned and held the Indian people in an ocean of errors and
of customs as opposed to the truth as to sound morality,
real progress than reason.

Besides, the aim of this work is not precisely to ex--
to pose and appreciate this system; other authors, in large
number, have accomplished this task. What we propose--
sounds, is to look for the time of the transformation.
currently in force + originated, in which period:
how long it was accomplished, what are the origins of-
principal deities and the doctrines which concern them, to
what time can we fix the beginning and the various
evolutions of their respective cults.

Here we will encounter the difficulties and shortcomings of chrono-
logics that we have already found in our studies. pre-
previous: from beginning to end, the intimate story and the

literature of India are deprived of precise dates; it is not
hardly more than by conjectures, by comparisons with
external facts that we manage to indicate a certain
number; yet they almost always remain uncertain.
Nevertheless we do not despair of showing, in a ma-
satisfactory, that the present form of Brahmanism, although
that grafted onto the old one, is, as a whole, posterior-
re in the Christian era, and that several of its institutions
The most important ones only date back to a relatively recent period.
recent. It will logically follow that, if between the Brahma-
Modern RiSme and Christianity there are reports and
Similarities in certain points, and that, if there was borrowing, it was
Brahmanism which borrowed from Christianity.

To achieve these results, we will first bring the
information provided to us by the former au-
Greek and Latin authors, on religion and social organization
Indians. We will then research the age of the books and.

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various monuments which, directly or indirectly, ap-
belong to modern Brahmanism, which are its source-
these or the products. After that, guided by these same books,

We will study, in turn, birth, development and

the evolutions of each deity, of its cult, of its importance-
popular influence; the history of the various sects between which
the worshippers of these so-called gods are divided; we fe-
We will then tell the story of the attempts at reaction that were made.
made at various times, to deliver India from the system
monstrous thing that oppresses and dishonors her. The latter
This study will take us to the present times.

Our studies of Brahmanism have long since
had led to the adoption of this plan and that we had applied it-
that, as our first volume attests, when, all
Recently, two works have come to our attention
very important and very learned by Mr. Monier William, Profes-
Professor of Sanskrit at Oxford University in England: Hin-
duism, published in 1882, and the "Religious Thought and Life in
India. Part r. Vedism, Brahmanism and Hinduism. 1883. This

are the expositions of the successive phases that the Brah-
Manism from its origins to the present day. The eminent au-
author of these works, the second of which appears to be only the de-
development of the first, adopted, more or less, the
same order, the same divisions as us; and, although his
but is not ours, we were happy to see
that its assessments and dates do not differ significantly
of those we have stopped at. Thus, he places
between the year 2000 and the year 1500 BC, the pro-
bable to which the Aryans descended from the high plateaus of
Asia in the Sapta-Sindu (1); between the year 4500 and the year 1000, the
composition of the hymns of the Rig-Vêda (2); that of the oldest
Brâhmanas, around the 7th century (3); that of the first Upa-
nishads, around the 6th (4); that of the Manava-Dharma-Sastra, around

(4) Hinduism p. 3. – (2) p. 19. – (3) p. 34, – (4) p. 44.

SECTION II. MODERN BRAHMANISM. OF,

the 5th (4). He considers the date of 543 to be doubtful, gene-
usually assigned until now for the death of Buddha (2), and
think it is safer to put the beginning around the year 500-
ment of his preachings in Benares (3); from which it follows that, Bud-
dha having preached for about thirty years, his death would be
arrival around the year 472.

This is, in our eyes, a great honor and a powerful encouragement-
anger at finding ourselves in such agreement with an authority
as considerable as that of Mr. Monier William; and main-
Now that we have such a guide, we will walk with him
more security in the path we have chosen.
We will not even hesitate to borrow extensively from him and
to replace, with his studies, some of those that we
we had already done; the reader can only gain from it.

(1) Hinduism p. 58: – (2) p. 72. – (3) p. 75.

CHAPTER ONE.

SOCIAL AND RELIGIOUS STATE OF THE INDIANS
IN THE TIME OF ALEXANDER AND MEGASTHENES,
ACCORDING TO GREEK AND LATIN WRITERS.

(325-295 BC)

All the authors who have dealt with the origins of the for-
The current me of Brahmanism agree in recognizing that,
in its constituent principles, it is based on the foundations of

the ancient religion of the Vedas. But they no longer agree

also on the time when the transformation began-
tion, at least external, which produced the cult today
in force in India. Some, referring to the assertions-
tions of the Brahmins and their legends, date it back to the
very beginning of Kali-Yuga; others, at the time of the
great war of the Mahäbhärata, around the 12th century BC
era; still others place it around the 5th century. In reality,
This evolution did not happen all at once, therefore
of a preconceived plan; on the contrary, it was accomplished little by little
little, by a latent and almost unconscious work, under the pres-
sion of circumstances which did not all occur at once
and did not exert their influence at the same time in all
parts of India. It follows that some remained faithfully
attached to the primitive gods and the ancient form of worship,
while others dreamed of new deities. This is what
which explains how certain Indian works, which we have
any place to consider as relatively modern, not
make no mention of the new gods and the new
forms of worship; while others, to which is attributed:
a certain antiquity, celebrate modern deities. Ik

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IT SECTION. MODERN BRAHMANISM. 11

It is therefore difficult to rely solely on these works
To determine the time to which the first com-
Beginnings of the current system. Add that it does not exist, or
Less than no manuscript has been discovered so far
Indian before the year 1008 of the Christian era, and that it does not

is none that is certainly free from interpolations

belonging to various eras.

In this shortage and embarrassment, we sought
if the ancient Greek and Latin authors who wrote about India,
could not provide us with some information on the state
religious and social of the Indians of their time. Those, of the
less we know in what eras they lived and wrote,
and we can consider as having certainly existed
of their time, the institutions and customs that they describe.
This is the result of our research that we report in
this chapter.

The oldest Greek author who spoke of India – with
some detail, is the historian Herodotus (5th century BC).
However, as he had never been to this country, he
knew only what he had heard. He had to
nevertheless be surely informed of the relationships that existed
of his time between India and Persia. After having reported (1)
that India had been subjugated by Cyrus and Cambyses, and that it
was the twentieth nome (or province) of the empire of Darius,
son of Hystaspes (521–485), he says that the Indians formed, at
His Knowledge, the most numerous nation in the empire
Persian, and brought as tribute three hundred talents of gunpowder
of gold per year (about 27,600,000 francs). He says that Darius
sent Scylax of Coriande to discover and study the course
of the Indus to its mouth. The Holy Scripture con-
State (2) that India was part of the Persian Empire
at the time of Ahasuerus or Xerces 1st | 485–472). Herodotus tells
although the Indians had provided Xerces with a body

army for his expedition against the Greeks, that the soldiers

(1) Liv, III, No. 88 = (2) Esther. IT. VII

Indians wore cotton clothes; that they had
bamboo bows and reed arrows, with
iron tips (1). What he adds concerning customs
of certain Indian tribes offers nothing that relates to
our subject.

Ctesias, a Greek physician who went to court around 416

of Artaxerxes-Mnemon and resided there for seventeen years, wrote a history of Persia and India, which has not reached inte- generally down to us. What we have of it has been collected by Photiüs. Judging by these fragments; there is no reason to regret very much the loss of this work: they do not con- hold little more than fables. He says, however, that the Indians worshipped the sun and the moon in a sacred place located on a mountain of very difficult access (2). India remained subject to the kings of Persia until the destruction of this empire by Alex- Andrew the Great; at the Battle of the Granicus, there was a body of Indian troops in the army of Darius Codominus:

It is mainly in the writers who accompanied Alexander's expedition to India, or who, having subsequently visited this country were able to talk about it in person, that we have the hope of finding reliable information. The main authors of these are: Onesicritus, commander of the Triremes of Alexander; Callisthenes, historiographer of this prince, and especially Megasthenes, ambassador of Seleu- cus Nicator at the court of Chandragupta, king of Palibothra (Patna), from Pan 306 to 298 or 295. (3). But their works have not come down to us in all their integrity; today we only have fragments and extracts of it which were preserved by later writers, in particular by Strabo (born in 50 BC) in his Geo- graphy; by Pliny the Elder or the Naturalist, 23-79 CE

(1) Book. VIII. Polymnio No. 75. — (2) Photii Biblioth. — (3) There is a supposed work of Callisthenes, written long after, which contains a large number of passages of older authors.

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Christian), by Arrian (born in 105 AD) in his Ex- Edition of Alexander and his Indicia, by the geographer Ptolemy, who flourished from 425 to 135, and by Photius in his Library.

Strabo, according to authors he does not name, reports that the Indians worshipped Jupiter Pluvius, the god Pan, the Gan- ge and other native deities. This Jupiter Pluvius, or god

of the rain, is clearly Indra. |

"Megasthenes," says Arrian, "(1) fixes, in all, the number of Indian nations to one hundred and twenty. I myself think with him that the number is considerable. He still reports that the Indians were once nomads like the Scythians, who, having neither cities nor sacred temples, did not cultivate land, lived in wagons, constantly changing residence, likewise, he asserts, the Indians had neither vile the temples, dressed with the remains of the beasts ferocious animals that they killed, and fed on the bark of cer- some trees. These trees were called Tela in their language: they were growing in the country, and carried, at their summit, balls of carded wool (2). They also had the habit-

of, before Bacchus came to India, to feed on

the raw flesh of the wild beasts they had caught hunting, But after he came and subdued them, he gave them laws, taught them to build cities, to plant and cultivate vines, to drink wine, as he had taught the Greeks... It was Bacchus who, the first taught them how to use oxen to plow the land; from nomads, that they were, he made them into farmers,

(1) Indica chap. VI.

(2) Megasthenes, or perhaps Arrian, has here confused the Palm tree and cotton tree. The palm tree, which is also called

åla, provided, not in its bark, but in the fruits that it carries on the upper part of its trunk, a sub- nourishing, while the fruits or pods of the

: Ombax pentandrum gives a very white cotton and very fine.

OF BRAHM. II. 9

gave them weapons of war, taught them quite of the gods, and particularly his own cult, in ordering to celebrate it with the sound of cymbals and drums... Hence the custom of letting hair grow in

. the honor of Bacchus, of wearing mitres, of anointing oneself with

odoriferous guents; to the point that, until the time of Alexan-
dre, the Indians marched into battle to the sound of cymbals
and drums . . .

"As for Hercules, who is also said to be in India,
The Indians nicknamed him terrigenous (yrysvéæ«)… The Indians
said that a nation called the Sibas and who were dressed
of skins, had been left in India following its expedition-
tion. These Sibas carry clubs and print them with fire,
the brand on their oxen; what they bring back to memory
of the club of Hercules... This god was mainly ho-
carried by the Suracenes, who possessed two large cities,
Methoras (Maïtra) and Clisoboras, on the banks of the river
Jobarès (Djamna), who crosses their country and who is mavi-
gable.

"According to Megasthenes, this Hercules was dressed in the same ma-
than the Hercules of Thebes; the Indians say the same
thing. This author adds that he had, in India, a great name-
many male children, but he only fathered one daughter,
named Pândäya (the White); which country where she was born
and which he gave him sovereignty, was also called from
his name, Pändâya, and that he provides him with an army composed of this
fifty elephants, four thousand horsemen and one hundred
thirty thousand infantrymen.

"There are Indians who still tell this about Hercules:
Having traveled the seas and the whole earth and having destroyed there
all the wild beasts, he found in the sea a certain
woman's ornament. Even today, those who app-
carry goods from India and buy this ornament there
at great cost; all the rich people among the Greeks and
The Romans buy this pearl at an even higher price.

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SECTION. MODERN BRAHMANISM. 45

Marine, as it is called in the Indian language.
Hercules therefore, seeing the beauty of this ornament, collected
pearls in all the seas of India to adorn the per-
his daughter's ring.

Pliny (1) recalls this tradition in the following terms:
"After the nation of the Charmes (2), comes that of the Pandae, 1a
only one in India governed by women. It is reported-
that Hercules had only one daughter and that this only daughter,
more beloved for this reason, received the main kingdom. His
descendants command three hundred cities and own a
army of one hundred and fifty thousand infantry and five hundred ele-
phants.

Another author, quoted by the Anglican Bishop Caldwell (3 },
adds the following details: "Hercules, had in India, a
daughter named Pändâya. He assigned her, as dowry, this par-
part of India which is located in the south and extends to the sea.
He distributed the Sou- people into three hundred and sixty-five villages.
placed under his authority and ordered that each village bring
to the treasury, each his day, the royal tribute, so that Ja:
queen could always be assisted by the men who came to ac-
leave the tribute, and was able, with their help, to force him to pay it:
Those who are late,

This information appears to apply to the country of Ma-
lasted. There, in fact, the sovereigns bore the hereditary title
of Pandyar (the masses of the Greeks), and the country was.
called the Country of Pandyar. It was divided into numerous fiefs
(Zimindaris\, whose holders owed the sovereign:
military service and an annual tribute in kind. On the coast
was, and still is, fishing for pearls. As for the: circum-
Constance that the country was governed by women, she

(1) Lib. VI. c. 23.

(2) Could it not be the nation of the Cùrumbas that Pliny
would have designated by this word, Charma or better Karma? The
Location would be exact, going down from North to South.

(3) History of the district of Tinnevelly, p: 16.

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is not entirely accurate. But Pliny, who alone reports it,

may have confused Madure with Kerala, land of
Cheras (Travancore), where the succession to the throne takes place
still today by women. (See our 4th vol. p. 165).
It is still possible that Pliny, speaking of the government
by women, referred to the following circumstances
reported by Arrian, on the faith of Megasthenes (1).

"In the regions where the daughter of Hercules reigned, the women
are ripe for marriage as soon as they reach the age
seven years old. Men hardly live beyond forty
years. In this regard, the Indians tell the following: Hercules,
who had this daughter when he was already old and who planned-
yaitsa end proctfäine, finding no man worthy of a
such wife, lived maritally with her as soon as she had
reached the age of seven, in order to leave, as kings of India,
descendants of her and himself. So it was Hercules
who married his own daughter and had children by her, and it is to Her-
that the entire nation, over which Pândäya reigned, must
this privilege or this use.

We have seen (Volume 4°" p. 235) that the Karakat-Vella-

lars and the Tottyars-Vellalars of Maduré still practice

today roughly similar uses. Gen-
Usually, singular customs of this kind go back
to the first author of the caste or nation, and the fact at-
attributed to Hercules would explain these. "Moreover, adds
Arrian, I am of the opinion that, if Hercules was capable of a
such an absurd action, he could also have extended his
life, in order to live with his daughter when she would have reached
naked at its maturity.

What should we think of these traditions? Bacchus and Hercules
Did they really come to India? Arrian and Strabo
answered the second question themselves. "Me-
Gasthenes, says Arrian (2), affirms that the Indians have not

(1) Ch. 9. — (2) Ch. V.

never made war on other men, and that no per-
rings from outside, before Alexander, brought war
at home. The Egyptian Sesostris, after having subdued a great
Having left Asia and pushed his conquests as far as Europe,

returned to his country. The Scythian Indathyrsis, having left
of his country, subjugated several Asian nations. Semi-
Ramis, Queen of Assyria, had the thought of leading an army
against the Indians; but death came to interrupt his plans and
stop his efforts. Alexander alone made an expedition into
India. Fame claims that Bacchus undertook
to fight the Indians and that he had subdued them. As for
Hercules, the tradition is less certain. What seems
confirm the fact attributed to Bacchus, is that we find
in India, the city of Nysa and Mount Meros (the Meru of the
Indians), on which ivy grows; that in addition, the In-
dians march into battle beating cymbals and
drums, and that they wear clothes of various colors-
theirs in the manner of those who honor Bacchus. But the
monuments which attest to the expedition of Hercules are not
numerous. The fact that this hero could not seize the rock
of Aornos, taken afterwards by Alexander, appears to be an in-
Invention of Macedonian boasting, as well as the name
of the Caucasus which they gave to the Paropamise Mountains, which
have nothing in common with the Caucasus, nor does the ca-
verna located in the Paropamise and in which, they say,
The Titan Prometheus was imprisoned and chained for stealing
fire from heaven. It is the same with the fact that the Sibas carry
a club and imprint its image on their oxen; which
the Macedonians attributed to Hercules. In any case, if there is
something credible in these traditions, it is certain
that the Indian Hercules was not the same as the Theban, but
a Tyrian, or an Egyptian, or some other great king of the
upper regions neighboring India.

Strabo is much more explicit; here is how he ex-
bonus on the subject of these legends: (1) “Megasthenes, with a

(1) Geogr. Liv. XV. c. 1.

a small number of other authors, adds credence to what is told of
Bacchus and Hercules; but most other writers, par-
ini which is Eratosthenes (1 }, consider these re-
cited as fabulous and absolutely incredible... To support
In these fables, the nation of the Nyseans and the city of Nysa are mentioned,
which is said to have been founded by Bacchus, and Mount Meros
which dominates this city, and on which, it is said, ivy grows
and the vine. But the fruits of the latter do not reach
maturity, because the grape, because of the abundance of
rains, flows before being ripe. They also say that the
Sydraces are descended from Bacchus, because their country pro-
produced from the vines and because they lead a sumptuous life

when their kings leave their homes and go into
the camps, accompanied by drums and vestments, at the ma-
Bacchus's house, in brightly colored clothes. But these
customs also exist among other Indians. When-
that Alexander had seized the high rock near which flows
the Indus, and on which the fortress of Aornos was built, the Ma-
Cedonians, to boast themselves and their leader,
said that Hercules had attacked him three times and that three times
he had been rejected. It is still claimed that the Sibas of-
descendants of those who had served under Hercules,
and as proof of this they are dressed in skins
like this hero, that they carry clubs and that they mar-
that their oxen and mules ...,(2),.

"Which demonstrates that these stories are inventions at the mo-
some of which we wanted to flatter Alexander, is that first
writers do not agree among themselves, some in relation-
some try one circumstance, others another, and others none at all.
make no mention. It is not likely, however, that

(1) Eratosthenes, born around 276 BC, died
at the age of 80. Surveyor, astronomer, geographer, philo-
sophist, grammarian and poet, he was librarian of Alex-
Andria under Ptolemy Euergetes. All that remains of him is
some fragments.

(2) In another passage he says that these Sibas dwelt

such considerable and attention-worthy facts, have not
been known; and, if they were known, it is unlikely-
probably they were not deemed worthy of being reported,
Especially by the most reputable writers. The few-
places where Bacchus and Hercules should have passed
To go to India, do not own or provide
no certain sign of the passage of these heroes in their country.
In addition, this costume which is attributed to Hercules, and which is
much more recent than the Trojan War, appears to be a
fiction invented by those who wrote the Heraclea, a poem which
Celebrates the exploits of Hercules, that this poem was composed
By Pisander, or whether it is the work of another author; for
The ancient statues of Hercules do not represent him in this way
Manner ,..

"Megasthenes," he says further, "recounts about the phi-
philosophers, that those who dwell in the mountains ho-

Norent Bacchus, and he gives as proof that it is at
Only they grow the wild vine, the ivy, the
laurel, myrtle and boxwood, shrubs that are not visible
beyond the Euphrates, except in the pleasure gardens
Where they are grown with great care. He adds that they
wear clothes and mitres in the manner of Bacchus,
that they anoint themselves with perfumes and adorn themselves with flowers, that their ki
Comes out only preceded by drums and cymbals; while
The philosophers who inhabit the plain honor Hercules.
But all these things are fabulous and have been refuted by
Several writers... »

It follows from the above that neither Bacchus nor Hercules se-
would have come to India, and that they would not have been there
worshipped as gods. Is it not possible, however, mest-
= Not even likely enough, that India produced heroes

the banks of the Indus, below the Malians and the

Jüraces. Wouldn't this name of Sibas be the same as the
Persian and Hindustani word Sipayi, which means soldier, the
“pays of the armies of India?

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quite similar, in character and actions, to these
demigods of Greek Olympus, and who were among the Indians,
the object of popular songs and a certain cult? It is
a fact that the dynasty of the kings of Madure has always carried
the traditional title of Pandyars. What is the origin of
this name? Isn't there something real in the
legend of Hercules and his daughter Pandaya? An Indian hero,
that the Greeks will have called Hercules to flatter the vanity of
their nation, could he not have been the true hero of this le-
legend?

Arrian (4) reports that "the Indians do not raise mo-
numents to their dead, because they believe that the virtues and
the poems that are sung in their honor are enough to per-
to perpetuate their memory... Appian (2nd century AD)
also says: "The Indians have epic poems; they have
even a Hercules...

It was concluded from these words that, three centuries before the era
Christian India had songs composed in honor
of his heroes, and, adding a few other clues, we
came to think that these songs celebrated great deeds

of Krishna, the Pandava brothers and the two Ramas, and that they were the seeds of the Mahabharata and the Ramayana. Some authors go further and are of the opinion that these two poems already existed at that time. We will examine this question further; for the moment, the only point which should concern us, is to know which of these anti-heroes

Megasthenes gave the name of Hercules, and in particular

Who is the one who came to South India?

Some people think it is Krishna. We do not share-
Let us not hold this opinion: Krishna, despite his more or less remarkable exploits, less imaginary, has never been regarded as Hercules of the Indian pantheon, and none of its legends brings him here in southern India.

(1) Ch. X.

U SECTION. MODERN BRAHMANISM, TO |

If we were to believe in the traditions of Madure, and particularly- ment to the authority of the Tamil translation of the Mahabharata, this would be Arjuna, of the family of the Pandus or Pandavas, who would be the true hero of this poem, and who would have given his name to the Pandyars. The Sanskrit text of the Mahabharata says that Ar- Juna, having been forced into exile, traveled a great number of countries, giving everywhere proof of its high value, and also leaving children everywhere. He went to the country of the Nagas, and in the city of Manipüra which was its capital. He won the good graces of Chitravähana, king of this region, married his daughter, Chitraganda, and had a son, who was named Bahruvâähana. The Bhâgavatha-Purâna also says- that Manipüra was the capital of the Nagas. According to Monier William (Sanskrit Dictionary), the city of Manipûra was located in the country of Kalinga. But the translator ta- The Mahäbhärata mill does not hesitate to replace the name of Manipûra by that of Madura, to call the sovereign andyar, and to identify him with Malaya-Dhwaja, the second king of the Pandyar dynasty, whose daughter Tadâtakaï would be- came the wife of Arjuna, alias Siva, under the name of Sun- dara. The adventures and exploits of Arjuna have, without con- tredit, much in common with those of Hercules. It is only- unfortunate that the Sanskrit texts of the Mahabharata and of the Bhagavatha-Purana, which the Tamil author claimed to translate- re, Are in contradiction with this translation. We would be

led to think that the hero designated by Megasthenes under
the name of Hercules, would be the famous Parasu-Râma or Râma at
the axe, whose exploits are so renowned in India and
who is usually represented armed with an axe or a
club. According to his legend, he came to southern India, made
take the Malabar Coast out of the sea and establish the Brahmins there
Namburis. We will show elsewhere that this Rama must have lived
in the sixth or fifth century BC,
“in the time of Buddha or shortly after. At that time, the part
Southern Travancore (Malabar Coast) belonged to the
kingdom of Madure, and Parasu-Rama could easily have had

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relations with the royal family of this country. (1) Moreover,

the singular customs which exist in the caste of the Nâyars of

Ja Côte Mxlabare and which we reported in the 4th vo-
lume p. 163, have enough similarity with those of the Karakats and
of the Tottyars Vellalars of Maduré; and these customs, according to the
Brahmins Namburis and the Nâvyars, go back to Parasu-Rima.
If we can believe the list of the Kings of Madure, provided
by the Stala-Purana of this city, the first and second sou-
rulers of this region, Kulasékara and Malaya-Dhwaja, do not bear-
were not the title of Pandyar; Malaya-Dhwaja having had
that a girl, named Tadâtakaï, (the flower of Pétang where grows

the lotus}, married her to a prince named Sundara (the Beautiful),

or better to Siva who had presented himself under this name. Tadâätakaï has
was then transformed into Minâkshi (the goddess of lust)
and is worshipped as the tutelary deity of Madure. We pen-

sounds with the Tamil translator of the Mahäbhäârata that this prin-

ceases is the same as the Pândäya of Megasthenes; for it is at
from his son and successor, Ugra Pandyar, that the souve-
Rains of Maduree bear the title of Pandyar.

According to the same list, it was during the reign of the 10th king, Anandaguma Pandyar, whom Râma-Chandra came to the south of India to rescue his wife Sita from the hands of her captor-sister Ravana. Now, according to one of the lists of the royal dynasty of Ayodhya, to which Parasu-Rama also belonged and Rima-Chandra, there would be only ten between these two heroes generations.

In summary, the information provided by the authors Greeks only give us rather vague indications about the religion and worship of the Indians, and these indications refer-lead to the ancient form of Brahmanism: Jupiter Pluvius

(1) It is certain in fact that the dynasty of the Cheras or Keras reigned, originally and for several centuries, in Kongu Dêsa, to the east of the Gates, and that it does not get from the Malabar Coast and Travancore that at one time

that relatively recent,

II SECTION. MODERN BRAHMANISM: 23
Where Indra, the Ganges, native gods, some traditions, some songs in honor of illustrious men. Nothing indicated any change in the theogony and the worship.

The details they gave us about the social institutions-cial, although more explicit, do not teach us anything that we have not seen in full force before the birth of the Modern Brahmanism.

Arrian, Strabo and Diodorus Siculus, according to the information-ments provided by various earlier writers, share the Indians into seven main classes. The first consisted sophists or philosophers. In this class could enter men of all conditions: we will set out below what is reported of their customs, their life and their doctrines. The second was that of the ploughmen, who em-carried a lot of weight in numbers over all other classes. They did not carry weapons of war, nor did they care not at all of military art, did not remain in the towns and held no public office. They cultivated the fields and paid tribute, either to the king or to the magi-traits of the free cities on which they depended; for the whole country belonged to the sovereign; he alone was the owner; the farmers were only the farmers and the price of their

rent amounted to a quarter of the products. It is still above
the general condition of the soil in India today. If war-
internal strife arose among the Indians, it was not per-
ordered the soldiers to lay hands on the ploughmen or to
devastate their fields; but while those fight-
were killing each other, these were ploughing tran-
quilling, tied their sheaves, made the fruits fall
trees and only cared for their own work.
Vaux.

The third class consisted of the shepherds of large el
of small livestock; they lived neither in towns nor villages,
but they constantly roamed the mountains and plains in-

cults to graze their flocks. They also made the
hunting birds and wild animals.

The fourth was that of artisans and merchants.
some paid an iribut on the fruits of their labors and
their trade; the others, that is to say those who manufactured
weapons or built ships, received from the king the
salary and food. They could only work
for the king: the head of the army provided the weapons to the sol-
dates, that of the fleet provided vessels to the naviga-
tors and rented them to merchants.

The fifth was that of the warriors: it was the most nom-
breuse after that of the plowmen. The warriors do not take care
only pay for the war; it was other people who prepared-
and polished their weapons, which provided them with
horses and cared for them, who served them in the camps,
led the elephants, arranged and drove them
war chariots. For them, if it was necessary to fight, it would be fought-
were, but, peace made, they led a joyful life, receiving
from the public treasury enough to live comfortably for them and their en-
touring.

The sixth class consisted of the inspectors, who exa-
undermined what was happening in the cities and in the fields
to report it to the king or to the magistrates. They were assisted
by courtesans. They were strictly forbidden to de-
to utter false things. Besides, says Arrian, never any
Indian was not accused of lying!!

The seventh class was made up of men who were in charge-
pay for public affairs. They were the advisers and the
assessors of kings or magistrates in free cities. They

were few in number; but they outweighed the others
by their wisdom and their probity. It was among them that were
chose the magistrates, the provincial governors, the pre-
officers, quaestors, commanders of troops and fleets-
taxes, tax collectors and tax dispensers-
public funds.

Marriages between these different orders were not per-
put. For example, a ploughman could not marry a
woman of the artisan class, nor vice versa. He was not
nor is it permissible for the same man to exercise two me-
third parties, nor to move from one trade to another: thus a shepherd does not
Could become a ploughman, nor a shepherd craftsman: but
a man of any condition could become
Sophist; for the life of the sophists, far from being soft and
convenient, was the most severe of all.

This picture of the social organization of the Indians in the third
th century BC, assuming it is
exact, undoubtedly recalls, in many respects, the institutions
which we have already had the opportunity to study; but it differs from it
on several important points and seems to indicate modifi-
ifications introduced by Buddhist sovereigns, in particular-
particular by Asoka. It is evident, for example, that he understands
under the name of sophists, the religious ascetics of
all kinds and of all origins, which we have already seen under
the names of Vanaprastas, Saniâssys, ele, as well as the reli-
Buddhist elders or Sramanas.

Furthermore, the institution of inspectors (erisxomai) is cer-
Buddhist institution training. As for the courtesans who
assisted them, there is reason to believe that they were reli-
Buddhist traditions, which the Brahmanists represented as-
like corrupt women.

Aristobulus relates that the inhabitants of Taxila had cou-
to abandon the corpses of their dead to the vultures
and marry several wives. He had also heard
that, in some places, women burned themselves with
corpses of their deceased husbands and that those who do not-
were not dishonored. This is the Satti ceremony
which persisted in India until recent times.

According to various authors, parents who could not find
marry off their marriageable daughters, led them to the place of the

public market and sold them to the highest bidder; or, if they

were of noble condition, they announced that they belonged-
would be awarded to the one who would win the prize in a joust or a
tournament. We saw that something similar happened
happened when a king wanted to marry his daughter. In other places.
the girls who fought best with punches, found-
were more likely to have husbands.

Concerning the sophists, Strabo provides us with the information
teachings which follow (Book XV. passim.).

"Megasthenes," he said, after speaking of the mon-
Tagnards who honor Bacchus, establishes another division
of philosophers, whom he divides into two categories: the Brach-
manes and the Garmanes (Sramanas or Buddhist religious figures).
According to him, Brahmins are superior to others, because
that they are more logical in their doctrines. As soon as they have
were conceived in their mother's womb, they are given for
governors of learned men, who, while appearing to su-
to wish by their songs a happy future for the child and the
mother, actually give her lessons in continence
and hygiene. Mothers who listen to them with docileness are

, considered to be happier in their pro-

offspring. After the child is born, he is given other
masters; and, as he grows in age, masters
more and more skillful ones succeed one another near him. These philo-
sophists live in sacred woods, in the vicinity of cities,
and must not stray far. They live frugally,
lie on mats or skins, refrain from
meat and do not use marriage; they are only wait-
tives to serious interviews and communicate with those who
want to listen to them. But the listener can neither speak, nor all-
nor spit in their presence; otherwise it is excluded, for
this day, from the assembly as guilty of impropriety.

"When they have lived thus for thirty-seven years, they can-
want to return to their families, live more relaxed and
of freedom, to dress in canvases, to wear on the hands and ears
some gold jewels, to feed on the flesh of animals which
do not help a man in his work... marry several

women in order to produce a greater number of children;
For from many good things come many good things,
and, as they have no slaves, they need the services
that they can get from their children . . .

"Brachmins do not philosophize with women
married, for fear that, if they are indiscreet, they will rep-
reveal to the profane what it is not permitted to reveal, or that,
If they are good and wise, they do not leave their husbands;
for, they say, whoever equally despises pleasure and
pain, life and death, does not want to be subject to anyone:
he or she is honest and wise.

"They frequently talk about death. According to them, this
life is like the culmination of men who come
to be conceived; death is, for those who have lived in philoso-
phes, the birth to real life and bliss. They lead,
consequently, a very austere life in order to prepare for the
dead.

"They claim that there is neither good nor bad in what happens
to men; that it is not reasonable that some should afflict themselves-
gent and that others rejoice in the same thing, and en-
core less than, similar to people who dream, the
same individuals are sometimes anxious and sometimes happy about
the same.

"As far as the knowledge of nature is concerned, the
Brachmanes, according to Megasthenes, held opinions which
proved their extreme simplicity and showed that their
actions were worth more than their words... They agreed
with the Greeks in several points: for example, they ad-
said that the world had a beginning, that it will have
an end and that it is spherical; that the divinity, who created it and
governs it, fills it with its essence; that the origins of the cho-
its are diverse and that water is that of the world; that besides the
four elements, there is a fifth nature, including the sky
and the stars are formed; finally that the earth is placed in the center
of the universe. Concerning the seed and the soul, they say

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similar things and many others, intermingling fa-
bles, as Plato did when he discussed the immortal-
the soul, on the eras that take place in hell and
on other topics..

"Aristobulus relates that he saw two sophists at Taxila,
Both Brahmins, the eldest of whom had his head in-
completely shaved, while the younger one kept his hair-
lure. Both were surrounded by disciples; they had
used to stay in the middle of the market and enjoyed the
privilege, granted to the king's advisers, to take gra-
directly what they liked among the goods which
were exposed. If they appeared in a house, we
spread sesame oil on their heads, so as to
that it flowed down to their eyes; and they were fed gra-
tuition of cakes kneaded with honey and sesame oil,
Having presented themselves at Alexander's table, they sat down and ate-
manage with him. After which, to show their contempt for the
pain, they withdrew to a nearby place, where the oldest
lay down on his back to receive the sun and the rain, (he
was raining right now), while the youngest,
leaning on a three-cubit staff which he held in both hands
hands, remained standing all day, sometimes on one foot, sometimes on
the other...

"Onesicritus reports, for his part, that he was sent by Alex-
andre to converse with the sophists. This prince, he said,
having learned that they were going around naked, that those who exercised
penances were in great honor among them, that if
someone called them, they refused to go to him,
did not consider it appropriate to go to them, much less to
force them to do something contrary to their customs
national, and ordered Onesicritus to go there on his behalf. The latter
found, about twenty stades from the city, fifteen men who
stood one in one posture, the other in another,
standing or sitting, or lying down, completely naked and motionless all day long.
In the evening they retired to the city. The hardest of their penances-
tences was to withstand the heat of the sun, which is such that

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No one can walk barefoot on the earth in the middle of the
day.

"He conversed with one of them, named Calanus, who more
later followed Alexander to Persia and ended his days in
burning at the stake, according to the custom of his country.
He was then lying on some stones. Onesicritus approached
he told him that he had come on behalf of Alexander to-
to extend the wisdom of philosophers and relate it to his
master, and that, if nothing prevented him from speaking, he was ready
to listen to him. Calanus, seeing him dressed in a clamys, a cha-

wide-brimmed skin and shoes, began to laugh and replied:
“Once, everything was full of flour, wheat and barley, like
"all the east is sand today; the fountains gave the
“some milk, some water, some honey,
"wine or oil. But men, either out of satiety
"either through pleasure, came to despise these goods.
“God therefore, hating this order of things, destroyed it and or-
"given that men now earned their living by
"work. Then, temperance and the other virtues having
"bloomed again, the abundance of goods returned. But now-
"Nant we come again to satiety and contempt;
"therefore, it is to be feared that the ruin of all things
"is imminent." Having said these words, he ordered
Onesicritus, if he wished to hear anything further, from-
to put down one's clothes and lie down naked on the same ones
Stones than him.

"As Onesicritus remained undecided, another sophist, of the
name of Mandanis, who surpassed the others in age and
wisdom, reproached Calanus for acting in an insolent manner
wanting to correct the insolence of others. Having invited One-
asked to approach him, he said to him: "I greatly praise
"the king of that which, in the midst of the infinite embarrassments of the-
"administrating such a vast empire, he seeks wisdom.
"He is the only man I have seen philosophizing in the middle of the
"noise of weapons. It would be an infinitely useful thing to Phu-

"manity if those who have the power to advise wisdom to
"those who wish to practice it and to force those to be wise
"who do not have the will, were wise themselves. It is necessary
"forgive me," he added, "if, speaking through
"three performers, I cannot make all the excellence of shine
"our philosophy; it's as if someone wanted to do
"to flow pure water through a quagmire."

Here now, according to the same Onesicritus, is the summary
from the teaching of Mandanis: “It is excellent
"doctrine which delivers the soul from pleasure and pain; the
"pain differs from work; pain is an enemy; work,
"on the contrary, is a friend; for those who exercise themselves in work
"in order to strengthen their minds, acquire the ability to calm
"their disorderly movements, to give good advice to everyone
"the world, both in public and in private..." On that,

he asked Onesicritus if the same things were taught
among the Greeks; he replied that Pythagoras, Socrates
and Diogenes, whose disciple he had been, did not teach
not another doctrine, and that Pythagoras further defended
eat the flesh of animals. Mandanis continued: "They pa-
"may have wise opinions about all things; but they
"err in preferring the law to nature; otherwise, they would not-
"would not be ashamed, any more than I would be, to remain naked and
"to be content with frugal food; because the best
"The home is the one that needs the least care..."

"As for the Garmanes," Megasthenes continues, "the most ho-
Among them are the Hylobians (Aranyakas), so called-
even because they inhabit forests, living on foliage and
wild fruits, dressed in tree bark, abstaining from wine
and women. They converse, through envoys, with the kings
who question them about the causes of things and events-
ments, and it is through them that worship and
prayers are offered to the deity. — After the inhabitants of the
forests, it is the doctors who are most honored, because
that they study man; they too practice frugality

SECTION II. MODERN BRAHMANISM. if

Without living in the open air; they live on rice and flour that
No one refuses them hospitality either. They can-
to give fertility to sterile women, and, through their
drugs, make them conceive, at their will, children
males or females. They practice medicine much more
By means of food as well as by means of remedies.
Among these, they preferentially use anointings and
Poultices; their other remedies are accompanied by
Evil spells. Besides, both sides practice patience.
and perseverance, so that they remain throughout
Days motionless in the same posture.— There are others.
Who are soothsayers and charmers; they claim to know the
speeches and rites that concern the dead and they wander con-
routinely through towns and villages. Among them, there are
There are some who are more polite and more skillful, but
who do not stop taking care of things of the other world
as they serve piety and holiness. Some-
some are accompanied by women who practice wisdom
Like them and abstain from all carnal commerce... »

"Some writers distinguish from the Brachmans the philoso-
phes Pramnas (1) who are quarrelsome and quarrelsome men-
neurs. These accuse the Brachmans of taking care of phy-
syology and astronomy and call them madmen and boasters.
Of these Pramnas, some inhabit the mountains, others

Some live in towns and villages, others go around naked.
Those of the mountains are dressed in deer skins; they wear
bags filled with roots and remedies; they exercise the
medicine with incantations and amulets. Those who
go naked, live outdoors and practice, for thirty-seven
years, the austerities we have already reported. They have
women who live with them, but whom they do not use. These
Symnosophists are in great admiration. Those who inhabit
| (1) This name probably comes from the word Pira-
manam, which means measure, truth, rule; and Pirmäna, which

means truthful man.

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the cities are dressed in canvas; those in the countryside cover themselves
of goat or deer skins...»

This is the information that was transmitted to us by
Greek writers on the gymnosophists, their way of
live and their doctrines. They establish that the teachings-
Yoga practices and practices were in full force in
India in the time of Alexander.

But we have seen for ourselves that Yoga exists
before this time and well before the birth of
the present form of Brahmanism. It follows that these
details far from providing the means of determining the time when
This transformation began, it seems, at
on the contrary, that at the time of Alexander and Megasthenes, the
Ancient Brahmanism was still in full force.

Concerning the commercial relations which existed between
India and the northern and western parts of Asia
and through these cf 'with Europe, we find in the same
authors another kind of information that relates
too good about us for us to omit them.

Since ancient times, wealth and abundance

productions of India were known to the ancient peoples
Cians. Solomon, king of the Jews, had heard about it,
and the Book of Kings teaches us that, wanting to take advantage of it,
He agreed with Hiram, king of Tyre, to send a fleet there,
which brought him gold and gemstones every three years
cious, fragrant wood and peacocks. We will demonstrate
elsewhere than the land of Ophir, where this fleet was going, was
located in India.

What is indisputable is that the city of Tadmor, called
later Palmyra, and which Solomon built in the desert which
extends between Palestine and Euphrates, soon became and remained,

for several centuries, the main warehouse of merchandise-
its from India PR the East. "This city," says Pliny (4), "Fe parjaile-

(1) Hist. Nat. Liv. Ch. XXV.

"well located, both in relation to the beauty of the surroundings and
"by the abundance of waters; so that this small territory
"seems to have been intended to be a peaceful and tranquil retreat-
"keel, surrounded on all sides by uncultivated and sandy deserts-
"those that extend to the confines of Arabia."

Goods from India came by sea to the em-
mouth of the Euphrates, or even higher; of the Euphrates,
They were transported by caravans to Palmyra, which
was only a day's journey from this river and two hundred miles
from the coast of Syria, from where they spread into the West
tooth (1).

(1) We had written the above, when it came to
to our knowledge an excellent work entitled: The Bible
and modern discoveries... by MF Vigouroux, priest
of Saint-Sulpice. In the third part of the third vo-
light: The Kings: Solomon. the learned author. dealing with the
trade of this prince with the regions of the Euphrates, the
Syria and Egypt, speaks as follows of the one who passed by
to Tadmor:

"Long before the time of Solomon, in the 18th century
"before our era, besides the trade of Arabia, a great
"trade by caravan was already taking place between the regions
"of the Euphrates, Phoenicia and Egypt. The merchants evi-

"were the desert and did not go directly to the
"banks of the Jordan in Chaldea, so as not to be met-
"very and plundered by the Bedouins. The oldest road
"led from Sidon to Laish or Dan. From there he went up the
"Natsana and Orontes valleys to then go tra-
"pour the Euphrates, either at the ford of Circesium, or at that
"of Thapsacus,

"A large part of the country thus crossed belonged to
"Solomon, whose dominion extended as far as Thap-
"sack. The most frequented road was the one that went up-
"was in Circesium, because it was less dangerous
“than that of Thapsacus: the monarch strongly occupied
"the whole part of this road which ran through its territory.
"Hamat became the main warehouse on the Jewish border
"and the last link in a chain of posts that extended

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Strabo attests that in his time, people exported from Ta-
probane (Ceylon) in the ports of the Indian continent, many

"along Lebanon to protect the caravans and serve as
"relay.

"But the king of Israel saw how much advantage he would be-
"It was for him to make safe the way of Thapsacus, who
"was the most direct, the shortest and did not go beyond
"his States. He therefore protected it from the incursions of the Ara-
"bes nomads by building Palmyra, in the very heart of the de-
"serves.

"The situation of Thadmor, the city of Palms, has some
"analogy with that of Damascus; but it lacks a
"Abana and a Pharphar to change his desert into a
"paradise. It is at the foot of a chain of hills which
"runs from southwest to northeast; two sparse springs-
"Dantes water it and maintain the bouquets of pal-
"firsts who gave it its name. For a long time already,
"It must have been a region sought after by the Mrans.
"when Solomon chose it and surrounded it with walls. The
"submission of Hamath-Saba strengthens the domination of the Is-
"Raelites in these regions. From Damascus or Hamath to Tad-
"mor, from Thadmor to Thapsacus, the caravans passed
"now without having to fear the Arabs and the Ara-
"means. The foundation of Palmyra is one of the creations
"which do the most honor to the genius of Solomon. He had

"saw right and the trade went on for a long time (that is to say, for-
"for thirteen centuries) of Tadmor a flourishing city.

"In the time of the Romans, as in the time of Solomon,
"most of the caravans that went to the edges
"from the Euphrates and the Tigris, departed from this city and they
"7, brought back the rich merchandise of Persia and
"India, when they had managed to escape on their
"road to Bedouin brigandage. Pliny estimates, for Ro-
"I alone, at a hundred million sesterces, the trade which is
"made with Palmyra. This great traffic produced in the
"city a movement and an extraordinary life. The con-
"caravan drivers had to gather food for
"a two-month journey, forming an escort of people re-
"Solus, prevent attacks from the Arabs, win them over
"hearing with them, or intimidating and scaring them.

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of ivory, turtles and other goods. These merchants-
and those from India itself were transported to Cabul,
from there into Ariadne, then by the river Oxus or Gihoun (the
Syr-Daria), in Hyrcania; then they crossed the Sea
Caspian, went up the Cyrus River, were embarked
on the Black Sea and thus reached Europe.

[He says elsewhere (p.434) that the Aorsi, who dominated the
shores of the Caspian Sea, transported on camelback
the goods from India and Babylon that they received
Medes and Armenians.

But the route most followed by the caravans which made
trade between India, Persia and the western lands,
was the one that passed through Candahar, which rose on the
ruins of Alexandria, built by Alexander. There they met,
at certain fixed times, the caravans which came from India
and Persia; there the goods of these were exchanged
two countries; the Persian merchants transported in their
border provinces the products of India and sold them
to the Greeks who sold them in Europe.

The merchants of Alexandria and the coasts of Arabia did not neglect-
did not manage this trade either. Strabo (p. 678) reports
That the fleets of the Alexandrians sailed up the Nile to
Coptos, from where goods were transported on

camels at Myoshormos, which was a port on the Red Sea,
and that from Myoshormos other fleets transported them to
India. He adds that having come to Syene, on the borders of
Ethiopia, he had seen one hundred and twenty ships there, which were making the
journey from Myosormos to India. On the return of these ships,
Goods from India were transported on cha-
Meaux, from this city to Coptos and from this one to Alexandria on
boats. This trade, he said, had been going on for a long time and was
Perfectly organized; it brought immense profits to the
"What was done under Roman domination,
"had to do it also under Jewish domination."

He

merchants of Alexandria, and it had increased a hundredfold under
Roman administration.

Pliny (1), for his part, reports the following concerning the navi-
gation between Egypt and India: "From Syagrius (promontory
"from Arabia) we first went to Patale (2); but the following age
"indicated a shorter and safer way; that was to go from
"same promontory at Zigerus.....port of India. Long-
"For a long time we sailed like this, until a merchant had
"found an even shorter way and that the love of gain
"would have brought India closer to Europe. Today, we are making a
"trip every year. We put on board the ships co-
"Horses of archers to drive away the pirates who infest these
"seas.... There is not a year in which India does not take away from the empire
"Roman about fifty million Sesterces (105,000,
"000 francs); she sends us, in return, goods
"which sell here a hundredfold. From Alexandria we
"goes to Juliopolis, from where one sails on the Nile to Cop-
"tos. From Copios we go, in twelve days of march, to Bere-
"Nice... We set sail in the middle of summer, before sunrise
"of the Heatwave or immediately after; after thirty
"days, we arrive at Ocelis of Arabia or at Cane in the country of
"incense... For those who go to India, Ocelis is the
"most advantageous starting point; from there with the wind Hip-
"palus (southwest) we sail for forty days until-
"that in Muziris..... first market of India. The king of this
"country, at the time of writing this, is Celebothras (Kera,
€ Chéra or Séra-Putra).. A more favorable port is that of
"Nelcanidians (Nelcanidon) called Barace. There reigns Pan-
"Dion in a Mediterranean city, far from the market and
called Madura. The country from where pepper is brought to Barace
"on rowboats made from a single tree trunk, is called

Gotlonara. We're leaving India in December, or at the very beginning.

(1) I Book VI. No. 26.
(2) (Pattala on the Indus.)

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SECTION II. MODERN BRAHMANISM. 91

"later before mid-January, and so we do yours
“Jage in a year.”(1)

Such continuous and extensive trade relations
existing between India and Europe, there is no reason to be surprised-
that personal relationships have been established, to their
turn, between the inhabitants of the various countries, and that of the Indians
went to Europe or that Europeans came
in India. In fact, Strabo recounts, on the authority of Nicholas of

cluster, that a king of India, Pandion or otherwise Porus, in-

'An embassy with some of the

present(2). "This author," he says, "affirms that he had seen in Antioch
from Daphne, Indian ambassadors who were going
with Augustus. In the letter they carried,
Several of these ambassadors were appointed; but there were none
only three remained, the others having succumbed to the fatigue of the vo-
Yage. This letter was written in Greek on a membrane; there

It was said that it was Porus who had written it, that although he-
mandate to six hundred kings (3), he nevertheless made a very large

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(1) It seems to follow from these details that the empire of Pan-
dion then included the present kingdom of Travancore and
that of Cochin where the pepper tree grows and where the
towns of Barace and Cottonara or Cottar,

(2) This passage from Strabo has been variously interpreted;
according to some, the embassy of Pandion and that of Porus

would have been distinct; according to others, Porus and Pandion nê
would be one and the same person. This is the second version
which we have adopted, because Strabo's text does not

in fact, it only comes from one embassy, and especially because

after the local list of Pandya Kings of Madurai, there was
A Pandion king who bore the name Puru (Puru-gata or
Porus) and could exist in the time of Augustus.

(3) This claim to command six hundred kings does not
SUTwill take point when we know that in India the most
small feudatories, barely possessing five or six
villages, willingly take the title of king. We have seen

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case of Caesar's friendship, that he was ready to see where it-
would like and to help him in whatever would be just...
There were, in addition, presents carried by eight slaves
dressed in underpants and anointed with aromatic ointments. It was
first a certain Hermas who, in his childhood, had had the
arms cut off up to the shoulders; then enormous vipers, a
a ten-cubit serpent, a three-cubit river turtle, and
a partridge bigger than a vulture. With the ambassadors
was a sophist who was burned at the stake in Athens; what some ac-

are said to indulge in misfortune in order to escape evils.

present, and the others in prosperity, like this one. Vo-
seeing that all things had succeeded according to his will, he judged that it was
It was good to get out of life, for fear that if he stayed in it, he would
some adversity befell him. Consequently, having stripped himself-
stripped of his clothes and rubbed his body with oil, he climbed onto the
pyre with a laughing face. The following inscription was engraved
on his tomb: “Here lies Zarmanus Chégas, Indian of Bar-
gosa. who, according to the custom of his country, killed himself-
same" (1).

Emperor Claudius also received an embassy from the king
of Ceylon. When in 103 Trajan marched against the Parthians,
some princes of India sent him ambassadors
to establish him as arbitrator of disputes arising between them. According to
Aurèle Victor, other Indian ambassadors were sent to
Antonin (2).

It even seems that in those times, the Indians emigrated vo-
lands in the lands of the West. According to the Letters
of Aleyphron (3rd or 4th century), the Greeks had commun-
ment Indian slaves among them. Pliny, (Lib. II.c. 67) ra-

above that the country of Maduré had 365 of them
time of Megasthenes. This number could have risen to six hundred
by the conquest of the Malabar Coast.

(1) Zarmanus probably means Sramana, title of the
Buddhist religious; Chegas (in Greek ynya) means Peacock;
Bargosa is the Barigaza of the ancients, today Broach
or Baroch.

(3) Dion, Eutropius and Eusebius (chronicle).

Ìt SECTION. MODERN BRAIHMANISM. 39

The story goes that around the year 57 BC, a small ship manned by
Indians shipwrecked on the coasts of Germany, that those
Those who escaped were well received by the king of the Suevi,
who presented them to Marcellus Celer, Proconsul of Gaul.
When Aurelian took Palmyra and took Queen Zeno-
well, he found there a body of Indian troops, which he took
4 Rome to adorn his triumph.

The trade relations that existed between Europe and
India are further attested by the large number of medals
Romans which have been discovered in several places in
India, and particularly in the bed of the Vaïgay River, which
Passes through Madure. Much more, we found in the sand of this
"river of copper coins, the presence of which is conjectured-
to kill a colony of Western merchants remained
in this town.

From all that we have just recalled about relationships
trade of the ancient peoples of the West with India,
and especially because the Indians were making journeys
in Europe and Europeans in India, a conclusion
emerges naturally; it is that these ancient peoples do not
did not just exchange their goods, but
They were still changing their ideas. The wise men and the philosophers
Joined the merchant caravans. We will see in
>on place how the Apostles took advantage, for several
centuries, of this means to go and preach the truth in the ex-
Far East and this is how we can explain among peoples
So diverse the existence, not only of primitive traditions,
But still doctrines and practices belonging in pro-

pre to the Hebrew cult and to the Christian religion.

This is, moreover, the only conclusion we can draw.
of all that we have reported in this chapter: the
information provided by Greek and Latin writers on
4 religion, social state and philosophical doctrines of the In-
i lens, at the time of Alexander and Megasthenes, did not give us
"eR learned again. However we were able to see

that nothing indicates that religious evolution acc-
currently in force in India would have since begun to
occur, as some authors have thought. The ab-
sense of documents on this special point does not demonstrate,
the truth, that the ancient form of Brahmanism reigned alone
at that time, because Greek and Latin writers were im-
fully informed; but it forces us to search
only in Indian books the indication of the time when
new forms of Hindu worship arose.

CHAPTER TWO.

HISTORICAL STUDY ON LITERATURE AND SCIENCES

AND THE ARTS OF INDIA.

First paragraph.
Language, Grammarians, Lexicographers.

Works of religion, literature, science and
of arts that exist in India, except for the mo-
dernes, were written in Sanskrit. Philologists
distinguish the Sanskrit language itself from the language
Vedic, which is the language in which the Vedas were written
and their comments. But in reality it is only one
and the same language, irregular and formless in the ancients
Works; worked, perfected, euphonious and rich in
forms in those who followed them. From the Vedas to Manu and
to the great epic poems, from Manu to the Puränas, W. Jones
recognizes a proportion of progress as notable as that
which exists between the fragments of the Law of the Twelve Tables and
the works of Cicero; but, as the Latin language is
the same at bottom in the Law of the Twelve Tables and in the

speech of the great Roman orator, thus the language of the Vedas

and that of the Puranas are essentially one and the same language.

| The Vedic idiom, or primitive Sanskrit, was evidently a spoken language, the folk idiom of the ancient Aryans.

49 HE LEAVES. BRATIMANISM; ITS TRANSFORMATIONS.

But with time and probably through contact between the tribes aborigines, it became corrupted and unintelligible to the masses of the nation. This is one of the causes, we have noticed elsewhere, which gave birth to priestly families and to the Brahmin caste; these families alone retained the deposit of the primitive language, the intelligence of the ancients hymns and that of the ceremonies of worship; it was necessary, at a given moment, to resort to them to offer sacrifices, to bring back the gods propitious by new songs in their honor or celebrate the exploits of warriors. These are the also who have preserved ancient Sanskrit, who have cultivated it, perfected and made it this learned, abundant and perfect of epics and Puranas.

When Sanskrit fell into disuse it was replaced by a derived dialect called Prakrit; it is a compound of Sanskrit roots and aboriginal words, which gave birth- ance to more modern dialects, Industani, Bengali, Marati, Guzerati, etc., which are spoken in northern India trionale. It has been preserved in dramas, where it is used by women and common people, while the Brahmins and the kings speak pure Sanskrit.

This circumstance proves that the change of language popular predates the time when dramatic works were composed, that is to say in the first century before our era, and at the same time that the Sanskrit language was to be still quite generally understood by the people. It is thought even though this transformation had begun before time Where did Panini live, since it was this grammarian who supposedly the first to lay down the rules of modern Sanskrit.

Panini was born in Salâtura, a village located northwest of At- tock on the Indus, before the death of Buddha, according to some, but more probably during the fourth century before the Christian era and even later, according to Weber.

Among the proofs given of the second conjecture, we
note that he speaks, in his grammar, of the Yavanas ow

Greeks, who were only known to the Indians on the occasion of
Alexander's expedition (327-325 BC).

He is considered the author of the oldest gram-
Known Sanskrit mayor. It is true that he mentions several-
several other grammarians who lived before him, among them
other Sâkatayana, and that we have several manuscripts
of a grammar attributed to an author of this name. But it
It has been proven that this work is modern, and there is every reason to
to believe that the Sentences or Sutras in which Panini
mentions grammarians who preceded him, have been
added to his book after the fact.

He had as a disciple and successor, in his grammatical work-
Malicale, Katyayana who was identified with Vararuchi, the-
who was a contemporary of the last of the Nanda kings of Pa-
laliputra, (325-315). IE corrected and completed the grammar
of his master.

Kätyäyana was in turn completed by Patanjali, whose lou-
grammatical rage is placed between the year 150 and the year 420 BC
“Christian era.

A brother of King Vicramaditya, Bhartri-Hari, (56 BC)
“also composed a grammar, but his metrical Maxims
(Väkya Pradipa) on the philosophy of syntax are beautiful
COUP better known under the title of Hari-Karica: they
attributes an authority almost equal to that of the Sentences of
Panini,

In the following, the grammars of Panini and Patanjali have
been commented on and explained by a large number of others-
tors, the most famous of which are Vâmana Jayâditiya and Bhat-
töji-Dikshita, which are both modern.

The oldest known Sanskrit lexicon is the Amara-Kosha of the
poet Amara-Singha, one of the nine writers (nine stones)
precious), which shone at the court of Vicramaditya, king of Udjein

(56 BC). But there existed in India several monarchs
decorated

of this name, between the year 56 BC and the year 1050 AD

beginning of the Christian era, and it is generally thought

that the nine precious stones must be shared among
them. Among other sovereigns who have borne this title, we cite,
a Bhoja Raja, king of Dhar, in Malwa, whom some pla-
one hundred in the seventh and the others in the eleventh century.
It is therefore not certain that Amara-Singha lived in the
first century BC. Other Sanskrit lexicons
belong to the twelfth century, or even to an era
most recent.

Paragraph Island

Chronology, Astronomy, Mathematics.

Indian Chronology, like that of all ancients
peoples, reports the origin of the human race in general,
and of the Hindu nation in particular, to an entire antiquity-
fabulously, where time is counted by millions and by
billion years. It divides it into periods of 12,000 years.
divinely born, each of which is equal to 360 human years,
or 4,320,000, not counting the intermediate or late years
breuses. Each period is called a Manwantara, because
that it is presided over by a Manu. The number of Manwan-
taras is fourteen; so that to evaluate the number
years of an entire evolution of the world, or a Kalpa,
you still have to multiply the preceding number by 44, all-
days not counting the intervening years.

Each Manwantara, in turn, divides into four Fugas
or ages, the Kreta, the Treta, the Dwapara and the Kali. The
The first three are over; we are now in
the course of the fourth, the Kaliyuga or dark age.

It is useless to stop to demonstrate that the duration attri-
fog in the first three ages is just a game of imagination
shameless. The fourth alone is real and historical; it
is noted, by an infinity of documents and inscriptions,

which began in the year 3101 BC, so
That the current year 1884 corresponds to the year 4984 of Kaliyuga.

If we compare this date with the various suppositions which have been made on the date of the flood of Noć, according to the data- provided by the Bible itself, this event could have ar- river in 3102. This is the date adopted by the Jewish historian Josephus,

Besides this general era, the Indians still possess two others which are very used: the Samvat or Vikra era- Mmaditiya, ruler of Ujein, which begins in the year 3045 of the Kaliyuga, or 56 BC and the Säka or Salivabana era, Which begins in the year 3180 of Kaliyuga or 79 AD

Mathematical knowledge and especially books astronomical figures of the Brahmins served, for a time, as theme to the enemies of Mosaic and Christian revelation to combat biblical chronology, Today the pretens- Brahmanic tions are reduced to their true value. There is no will perhaps be no less interesting to know in detail the story of what happened on this subject. We borrow from it- We tell the story to Cardinal Wiseman. (Speech on the ran- Ports of Science with Revealed Religion, Volume 2: From Hindu Astronomy and Chronology).

"The first scientist who attributed to astronomical discoveries- Hindu myths a fabulous antiquity, was the unfortunate Bailly... In his history of ancient astronomy, by the analysis of the astronomical formulas of the Hindus, known as they could have been previously by means of information- imperfect things given by the Gentile, he was brought to con- to show that they were based on actual observations, but that the present state and character of the Indians does not did not allow them to be considered as discoveries originals, belonging to this people. Consequently, the astro- The current economy of India was not composed, in the eyes of Bailly, only fragments and debris of a more ancient and more perfect, By adding to these some conjectures-

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, structures of a different kind, based on suppositions,

allegories and vague glimpses, he establishes his ce-

- famous theory according to which a nation, for a long time
- disappeared from the world, existed in the north of Asia, a year ago

a great number of centuries. It is from this source that would be derived all the knowledge that was found in the southern peninsula- nale. "In my opinion," he said, "the Indians formed a

"mation fully established from the year 3553 BC

a This is the reduced date of their dynasties... It is astonishing- "nant," he adds elsewhere, "that we find among the Bracmanes "astronomical tables that are five or more years old "six thousand years."

“Three sets of astronomical tables have been published in Europe; one of them was obviously borrowed from one of the other two, and that is why Bailly rejects it. The other two wear different dates ; that of one, is the year 1491 AD and that of the other, is Pan 3192 BC. Bailly tries to demonstrate that it is absolutely improbable that the Indians borrowed these dates from other nations, because they differ essentially in their chronological calculation. He concludes that these two epochs must have been fixed according to certain observations; especially since the report that is given there on the state of the celestial bodies is exact in each. The positions of the sun and moon are indicated, for the primitive period, with a precision that we cannot could obtain today by calculating according to the best- their tables; there is mention of a conjunction of all the planets, and the Cassini tables prove that such a conjunction took place around this same time, although Venus did not was not one of the number...

Here is the summary that Bailly himself gives of his apprecia- ciations on Indian astronomy, (Treatise on Indian Astronomy- dienne.ef oriental, preliminary speech): “We believe, "he said, that the Indians are inventors, that their determinations- "tions are original and taken from nature: first,

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"because they do not resemble those of astronomy "foreign; movement of the stars, length of the year, mot- < average movement of the moon and planets, equations of the cen-

"three, obliquity of the ecliptic, method, mean positions
"and movements of apogees and aphelia, periods, everything,
"In their home, it is different from what we find in others
“peoples. Second, these determinations were made
"on nature, because they represent the state of the sky at
"moment of the epoch that the Indians established: longitu-
"of, length of the year, equations of the center of the sun and
"Saturn, place of aphelion of Jupiter, obliquity of the ecliptic,
"everything is as it was meant to be in the year 3013 BC, or
"in some of the centuries preceding this epoch-
"that, if we seek greater conformity or a
"almost perfect coincidence. Richness of science,
"variety of methods, accuracy of determinations, everything
"ensures to the Indians or their authors the possession and the in-
"invention of their astronomy... Indian chronology
"presents all the characteristics of plausibility and even of
"truth that one can demand.... It embraces, by a filia-
"Lion followed, an interval of 7030 years. No nation
"had the advantage of having lasted so long on earth and
"having taken into account its duration..." Then he adds more
far "The duration of 7030 years that they give to their empire,
"agrees with the chronology of Scripture taken from the
"Septuagint and it is perfectly in accordance with it."

Indeed, according to the Septuagint, it could have passed
1207 years from the creation of the world until the time
(1790) where Bailly wrote.

"Such was the specious theory of this unfortunate man.
In his first work, he had imagined that research
scientists of the extinct nation were antediluvian,
and that the Indians, Chaldeans and others were the races
who had inherited the scattered fragments of primitive science-
live after the great cataclysm. But in his last ou-

work, he does not deal at all with this hypothesis: astro-
Indian economy is treated as an indigenous science, or
at least Bailly is content to try to prove that the
supposed date of the first astronomical observations
made in India must be correct.

"However, he soon found, among his learned companions-
triotes, a strong opponent capable of refuting his Roman theory-
nesque. Delambre, in his history of ancient astronomy-
ne, was necessarily led to deal with observations
which were supposed to be made by the Hindus, and, without entering

in no in-depth and mathematical examination of knowledge-
sessions and formulas so praised by his colleague at FAca-
demy, he pointed out one by one the inaccuracies made by
the latter in the position of the question, and what there was
of arbitrariness in the adoption of the date, the basis of these inaccuracies-
studies. He demonstrated that there was no reason to admit the
truth of the astronomical observations of the Hindus...

"However, between the time when Bailly wrote and the time when
Delambre refuted him, great light had been shed
on this issue; the publication of a valuable collection
treatises on Indian mathematics by Colebrooke, had
took place.... The author gives us, in the learned notes
and explanations of his preliminary speech, a list provided
by the astronomers of Ujein to Dr. Hunter, of their most
famous writers on astronomy. The oldest of these writers-
vain is Varaha-Mikhira, whom they place in the third century of
the Christian era. But nothing is known about him, while a
Another astronomer of the same name is very famous, and this one,
Colebrooke shows him to have lived towards the end of the
sixth century. He cites, it is true, older treatises ap-
peeled the five Siddhantas; but it still exists, relatively
to these treaties, a sufficiently considerable period of time so that they
have seen the light of day and even aged before the time of the second
Varaha-Mihira... Likewise Brahma-Gupta, one of the most an-
ancient writers on mathematics who are known, cannot
be considered earlier than the seventh century, there are

have
more, this penetrating and judicious orientalist, after having ex- uw x>.
Lay down the reasons which suggest that Arya-Bhatta is the Pr a

father and inventor of algebra among the Hindus, arriving
dealing with its antiquity, concludes that it flourished around
Fifth century of the Christian era...

"The decisions and admissions of a judge as competent as
Colebrooke could not provide a solid basis for lopi-
nion which wants the Hindus to have the right to a great anti-
fairness in astronomical science. He nevertheless found himself
an English writer who, in the Edinburgh Review, main-
held Bailly's views, and persisted in maintaining that not only-
ment the original anteriority of Indian science was
proven by Colebrooke's own publication, but still
that the current science of the Indians is only a remnant of that

which flourished in the peninsula, while Sanskrit was a
living language, or perhaps "while some mother tongue,
"even older, threw out these roots which penetrated more
∗ or less deeply in the particular languages of
“so many numerous and distant nations that cover
"East and West. . . ."

_∗ Delambre responded to these assertions in the speech pre-
introduction to his work on medieval astronomy;
after having examined in detail the different subjects, proposed to
'admiration of the world by the anonymous writer of the Review,
he concludes that, although it has been demonstrated that the
Indians had acquired a certain degree of skill in so-
solution of algebraic problems more ingenious than useful, we
Has not yet proven that they have owned anything of their own that
Approach to a positive knowledge of astronomy. . . .

"Montucla followed the same path as Delambre, and concluded in
asserting that Indian astronomy, far from being able to boast-
of an antiquity as marvelous as had been imagined
Bailly, had been borrowed from the peoples of Western Asia,
and especially Arabs. . . »

"Davis is the first English author who gave a ta-

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exact picture of Hindu astronomy, according to their own
treatises. . . and he considers the distant eras that they have
adopted as starting points for their calculations, as having
were adopted arbitrarily, by means of a re-
trograde, and not determined from positive observations-
ves. |

"Bentley, in turn, seriously studied the same work-
ge, and others no less important of Indian astronomy-
no, with the intention of determining the true antiquity of
this science. . . His first essay on this subject appeared in the
sixth volume of Asian Research. It can be divided
in two parts. In the first, it examines the systems
astronomical figures of the Indians and demonstrates how a Euro-
A European who ignores them could easily fall into
serious errors, when he would like to assign them a date. He
then takes care to carefully research the date of the Surya-
Siddhanta, to whom the Brahmins modestly attribute a
several million years old. "The way
"more correct and more certain," he writes, "to seek the an-
"liquidation of Indian astronomical works, it is to com-

"to prepare their calculations on the positions and movements of
"planets, with those taken from the most European tables
"exact. For it is clear that any astronomer, whatever

"his system, whether real or artificial, must give up giving the

"true position of the planets at the time he wrote, and he
"must, at least as much as he can or as the
"nature of his system; otherwise his work would be entirely-
"really useless. So, the positions and movements-
"ments of the sun, the moon and the planets, at all times
"any, being established by calculations taken from
"some ancient Indian system, and, on the other hand, their
"positions and their movements at the same time being fixed
"according to the most accurate European tables, we can-
"We will determine the previous time when their positions remained-
"The prospects were precisely the same. . . " Bentley makes
then the application of this very simple method. He takes his
date, on the one hand, according to the Indian treaty, and, on the other, according to

SECTION II. MODERN BRAHMANISM. 54

Lalande's tables; and, by calculating the number of years to
cut out of the Indian treaty, he discovers that the periods of
600, 700 and 800 years must have passed since the time when this
treatise was composed. It also gives strong reasons
To conclude that the author is Varaha-Mihira, whose disci-
Pte Sotanund lived about 700 years ago, a time corresponding to
Dante at the average date deduced by his calculations from the Surya-
Siddhanta himself. . ...

"In the very year that Bentley published his Historical Review-
toric of Indian astronomy, the scholar Ideler complained
in Berlin that no one had yet been found who brought together a
Sufficient knowledge of Sanskrit language and astronomy-
Mie. Bentley's book answered this repro-
che... In this work, after a preface in which he
confirmed his first assertions with new calculations
with regard to the Surya-Siddhanta, the author methodically deals
of the different eras which must serve to divide astrono-
Indian crumb. He establishes eight ages or periods and tries to
fix each of them with an astronomical date... The most an-
The first Indian division is the division into lunar stations,
formerly numbered 28, now 27. History places
This operation took place between the year 1528 and the year 1375 BC.
and the astronomical date cited as contemporary relates-
relates to this period, that is to say to the year 1426 BC (1).

"The observation reported next is placed by Bentley in
the year 4484 BC. The third and oldest
important is the century of Rama. The Ramayana gives a
detailed description of the position of the planets at birth-

(1) Bolingbroke places this date in 1391, and concludes that
the Rig-Vêda, where the astronomical observation is located which
which serves as a basis, had to be compiled for the first time
in the 14th century BC which would absolutely not have
impossible, provided that we admit several
Successive and different compilations of this Book, then-
that the hymns of which it is composed were written to

very diverse towers, as we have demonstrated elsewhere-

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|

his hero's ance, and by the time he reached his twenty-
| first year. The result of this description is that the state
|

of the sky could not have been such until around the year 964 BC (1). |
shows that the state of the sky, as described in the Janampa-

tra or birth chart of Krishna, could only have taken place on August 7
from the year 600 AD.

|
"Similarly, following the same data, Bentley de-

"He fixes in the same way at the tenth or the eleventh
century of the Christian era, the dates of the Vasishta-Siddhanta
and the Surya-Siddhanta, which the Indians trace back to one or
two million years...

"Delambre is of the opinion that Bentley's work on the Surya-
Siddhanta is entirely satisfactory; Schaubach maintains
that all the astronomical science of the Indians is theirs
coming from the Arabs; Laplace, that the origin of astronomy
in Persia and India is now lost, that there
there is every reason to believe that the astronomical tables of the Indians
cannot claim a very high antiquity, and that the
observations which served as the basis for the calculations of the tables
Indian, and which are dated 1491 and 3102 BC
Christian, have never been made, and could not have been, "at-
"tense that the conjunctions they suppose cannot
to have taken place, and because the average movements that
"these tables assign to the moon in relation to its perigee,
"to its knots and to the sun, movements faster than
"according to Ptolemy (125 AD), indicate that the tables
"in question are later than this astronomer; because these
"movements are accelerating from century to century."

(1) We will see below that the Ramayana, with the exception-
tion, perhaps, of some of its parts, could not be
composed only after the appearance of the Greeks in India, and
therefore, the description therein of the state
heaven at the time of Rama's birth, was not
made in 961 BC.

SECTION II. MODERN BRAHMANISM. YA

Doctor Maskelyne, Heeren, Cuvier and Klaproth by-
tag the opinion of Delambre, “Astronomy, says Cuvier
"in his Discourse on the Revolutions of the Globe, my com-
"began only at the time of Hipparchus (2nd century BC)
Klaproth expresses himself in the following terms: "The tables
"astronomical figures of the Hindus, to which one had attributed
"a prodigious antiquity, were built in the sep-
"th century AD and were later re-
"carried by calculations at an earlier time."

To the grave authorities invoked by Cardinal Wiseman
to demonstrate that the astronomical tables of the Indians
do not have the high antiquity {which had been attributed to them,
we can add a few more.

Weber and Lassen say that Indian astronomy is
based solely on Greek works and data
of the Alexandrian school, and that the Surya-Siddhanta is post-
laughing at the introduction of Greek astronomy into India
and at the beginning of the Christian era. Abbot Guérin,

former missionary in Chandernagore, demonstrated, by cal-
asses made on the Surya-Siddhanta, that this work had to
to be composed around the year 346 AD Biot, in a study
on Indian astronomy, comes to the conclusion that
the more one examines in detail the astronomical writings of the Indians,
the more we convince ourselves that all these books, texts and comment-
The taries are speculatively manufactured with coins from
reports taken from all sides, without any finding there
vestige of ancient observations, and that all this science
ancient and divinely revealed that was presented to us
as having taught the rest of the world, does not arrive in defi-
only to an empiricism unacceptable in principle and faulty
in the application.

From all the above, it is legitimate to conclude, with
the multitude of the most competent scholars, that the"
descriptions or astronomical determinations which are found

in ancient Sanskrit works have been calculated at a
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p4 PART T. BRAHMANISM: ITS TRANSFORMATIONS,

relatively modern times and carried back to times before
laughers. Indeed, the ancient Vedic poets and their com-
liars had only very primitive notions of astro-
nomy. They knew the solar year which they assumed to be
of 360 days, with an additional month every five years;
They divided the course of the moon in the sky into 27 or 28
stations which they believed to be equidistant; they had observed
some fixed stars. According to Weber, the order in which
They list the lunar stations must have been fixed between
Pan 1472 and 536 BC; but even this is very vague.
It was only after the introduction of astronomy into India
Greek, that they knew the planets and the means of cal-
to determine their movements and conjunctions. Their zodiac,
whose solstitial points relate to the year 1181 BC
or even at a much earlier time, was composed
that long after the Vedic period, and probably,
according to Professor Witney, around the year 500 of the Christian era-
yours. It is to Parâsara, father of Vyâsa, who lived, it is said,
around the 44th or 45th century BC, to whom they attribute the invention
tion of their calendar and the rules that must be followed for
fix it; but in reality, nothing is known for sure about this
Parasara: Wilfort places it in the year 1391; Buchanan in 1300;

Bentley in 575 BC.

Indian astronomers, whose existence is certain and
who have left works worthy of note are the following:
vans:

Aryabhata, a native of Kusumapura, near Patna. We are
far from agreeing on the time in which he lived. Colebrooke thinks
that it flourished shortly after the beginning of the Christian era-
hold on and no later than the third or fourth
century. Others conclude from his works that he must have been born
around the year 476. According to still others, he lived in the sixth
century. Besides the Arabhattya Sutra, he is credited with composing
position of the Surya-Siddhanta; but there is no certainty
In this regard, the authors do not agree on the time
to which this work was composed: some place it in

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the eleventh century, others in the fifth or sixth,
and others in more ancient times.

Varaha-Mihira, born in Ujein in 530, died in 587. He followed
the astronomical principles of the Greeks and was, in India, the
head of a new school which became flourishing and famous.
It was this school which, without doubt, composed the Siddhantas
that the Arabs of the eighth and ninth centuries translated-
were called Sindhenos. Among these Siddhantas, or
Astronomy works, there is one which has as title Reumaka-
Siddhanta, or Siddhanta Romain, and another Paulisa-Sid-
dhanta which is a translation of Paulinus of Ale-'s Eicæywy4
xandria.

Brahma-Gupta, who flourished around the middle of the seventh
century. He is even more famous for his knowledge of Algeria-
bricks than by his astronomical science.

Bhaskara-Atcharya, a native of Bider in Rajputana.
He dealt with arithmetic and astrology more than astronomy.
mie. His works are: the Bija-Ganita, or Lilävah, from the name
of his only daughter (1144) and the Siddhanta-Sirdmani (1128).

Paragraph JII.
Literature.

By its extent, the number and variety of works
that it has produced, by religious, philosophical importance
or purely literary questions that it raised, the
Indian literature is undoubtedly one of the most remarkable
reliable and the most considerable that exist.

It is generally divided into two broad categories or
periods: that of the Vedas and the works related to them
more closely, and which is called the Vedic period, and the
Sanskrit or Brahmanic period properly speaking. We
have already seen what we can know or conjecture about
times to which the books of the first category have

been composed or collected: it remains for us to study and examine-
determine the dates on which the works are composed
which constitute the second: epic poems, works
drama, short stories and fables, lyric poetry,
and finally the immense collection of historical-theological works
logics known as Puranas.

1° The Mahäbhârata.—In the first rank of epic poems
Indians, at least by its immense extent, presents itself as
Mahääbhârata. It has no less than 220 or even 250
a thousand verses, and has as its main object to tell the story of the war which
took place between the descendants of a famous sovereign of the
lunar race and named Bharata. The scene takes place in the
part of the delta formed by the Ganges and the Djamna, between Has-
tinapura and Indraprastha (Delhi), and in the Kuruk plain-
shetra west of the Jamna. The contenders are the
Pandus or Pandavas, and the Kurus or Kauravas; they are
first cousins, sons of the two brothers Pandu and Dhritaräshtra,
great-grandson of Bharata. The Pandus or Pandavas are at
number five: Yudishthira, Bhima, Arjuna, Nakula and Sa-
Hadeva; the Kauravas are one hundred in number, including the eldest
is called Duryodhana.

The father of the Pandavas, having become leprous, abandoned the
sovereign power to his brother Dhritarashtra, retired with his
children in the forests that stretch across the slopes of
the Himalayas, and died there. After his death, his children, recalled
by their uncle, returned to Hastinapura. Dhritarashtra them
welcomed them with great kindness, raised them with his sons,
gave them the same tutors, and even appointed Yudish-
Thira for his successor. But his sons, jealous of the qualities
superior to their cousins, conceived a hatred against them

mortal; they tried to kill them in various ways-
res and managed to have them exiled. After having spent
Some time in the forests, the Pandavas heard
talk about the Swayamvara of Draupadi, daughter of Draupada, king of
Panchala, and went there disguised as Brahmins. We have

told elsewhere how Arjuna won the victory and ob-
the hand of Draupadi, and in what manner this princess -
became the common wife of the five brothers. These events for-
Lie the matter of the first song.

_ In the second song, the Pandavas returned to Hastinapura;
Dbritaräshtra divides the kingdom between his sons and nephews;
Yudishthira and his four brothers are established in Indraprastha
(Delhi) and own the Yamuna Valley, which they clear
and from which they drive out the aborigines; Duryôdhana, with his
ninety-nine brothers, reigns in Hastinapura, on the
Ganges. According to the customs of the Aryan race, suzerainty
belonged to the eldest of all, who was Yudishthira. Consequently-
Consequently, he summons to Indraprastha all the princes of his
family to witness the horse's sacrifice and acknowledge its
supremacy. This circumstance awakens the jealousy of the sons of
Dhritarashtra; but no longer daring to use violence to
To get rid of their rivals, they resort to cunning. They
draw Yudishthira into a game of dice, in which he
successively loses his kingdom, his brothers, himself and
finally his wife Draupadi; but old Dhritarashtra an-
nullifies the result of the game and gives Yudishthira everything he
had lost. The unfortunate prince lets himself be stretched again-
by his cousins, and having been defeated again, he must
to go into exile for twelve years, with Draupadi and his brothers.

The life he leads in the forests forms, with the episode
of Nala, of which we have given an idea elsewhere, the subject
of the third song.

In the six cantos that follow, the Pandavas, having finished
during their exile, they put themselves in the service of King Virata, who
recognizes them by their prowess and promises them his assistance-
to recover their kingdom. The fight is brewing
at length on both sides. Krishna enters the scene; he
first offers his services to Duryôdhana, who disdains him;
Krishna then declares himself for the Pandavas, and becomes the
driver of Arjuna's war chariot. The Kaur army-

vas is commanded in turn by Bhisma, their great
uncle, by their preceptor Drona, by Karna, king of the Angas,
by Salya, king of Matra; the exploits of each of these leaders
are described in detail; finally these and Duryôdhana himself,
are killed. It is during the last fight where Duryôdhana
loses his life, that is the famous episode known as
name of Bhagavat-Ghîta, of whom we will speak shortly:

The tenth canto contains the story of a night attack
directed against the Pandava camp by the Kauravas
who survive; the fight is fierce and bloody; finally the
Kauravas are repelled, thanks to the intervention of Krishna.

The lamentations of the women who come to the field of:
battle to search for and recognize the corpses of their fathers,
of their husbands or sons, the despair of old Dhrita-
Rashtra who lost all his children, Yudish's regrets-
Thira himself fills the eleventh.

The twelfth is an exposition of the duties of royalty,
the benefits of generosity and ways to achieve it
the final deliverance; the thirteenth deals with social duties;
in the fourteenth is recounted the sacrifice of the horse offered by the
winner.

In the fifteenth, old Dhritarashtra, unable to
consoled for the loss of his hundred sons, he retired to a hermitage.
tag, in the middle of the forests, with his servants, his wife and
the sea of the victorious Pandavas; after having led a
holy life, they all perish together in a fire.

The sixteenth tells of the destruction of the entire race of
Yadavas, to which Krishna belonged, the submersion of
Dwaraka, the capital of his kingdom, and the death of Krishna
himself.

In the seventeenth, the five Pandava brothers, torn apart
through remorse, abdicate the royalty and, taking with them
them than a faithful dog, they leave for the Himalayas, in order to ac-
to seek Indra's heaven. One after the other, the unfortunate
pilgrims succumb on the way; only Yudishthira and
the dog.

In the eighteenth, Yudishthira having been admitted with his

Dog in the sky of Indra, but finding neither his wife there,
neither his brothers nor his friends, refuses to stay there without them. He is
so sent to hell where he finds them, preferring to suffer there-
fry with them rather than enjoy heavenly happiness alone. Finally,
Winner in this last event, he is admitted with all
his family and friends in the living room and the company of
gods, who are delighted with such greatness of soul.

Such is the summary of this epic, perhaps the largest which
exists. European critics and Indians themselves con-
It turns out that the original poem did not include more than
Fifth or at most a quarter of that which we possess-
donations today. The surplus consists of additions made
after the fact, of legends which relate to the establishment of the
Aryas in the Madhya-Dôsa, long after the great
war; philosophical and moral dissertations, including
doctrines and forms belong to a relatively old age
modern; of stories and mythical episodes which have no
relation to the main subject. We therefore consider the story of
the rivalry and war of the Kauravas and the Pandavas com-
a core around which poets of all ages have
accumulated the legends and various conceptions which had
course among the Brahmins. Starting from this data, we subtract-
From the original poem, the episode of Nala; everything that relates
to the kings of Magadha and neighboring states; to Karna, the sovereign
of Anga in Bengal, whose dynasty did not reign until
second century of the Christian era; the Bhagavat-Ghita, the
twelfth, the thirteenth and the last three cantos, without
count an infinity of other passages which are interpolated
in other books.

Before determining the time in which the
primordial core of the Mahabharata, it is first necessary to fix that
of the war that served as its subject. We saw (Ille
Part, Chap. I) that this war is generally placed at
twelfth or thirteenth century BC; some authors
date it back to the fourteenth century; but, according to others

calculations, it would have taken place only in the tenth. Which pa-
beyond doubt, is that the Aryans were not established
for a long time in the Arya-Varta when this event
happened, since the aborigines still occupied the country
of Indraprastha (Delhi) and that the Pandavas lasted in ex-
pulse, It is true that, according to the enumeration of the princes and
warriors who took part in the war, several of them
They belonged to the Madhya-Desa. But today it is
recognized that these princes, if they ever existed, lived
long after the time of this conflict; all that can be said

conclude from the mention made of it, that the poem has
was composed in their time or that what was subsequently added was
concerns them in order to flatter their vanity; something ex-
very common in poems, genealogies and
even the inscriptions of India.

By virtue of considerations which do not seem to us to offer
nothing very conclusive, some authors think that the pre-
The first songs of the Mahâbhäârata could have been composed by frag-
ments, fairly soon after the war and before
in the time of Homer (900 BC). But this opinion is not
nothing less than proven. All that can be admitted, according to
a passage from Megasthenes that we have reported above-
sus, is that there already existed, in his time, poems which
recounted the deeds and actions of Hercules in India. After
Megasthenes, the first foreign author who speaks of Her-
Indian culture and poems celebrating his exploits, it is
Dio Chrysostom, who lived from 30 to 116 AD
Christian: then Appian who flourished in the second century
from the same era.

But neither the words of the first, nor those of Dion Chrysos-
Tome and Appian do not have the scope attributed to them. Mega-
Thenes simply says that the Indians speak of Hercules
and his exploits in India; elsewhere he mentions the
poems through which the Indians preserve memory
of their great men. Dio Chrysostom and Appian do not
only repeat the words of Megasthenes, without indicating

in no way what were the poems that the Indians
possessed in their time. It is indisputable, moreover, that
the hymns of the Vedas allude, in a thousand places, to
Considerable characters, whose adventures and exploits
were the subject of poetic legends, and that these legends have
were then collected, either in the Mahäbhärata and the Ràämaya-
na, Soil in the Puranas, without it being possible to conclude that
these works existed from then on. Besides, the time to
in which Dio Chrysostom and Appian lived, agrees with
our thesis, since we admit that the Mahâbhärata and
The Ramayana may have been composed in the first century
before the Christian era.

According to Monier Williams (1) “the pre-Brahmanic versions
"and pre-Buddhist of the Mahåâbhårata and the Râmäâyana can-
"can be fixed around the year 500 BC, and their first
"regular completion in their Brahmanic form can
"to have taken place, perhaps, for the Rämâyana, towards the
"end of the 4th or beginning of the 3rd century BC-

"yours, and, for the Mahâbhärata, even later."
It must be admitted that it is difficult to be less assertive and less
Accurate.

"It is thought," says WJ Wilkins (Hindu Mytholo-
"8y p. 71), that the two great epic poems were not
€ not composed later than Pan 500 BC; although the
€ Ramayana was probably arranged in its ac-
"tual around Pan 300, and the Mahäbhäârata around Pan 200 before
"Christian father."

It has been observed, moreover, that the grammarian Panini,
who mentions several works written before his time
(350 BC), makes no mention of the Mahäbhärata; this
Which would be more than strange, If this poem had already existed.

The very name of the alleged author of the Mahäbhärata is
far from shedding any light. It is attributed, like so many
to | KAR:

(1) Monier Williams. Hinduism p. 110.
OF BRAHM. II 9

| other works, to Vyâsa, the compiler; but we have
since the existence of Vyâsa is uncertain, and the legends-
| Indian women say that there were twenty-eight characters who
| ent bore this name. It is true that they are placed in the age called
Dwapara, which immediately preceded the present age or Kali-
uga; but everyone knows that the Dwapara age is a my-

| as well as those that preceded it. Furthermore, according to the
testimony of the poem, Vyâsa would have composed only a small one-
a small part; the rest would be due to a man named Santi, who would have
received the draft from Vyäsa through another persona-
ge. Some authors trace the composition of this
epic in the fourteenth century BC and attribute it to
Krishna-Dwaipäyana, the twenty-eighth of the Vyâsas, who is said to have
lived at that time. But we have seen elsewhere ({4°" vol. p. 288)
that this Krishna-Dwaipäyana did not actually live before the
eleventh century AD. |

Which, among other evidence, demonstrates that certain par-
parts of the Mahabharata were composed at a relatively early time.
tively modern, is that it mentions the Yavanas
or Greeks, and particularly Black Greeks or Bactrians,
which were only known in India on the occasion of their estab-

building in this country, in the second century before the Christian era-
It is narrated that Krishna's states were attacked
by Kala-Yavana (the black Greek), at the head of a large
army of Mlechas and barbarians, and that Krishna, seeing himself
unable to resist him, fled with his tribe to the Guze-
rat where he built, on the edge of the sea, the city of Dwara-
ka. This city was then destroyed by the sea, as it is
told in the sixteenth canto (1). r

Similarly, the section titled Aranya or Vana Parva
is certainly of recent composition, since it cites
Puranas which were compiled only between the twelfth and the
fifteenth century AD.

~ (1) This Kala-Yavana was, says the legend, son of Gargya, and
as black as a bee, His father had obtained it by the

So, in summary, the immense collection of the Mahäbhärata is
consists of two parts mixed with each other: one which
May date back to the third or fourth century BC.
But which is more likely of the second and the first;
the other, the most considerable by far, whose composition-
tion and compilation extend from the first century BC.
in the fourteenth or even fifteenth century of the Christian era-
enne. (1)

merit of an austere penance of twelve years, during the-
which he had lived on only iron dust. He was destroyed
by Muchukunda, whom he had disturbed during his sleep.
This Muchukunda, in a war between the gods and the
demons, had contributed to the complete defeat of the latter,
and, being overcome with fatigue, had asked the gods, in
reward for his services, the grace of a lorig sleep.
"Sleep long and soundly," the men replied.
"gods, and whoever comes to disturb your rest, let him be
"instantly reduced to ashes by the fire that will emanate
"of your body." Krishna having found the way to do
Kala-yavana enters the tavern where Muchukun was sleeping-
da, this one woke up and reduced him to ashes. According to a
Another legend is that it is against the Buddhists that Muchukun-
da fought fiercely for a considerable time-

rable; after which he withdrew into a cave to re-.

aA His sleep lasted for several centuries. One day the Uddhists entered the cave in pursuit of Krishna and disturbed his rest. Comforted by this long sleep, he attacked them again until he had them completely destroyed. — It is obvious that the two legends have the same meaning: the gods of the first are the Brahmins and their worship, and the demons against which they are the Buddhists who are at war, that Muchukunda

help to exterminate. Now, as this extermination was not complete that around the twelfth century of our era, this.

legend is necessarily modern,

(1) Here is the assessment of Mr. W.W. Hunter (Indian

empire p. 185-126) on the age RAS page of this poem: "Many of the legends of the Mahäbhärata belong to &

ie Re EE _

|* It is therefore not surprising to find stories there

| of events, such as the flood, predictions, com-

like that of the coming of a savior god and the end of the

| world, which recall almost word for word passages from the Bible. It is clear that it is neither Moses nor the Ev-

| gelists, nor the Apostles who borrowed these passages from Indian poem.

| We still have a very important observation to make
| subject of more or less divine heroes, whose exploits are
| celebrated in this poem. Krishna is not the only one there
| represented as being of divine origin; the five sons pre-
| stretched out by Pandu would also be the sons of various divi-
nities. This prince having killed a deer while hunting in the form
| of which a rich saint was melamorphosed, had been cursed by the dying animal and rendered incapable of procreating offspring children. However, his two wives, Kunti or Pritha and Madri,

gave him five: the sons of the first, Yudishthira,
Bhima and Arjuna had Dharma as their fathers respectively,
Vayu and Indra; the Aswins, sons of the sun, begot Naku-

—

"Vedic antiquity, and the history which forms its basis ra-
"tells of events which, in the absence of any proof-
"conclusive, happened around the year 1200 BC
"Christian Father, and certainly long before the
“time of Buddha (542 BC). But its compilation,
"in the literary form we have today,
"seems to have taken place several centuries later. Panini
"(350 BC), makes no clear allusion to it. The ambas-
"Greek historian and satirist, Megasthenes (300 BC)
"who searched with such curiosity for everything there was
"interesting in India, seems not to have heard of it
"to speak; at least he makes no mention of it. Dion
"Chrysostom (75 AD) provides the first ex-
"interior of the existence of the Mahabharata" (Pardon! Dion
Chrysostom does not name the Mahabharata either |
that the Ramayana, as others have thought; he says

simply that the Indians possessed poems and

and Sahadêva of Madri. Likewise Karna, adversary of the
Pandavas, were sons of the sun and Kunti. But it is noteworthy-
that these characters, and Krishna himself, are not
represented, in the parts of the Mahåbhârata considered
as primitive, with attributes of truly di- beings
wines, and that they are not supposed to have any claim to divinity-
unity nor any divine action. It is only in the re-
centes, especially in the Bhagavat-Ghita and the Hari-Vansa
that Krishna was made a god. Also, Vishnu appears
well being the main deity of the Mahabharata, the one who
plays the leading role and we see that Siva also occupies,
a considerable space, but they do not erase or absorb
still the ancient Vedic gods. We conclude, no
without reason, that at the time when the most an-
old parts of this poem, that is to say in the fourth
and more surely in the third and second centuries before
our era, Vishnu and Siva began to take a rank
very important in Brahmanic theogony, and that it is to
this period, approximately, that dates back to the first origins
of modern Brahmanism.

20 The Bhagavat-Ghita, the Hari-Vansa and the Ghita-Govinda
are closely related to the Mahäbhärata. The first is
the most remarkable episode; the second is considered
as the last part and the complement; the third has
The purpose of which is to sing about Krishna's love affairs.

The Bhagavat-Ghita. We had prepared a study on this
poem; but, having known the one that Monier Williams was able to-
listed in the Appendix in his work Hinduism, and which is
infinitely superior to our own work, we do not hesitate

that they knew Hercules) - "The arrangement of this
"immense mass of legends must probably have cov-
"green for a long period; and, indeed, the poem, as it

"exists today, bears the traces of three separate eras
"and distinct . .."

66 PART III. PBRANMANISM: ITS TRANSFORMATIONS.

not to put this one aside and replace it with a translation-
tion of that of the Indian scholar.

“The Bhagavat-Ghîta, which has been commented on by the great pro-
Vedantist teacher Sankarâchoria, (7th and 8th centuries), perhaps

_ considered to represent the eclectic school of philosophy-

Indian phy. As regular systems were the de-
developments of the Upanishads, thus the eclectic school
connects to these mystical treatises by the Swetäsvatara Upani-
shad. The latter is comparatively modern; but either
whether it was composed before or after the Bhagavat-Ghîta, lob-
The throw of one and the other is obviously the same. All
both aim to reconcile the divergent views of different
systems, trying to graft the doctrines of Sänkhya and
of Yoga on those of Vedanta. It follows that, although
the order of creation and a large part of cosmogony
of the Sänkhya system are found in both, we
also affirms, in both, the sovereignty of Soul or
of the Spirit of the universe (Brahm), with whom Krishna is
identified as the source and end of all things
created, and nevertheless remaining completely independent of these
creations.

“The actual author of Bhagavat-Ghita is unknown. We don't know
no longer knows at what time this episode was inserted
in the Bhishma-parva of the Mahäbhârata, in which he is
set like a precious pearl, contributing, with

many other episodes to add to this immense poem,
this marquetry character which distinguishes it.

"The author was probably a Brahmin devotee, nominally-
is a Vaishnava (follower of Vishnu), but in reality a
philosopher whose intelligence had been thrown into a wide
mold. It is believed that he lived in India around the second
or the third century of our era (1). Finding no

(1) According to other authors, the composition of this poem
must be placed between the seventh and twelfth centuries:

TI SECTION, MODERN BRAIMANISM. 61

rest for his mind in the extreme degmatic of others
Systems of philosophy, as they were generally en-
Bloodied in his time, and even less in exclusivism
narrow and corrupt forms of Brahmanism that surround it-
would, he was led to build an eclectic school of his
way. This is what he accomplished with great insight
and a great beauty of language in the Bhagavat-Ghita, where
It combines the various theories into a single system,
weaving together, so to speak, threads of the Sänkhya, of the
Yoga and Vedanta, so as to form a multi-
color of thoughts, which is launched through the
Chain of the doctrine of faith in Krishna (Bhacti), and
of absolute devotion to the obligations of caste (Dhar-
Ma). Of the threads that form the weft, the most remarkable are
those of the Sänkya, for which the author of the Ghita professes a
obvious predilection. As an inevitable result of this character-
multiple earth, the work is necessarily filled with
contradictions. The composition is put with a lot
of art in the form of a dramatic poem, somewhat like
manner of the Book of Job or a dialogue by Plato. The in-

The speakers are the two most important characters in the

Mahäbhärata; Arjuna is perhaps the real hero of this poem:

he is the bravest and at the same time the most affectionate and the
the most sensitive of Pandu's five sons. The god Krishna, who
is identified with Vishnu and is considered, in this dialogue
Philosophical, like the Supreme Being himself, took the
form of the son of Devaki and Vasudeva, who was a brother
of Kunti, wife of Pandu. It follows that the god was
First cousin of the sons of Pandu, brother of Dhritaräshtra,
and that the children of these two princes were first cousins
from each other.

"In the great war that arose between the two families
of Pandu and Dhritarashtra, which represented two
tribes of Kshatryas vying for supremacy, Krishna
refused to take up arms in favor of any party
and only agreed to drive Arjuna's war chariot

and to help him with his advice. At the beginning of the Bhagavai-
Ghita, the two enemy armies are supposed to be lined up
in battle, when Arjuna is struck with sudden remorse,
at the thought of fighting his way to the throne through blood
of his cousins; and he asks Krishna's advice on the conduct-
that he must hold. Krishna's response is the occasion for a
long philosophical dialogue, commonly called "the
Song of the 'Adorable Being'. It is assumed that it contains the
very words of God, and it is venerated as one of the
most sacred parts of Indian literature; also
Well, is it one of the most beautiful? There is no doubt that the
main purpose of this poem whose feelings and expres-
sions have exercised a powerful influence in India since
1600 years is to inculcate the doctrine of Bhacti (faith),
to exalt the duties of caste above all others
obligations, including those of friendship and kinship. Ar-
Juna, belonging to the military class, is exhorted to ac-
accomplish the work incumbent upon him as a soldier;
insists on several occasions that he fight, without pre-
to deal with the consequences, without questioning them in any way.
tion whether or not it is appropriate to kill one's parents; it is often repeated-
wind sentences like the following:

It is better to observe the duty of one's caste,
However hard, however badly done and however full of evils it may be,
Than to undertake another's work,
However good it may seem. For it is much better.
To lose one's life immediately than to not accomplish
The work assigned to you; another's duty
Brings danger to the man who interferes with it.
There is no other way to achieve perfection
That one should not deviate from the duty of one's own caste.

The poem is divided into three sections, each containing
six chapters: the philosophical teaching of each
section is somewhat distinct.

The first section deals mainly with the bene-

benefits of the Yoga system, while noting that the as-

has
pee ge-

II SECTION. MODERN BRANMANISM. 69-

celism and self-mortification - prescribed by Yoga
must be joined to the action and accomplishment of the de-
Caste views. She concludes by stating that the goal
The essential part of any self-suppression is to achieve
this very desirable state which puts a man in a position to anni-
to hijack one's own individuality, and to see God in all things
and everything in God. Which encourages Arjuna in the an-
The anxiety he feels when he thinks he is about to kill
his cousins, it is an argument drawn from the eternal existence-
of the soul, and which is nobly expressed in the manner
'next:
“The wise man does not grieve for those who have departed from this life,
"nor for those who are still living. The time when I
"was not, neither you, nor those leaders, never was, and time
"where we will not be will never come; just as
"the soul enclosed in this bodily form passes insensible-
"ment from childhood to youth and to maturity, so she
"will then pass into other forms: therefore do not afflict him with
"this subject. The man who is not affected by pain or pleasure-
"Sir, neither heat nor cold is proper for immortality.
“What is not cannot be; what is cannot
“never cease to be. Know this: the Being that fills this
"The universe is indestructible. Who can destroy the indestruct-
"able? The bodies that contain the ever-lasting soul,
"incrustable, immortal, have an end; but he who thinks
"that the soul can be destroyed, and he who considers it
"as being able to destroy, are also mistaken; it does not
"kills not and is not killed; it is not born and cannot
"never die; it has neither past nor future, it is not pro-
"It is immutable and infinite. He who knows that it is
"fixed, that it is not subject to birth, nor to death, nor to
"decomposition, How can he think he can
"either kill her or have her killed? Just as men-

"I abandon old and worn clothes for
"take new ones, so the soul united to a body rejects its
"form worn to enter another. Neither the sting
OF BRAHM. II. 10

= |

"can pierce it, nor flame consume it, nor water
"wet it, nor the burning winds dry it out; it is in-
"destructible, unable to sense heat, humidity or
“dryness, eternal, all-penetrating, agile, immutable,

"perpetual, and yet imperceptible; it can neither

"to fade, nor die, nor to reappear (1)."

In the second and sixth chapters, it is recommended with
a great force of language the duty of Yoga or "the intense
concentration of the mind on a single object (the Supreme Being,
identified here with Krishna)”. It is enjoined to persevere in
this exercise until finally the great goal of deliverance
of all thought, perfect calm and absorption in the deity
have been obtained. We will be able to get an idea of this doc-
sorted by the following extracts.

"This holy man who stands motionless, as if he were
“raised on a pinnacle (or like a mountain peak),
"whose appetites and organs are subjugated, who is saturated
"of secular and sacred knowledge; for which everything is
"equal, a piece of land, a stone, a piece of gold, the
"friends, relatives, acquaintances, the indifferent and the
"enemies, the good and the bad; this man is said to be united with
“God. He who aspires to this supreme condition of a man-
"I am perfectly united to the divinity, but must above all be moderate
"in all things, in eating, in sleeping, in
"the day before, in action, in exercise and in rest. In-
"continued, if he wants to seek God through a deep abstract-
"tion, that he abandons his goods and his hopes, that he
"withdraw to some solitary place, and fix his heart there
"his thoughts on God alone (2). Then let him choose a

(1) It is impossible for us to share Pad- without reservation
miration that Monier Williams professes for this passage;
for a doctrine which teaches the identity of the human soul-

not with the divine soul, with God, and, consequently, the eternity of the soul, is an erroneous doctrine.

(2) Monier Williams compares this passage with the pa-

SECTION II. MODERN BRAHMANISM.

“A seat, neither low nor high, covered with canvas
"or skin and lined with a cushion of Kusa grass; that it
“Sit in this seat, firm and upright, body, head and
"necks straightened and motionless, eyes directed on a
"Only point (word for word: on the tip of his nose), not looking
"point around him, empty of all passion, free of all pen-
“Anxious, her heart compressed and buried in a pro-
"found meditation. Like a turtle pulls its head and
"feet under its shell, so it must hold its organs
"away from sensual objects. He whose senses are well
"controlled attains sacred knowledge and thereby obtains
"tranquility of thought. Without rest, there is no
"of bliss. Just as a ship is tossed by a storm
"on the raging waves, so is the man agitated whose heart
"obeys his passions, which, like the winds, carry him away
"will carry far away. Rest is the state of the Supreme Being; ce-
"he who, through intense meditation, unites his soul to Being
"supreme, resembles a flame which does not flutter when-
"that it is sheltered from the wind."

In the second division of the poem, the pantheistic doctrines=
Vedantaists are more clearly stated than in the
other sections. Here Krishna, in the most explicit terms-
cites, claims adoration for himself, since he does not
that one with the universal spirit which penetrates and constitutes the uni-
verses. We give here various passages from this section.

"Whether you do some action, or you
"Eat, whether you give alms or offer a
"sacrifice, or that you perform some other work, do
"just as for me, to Arjuna. (IX. 27.) (1).

following roles of JC in the Sermon on the Mount:
“But you, when you pray, go into your closet, and
“When you have closed your door, pray to your Father in the
"secret, p

(1) Compare this passage with verse 31 of chapter X. of
the 1st Epistle to the Corinthians: “Whatever you eat, whatever-

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“I am the ancient sage without beginning, I am
"the legislator and preserver of all; I am in-
"understandable in my form, more subtle and more refined
"than the subtlest of atoms; I am the cause of all Pu-
"towards; It is by me that it is created and dissolved; it is upon me
"that all things in it remain suspended
"as pearls are on a string (4)."

“I am the light in the sun and in the moon, far away,
€ far beyond the darkness (2). I am the cat in the
“flame, the ray in all that is radiant, and the light

"Whatever you do, do it for the glory of God." Dr. Lo-
rinse, developing the views of Professor Weber and some-
other questions concerning the influence of Christianity on the
legends of Krishna, think that several of the feelings
expressed in the Bhagavat-Ghîta were directly em-
borrowed from the New Testament, copies of which, he believes,
were brought to India around the third century,
the time the poem was written. He even adopts the paral-
between the names of Christ and Krishna. It does not hold
not, however, a sufficient account of the fact that frag-
elements of truth are found in all religious systems.
gieux, However false they may be, and that the Bible, although it
is a divine revelation, is however, in relation to the es-
human being, by means of which thoughts are trans-
bets, an essentially oriental book, thrown into a mou-
oriental, filled with oriental ideas and expressions.
Among these comparisons and rapprochements, some-
some appear to be mere coincidences of language,
which can occur independently of any relationship
exterior. Nevertheless something can be said in
in favor of Dr. Lorinser's theory... (Note from Monier
Williams}.

(1) “Of Him, through Him, and in Him are all things.”
Rom. 11:36. “All things were made by Him,
“without Him was not any thing made that was made.”
John. I. 3.

(2) “God is light, and in Him there is no darkness-
"bres." John. I, 5.

SECTION II. MODERN BRAHMANISM. T3

< lights, I am the sound in the ether, The sweet smell in the
“earth, the eternal seed of all existing things; I
∗ Follow life in everything (1), in the father, the mother, the husband, the Grandfather;
“I am the one who sustains the world, its friend and its lord.
“I am his way (2) and his refuge, his dwelling place and his re-
"ceptacle; I am his witness. I am the victory and Pener-
"gie; I watch the universe with eyes and a face turned
"in all directions. I dwell, like wisdom,
"in the hearts of all (3). I am the goodness of the good (4); I
“I am the beginning, the middle, the end, eternal time,
"the birth and death of all (5). I am the letter A in
"the characters (6). I created everything from a portion of myself-
"same. Even those who are of low birth and
"obscure (7) can find the way to bliss, if they
"place it in me; how much more those who
"are Brahmins, holy by rank or by penance,
"or who are holy prince-soldiers as faith. Do not `
“So do not afflict him; I will free you from all your sins (8).

(1) “All things were made by Him.” John. 1.3.
(2) “I am the way.” John. XIV. 6.

(3) “In the heart of the prudent dwells wisdom-
himself. » Prov. VIII. 33,

(4) “No one is good except God.” Mark 10:18.

(5) “I am the first and the last; and I hold the keys
"of hell and death." Rev. I. 17. 18.

(6) “I am A and w, the beginning and the end.” Rev. I. 8.
"I am A. the first and the last." Ibid. XXII. 13.

(7) The text says: Who are these? They are the women,
the Vaisyas and the Sudras, This is significant and shows the
the esteem that Indians profess for women.

'according to them, a woman's religion consists in obedience-
ance, first to her father, then to her husband, and in the care
domestic occupations. /

(8) Be of good cheer; your sins are forgiven you. » Matt.
IX. 2.—“A feeling, a vague idea of original corruption

“Think of me, have faith in me, adore and honor me (1); unite-
"you to Me in meditation. It is thus, to Arjuna, that you
"you will come; that is how you will be able to come into my home
"supreme, where there is no need for sunlight and
"of the moon; for know this, all the brightness they possess is the
"mine (2).

We now come to Chapter XI, entitled: “The Vi-
sion (or revelation of the universal form). Arjuna filled
of astonishment at discovering the true nature of Krishna,
who was acting as coachman for him, addresses him
these words: “Most high and supreme Lord, this revelation-
"tion of your mysterious essence, and of your identity with
“Eternal Spirit, dispel the fogs of my illusion.
“Show me your celestial form, to the most divine of men-
"my, if however I can have the happiness of contemplating it-
"to cry."

Krishna replied, "You could not bear the sight of
“My form with your mortal eyes, son of Pandu; but
“Now I will grant you the grace of a heavenly sight:
“Contemplate me in a hundred thousand forms, in lights, in colors-
"their infinite ways."

ginelle seems to be felt by all classes of In-
dens, as indicated by the following prayer that they recite
some Vaishnavas after Gayatri: “I am a sinner,
“I commit sin, my nature is full of sins; I have
“I was conceived in sin; save me, O you, Hari (Vishnu)
“Lotus-eyed, you who take away sins.”

(1) “My son, give me your heart.” Prov. XXIII. 26.
And better still: “You shall love the Lord your God with all
"your heart, with all your soul, with all your strength and with everything
“your spirit.” Luke. X. 27.

(2) “The city has no need of sunlight, nor of
“that of the moon, for it is the glory of God that gives it light.”
Rev. XXI. 23.

“Having thus spoken, the supreme Lord of all things
< displayed his celestial form before Arjuna. It was adorned with
"mouths, eyes, faces, in infinite number and directed
"in every way. She had countless ap-
"wonderful appearances, with ornaments, garlands-
"divine garments and garments, with a very sweet and
"all celestial and divine weapons. It looked like a firma-
" filled in an instant with a thousand suns, shining with a
"dazzling brilliance: thus he contemplated all the glories-
"res of the universe united in the unique person of God
of the gods (1). »

All the hairs on his body stood on end with terror, Arjuna
bows his head before this vision, and joining his hands with
a deep respect, abandons himself to a passionate impulse of a-
gilding and enthusiasm, which we abbreviate:

“I see you, mighty Lord of all things, revealed in
_“an infinite diversity of forms. I see you as a mass
“of pure light, spreading your radiance on all sides. I see you
“crowned with splendor like the sun, penetrating the earth and
“Yair, without measure, without limit, without beginning, without half-
"place and without end, preserver of the imperishable law, the male
"eternal. The three worlds are seized with astonishment at the sight
"of your marvelous form, indescribable in its glory. Have
"Pity, God of gods; the universe is rightly dazzled by your
"majesty, and justly also to {whom alone he devotes his hom-
"Magi. At your approach, the wicked demons flee,
"scattered by terror, to all the winds of heaven. The multi-

(1) Dr. Lorinser believes that the idea of this revelation
was borrowed from the Gospel story of the transfiguration
of Jesus Christ. It is certainly very instructive to com-
to adorn with this enumeration the simplicity of the eva- scene
Gelic: “His face shone like the sun and his clothes
"were as white as snow,"

In the Udyaga-Parva of the Mahäâbhârata, Krishna reveals
its form in the same way to the assembled princes, who

"The study of the saints adores you (1), you, the first creator, the sei-
"lord of all gods, the oldest of Beings (2), the
"supreme receptacle of all that is and all that is not
"not, knowing all, and having to be known by all. Im-
“mensually vast, you understand everything, you are the All.”

(XI. 40.)

“To you must return the greatest heroes of the earth,
"to merge again in your resplendent essence-
"dissipating, like the mighty rivers that rush into
"The Ocean." (XI. 28.)

“To you be sung a thousand hymns of praise by every
“creature, from all sides, in front, above, behind;
“Hello! Hello! You, the All! Again and again again-
“Calf, I adore you. Have mercy, I beg you, and forgive me,
"in my ignorance of your glory, to have had the boldness to
"call my friend; also forgive all that I may have
"I have made mistakes by praying to you in too familiar a tone. God
"of the gods, unique and unrivaled God, I prostrate myself in ado-
"ration before you, before you the father of all that lives and
"everything that does not live (3). Have compassion, be forgiving
"towards me, like a father towards his son, like a lover
"towards the one he cherishes. Now that I see you com-
"I am truly trembling with fear. Pity! Mercy! Sei-

are forced to close their eyes to this vision
wonderful, while a divine sight granted to the avo-
Dhritarashtra allows him to enjoy this glorious
show.

(1) Hymn Te Deum. “The glorious choir of the Apostles; the
"multitude of Prophets; the white army of the Martyrs
"rent."

(2) “The Ancient of Days.” Dan. VII 9.

(3) “God... who names, calls all that is and all that is
"which is not." Rom. IV. 17.

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< Lord of Lords. Show me your form once more
“human, you in whom the universe dwells.” (1)

Several other passages could be cited from the
first two divisions, and which give rise to sem-
probable comparisons with our holy Scriptures. The following
The following can be noted:

"He who has subdued his members, but sits

"with an indiscreet mind, thinking in his heart
"Sensual things, is called a hypocrite." (Bhag. II. 6.)
— "Whoever looks at a woman to desire her, has already
“committed the crime in his heart.” {Malth. V. 28.)

“Many are my previous births; many
"are yours too, O Arjuna. I know them all;
“But you do not know them.” (Bhag. IV.5.)— “I:
"know where I come from and where I'm going; but you don't know
"where I come from and where I am going," (John VIII. 14.)

“It is to establish justice that I was born from time to time
"time." (Bhag. IV. 8.) — "That is why I was born and
"that I came into the world, that is, to render
"testimony to righteousness." (John XVII. 27.)

“I am dearer to the wise than all possessions, and
"He himself is dear to me." (Bhag. VI. 17.)— "So then, who—
“Whoever among you does not renounce all that he has,
"cannot be my disciple. (Luke XIV. 33.) He who loves me
"is loved by my Father; and I will love him also and I will
"will manifest to him." (John XIV. 21.)

“The ignorant, the unbelieving, and the one who is of a skeptical mind—
"tic perish entirely." (Bhag. IV. 40.) — "He who

(1) Dr. Lorinser compares this passage to the one where
describes the amazement of Our Lord's disciples
(Matth. XVII. 6.): “Hearing these words, they fell down
their faces to the ground, and were greatly afraid.
also brings him closer to the words of Simon Peter when he
said to Jesus, falling on his knees, “Depart from
me, Lord, for I am a sinful man." (Luke v.8.)

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"whoever believes and is baptized will be saved: he who does not believe
"will be condemned." {Mark XVI. 16.)

“In him are all beings, through him this universe was
"extended." (Bhag. VIII. 22.) — "In him we live, we
"we move and we are." (Acts XVII. 28.) — "He
"There is only one God and Father of all, who is in
"above all, spread over all things and present in
“all of us.” (Eph. 4:6.)

“Seduced men despise me when I take the
“human form.” (Bhag. IX. 11.) — “He was in the

"world, and the world was made by him, and the world is not
“not known.” (John 1:10)

“In all the Vedas I must be known” (Bhag. XV. 15.)
— “Search the Scriptures... they are they which testify-
"sign of me." (John V. 39.)

“Like a tank filled with water coming from all sides
"can be used for several purposes, and one can bathe in it,
"purify and drink from it; thus a learned Brahmin can serve
"the Vedas for many purposes." (II. 40.) — "In a great
"house, there are not only gold and silver vessels, but
"There are also wood and earth; some are used for
"honorable uses, and others to vile and hon-
“you. » (2 Tim. ii. 20.) wi

The following passage suggests the idea that the condition of
the soul in the future life is determined before death: "What
"whatever state the human soul is in at the mo-
"where it leaves the body, it is in this state that it always remains-
“days, for such is his destiny.” (Bhag. VIII. 6.) — “If
"Tree falls towards the north or towards the south, in some place
"If he falls, he will remain there." (Eccles. XI. 5.)

A similar passage is found in the Chhandayya Upani-
shad: "Man is an intelligent creature; whatever
"whatever ideas he forms in this life, he becomes such
"when he leaves for another; he must therefore reflect-
"to cry on God." (III. 44.4.):

The following may be regarded as a paraphrase of the

words of Jesus Christ as reported by
Saint Luke (XH. 47. 20.) Jesus tells another parable: The field
of a rich man brought forth abundant fruits, and he thought
to himself, saying, What shall I do, for I have no
place where I can store all that I have to gather? And he said:
I will do this: I will tear down my barns and build new ones.
greater; I will gather there all my harvest, and all
my goods; and I will say to my soul: O my soul, you possess
many assets placed in a safe place for several years:
Rest, eat, drink, and feast. But God said to him,
Fool, this very night I will require your soul from you: these
goods that you have gathered, to whom will they belong? So in
is he of the one who hoards and is not rich toward God.
“Selfish men, entangled in a hundred worldly traps,
dazzled, blinded by ignorance, strive, by

unjust means of gathering wealth. So,
complacent in themselves, they say: this acquisition, I
I did it today; I'll do that one tomorrow; so many ar-
people are already gathered; such quantity still remains to be
stacked in my coffers. Such an enemy, I destroyed him; tek
other and others still, I will destroy them in turn. I
I am a lord; I want to enjoy; I am rich, noble, strong;
I am successful; I am happy; I am absolutely perfect;
no other man in the world can be compared to me.
Now I will offer a sacrifice, I will give gifts of one.
prodigal hand; I will be triumphant. — Such men,
duped by vain and endless conceptions, caught in
the meshes of worldly illusion, immersed in the sen-
quality, descend into the most filthy hell of spirits
impure. » (Bhag. XVI. 12. 46.)
To the above we can add a few lines from chap.
HI and chap. II., in which Krishna exhorts Arjuna to
act energetically, giving him as an example what he
made himself for the good of the world:

“Perform all necessary acts, for action is better-

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"lure than inaction, and no one can live by holding
"always sitting and doing nothing. It is only through ac-
"tion that a man attains exemption from action. Nevertheless-
"less, in acting, never works for reward:
"that the motive of the Pact be in the act itself. Know that the
"Work proceeds from the Supreme Being. I am the model that
"Man must imitate in all his actions; nothing remains for me
"to win by action; and yet I always act, without fatigue-
"Gue, and this whole universe would perish if I did not do my
"work."— "My father acts until now, and I myself
"I act," said Jesus. (John 5:17)

The third division of the poem, comprising the last six-
last chapters, has the special purpose of linking the doctrines of the
Sankhya with those of the Vedanta, although this goal is pursued-
seen more or less throughout the course of the work. The author ac-
accepts the doctrine of a supreme Spirit, presiding over all, as
the first source of the universe, and asserts that Prakriti and Pu-
rusha, that is, the original and eternal element, and the soul or
the vital spirit, emanate one and the other from this supreme Being. In
furthermore, he maintains the individuality of souls, and affirms that the
body and all sentient world come out of Prakritr by a

regular progression, in accordance with the Sankhya doctrine, that is-
that is to say by Baddhi, Ahankâra, the five subtle elements, the
five gross elements and the eleven organs, including the mind.

Thus we read in chap. XII. 19, and VII 4-6: “Learn
"that Prakriti and Purusha are also both without com-
"beginning, and know that the Vikeras (productions) and the
"Gunas (qualities) came out of Prakriti. Earth, water,
"fire, air, ether, intellect, spirit and egoism, it is between
"these eight (elements) that my Prakriti is shared. This Pra-
“Kriti is the lower; learn that my higher Prakriti
"is different from that one, and understand that all things
"are produced by this other Prakriti."

Again, in chap. VI. 12-14, Krishna, speaking of the three
Gunas, said: “Know that the three Gunas, goodness (Satwa),

"passion (Radja), as well as darkness (Tamas), pro-
"yield only from me. I am not in them, but
"They are in me. This whole universe, deceived by the three con-
"conditions of these Gunas, does not recognize me, the Being im-
"perishable, superior to them all. For this divine illusion
"(the Maya or illusory creation), Rep has in the three
"Gunas, caused by me, is difficult to overcome. Those
"Only those who have recourse to me are delivered from it."

The eclecticism of the Bhagavat-Ghita is sufficiently proven
by these examples. Three or four passages, taken from the
Chap. II. 27 and XIII. 29. 31, will form an appro-
prayed about; they contain the crux of the whole argument-
tion, namely: that Arjuna, in his capacity as a warrior, is obliged
to act as a warrior and do the work assigned to his caste, without
to be concerned about the consequences; and that this can be accom-
fold without contradicting Vedantic dogma
of the real inactivity of the soul and the state of rest without
Passion.

"All actions" are continually performed by
"the operation? of the qualities? of the „Prakriti; deceived by the
"thought of individuality, the soul vainly believes that it is
"itself who is the author. The soul, existing in all
"eternity, free from qualities, imperishable, abiding in
"the body, and yet supreme, does not act and is not polluted
"by no act. He who perceives that actions are ac-
"completed by Prakriti alone, and that the soul is not
“active, sees the truth in all its accuracy.”

Krishna's final opinion can be summed up in the words
following: “Act therefore and accomplish the task which is yours;
“in every action ask my assistance; do everything with a
€ Heart and soul absorbed in me; thus you will reach your end
"and you will be free from trouble."

Arjuna's conclusion can also be thus para-
phrase: “O Unique Eternal One! Your glory that I have just con-
"Templer has banished all illusion from my soul. Now,

“By your favor, my conscience is clear; I will fulfill your
"order and will fight without fear." i

This beautiful poem offers, as we have seen,
numerous parallels with passages from our own Scriptures-
sacred tures. But if we examine the writings and
sentences attributed to three great Roman philosophers,
Seneca, Epictetus, and Marcus Aurelius, we will find them equally-
ment filled with similar similarities, while it appears
that there is absolutely no reason to suppose that these three
eminent pagan authors and thinkers have borrowed none
of their ideas to either Jewish or Christian sources. (1)

The fact is that we do not have sufficient data-
health to determine the extent to which the presence of
corrupt forms of Christianity in particular districts-
of India until the earliest times, was able to aff-
affect Hinduism. The Indian system is similar to a vast
ocean that has received an infinite number of rivers, and all that
we can say that some of these rivers
may have received and absorbed Christian tributary streams-

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(1) It must be admitted that these examples are quite bad
chosen to imply that the similarities indicated above-
above by the author himself are only accidents
due to chance. Seneca, born in the year 2 or 3 AD, died
in the year 65; Epictetus, lived in Rome since the time of
Nero to that of Marcus Aurelius. Marcus Aurelius, born
in 121, died in 180. At that time Rome (was
full of Jews and Christians, whose books and
The doctrines were known; all Christian antiquity-
tiene atenu for certain that Seneca had had with
St. Paul has frequent relations, and that he has often introduced

produced, in his writings, the very words of this Saint
Apostle. It is these borrowings which made Tertul say-
link, in his book De anima, this significant word: Seneca
It is also proven that Epictetus and his
imperial disciple, Marcus Aurelius, knew the doctrines
Christians and borrowed a lot from them, but
without admitting them and without ceasing to hate Christians,
as the persecution of Marcus Aurelius proves.

links, coming from troubled, impure sources, which have become more
later dried up and dried up. (1)

{it is impossible to let these reflections pass without
add some observations. The learned author appears to have
Fear of the similarities he himself observed between the
doctrines of the Bhagavat-Ghita and those of Christianity.
Being able to deny them categorically, he does not want ce-
While not admitting that the Bhagavat-Ghita borrowed them
to our Holy Books. The fact does not exist. less, Ce-
Meanwhile, since the Bhagavat-Ghita was composed,
by the admission of Monier Williams himself, in the second or
third century AD and that already, at that time, the
Christianity had been preached in India and that it existed there
Christian churches, as we will demonstrate.

This conclusion is even more compelling if we
admits, with the generality of critics, that this poem was
composed in the period of the Puranas, between the seventh and
the fourteenth century. What is certain is that at the time
where it was written, the cult of Vishnu was already predominant;
and that of Krishna, as the incarnation of Vishnu,
began to gain importance. Spiritual theories
The practicalities he exposes are the reproduction and amalgamation of
doctrines of Yoga, the Sankhya school and the Vedanta school,
Which only fully developed from Sankarä-
Sharia, at the end of the seventh century.

It is true that, since we do not find any allusion to it
in Buddhism, some authors suppose that it must have been

(1) M. de Thévenot, who visited Agra in 1666, writes that
"many claim that there was then in this city
"25,000 Christian families," In all probability, Shah
Jehan employed only Europeans in his ar-
Senaux, his artillery. summer... (Mon. Will.) |
This supposed probability is denied by the facts: it

It is certain that at the time of Shah Jehan, Christianity had a large number of native followers in Agra,

among which members of the family stood out imperial,

written before Buddha; but they do not notice that the same omission may have been made with as much reason, if it was composed after the defeat and extinction of This religion in India.

The Hari-Vansa (the genealogy of Hari or Vishnu) deals mainly about the adventures of Krishna. As an introduc- tion to the life of this hero, it recalls various particularities of the creation of the world, of patriarchal and royal dynasties, but without order or exactitude, Some, while cro- yant later than the primitive portions of the Mahâbhärata, However, they think that it was written before the Puranas; but In general, it is considered a recent addition to the Mahabharata,

The Ghita-Govinda (the divine shepherd) sings of adventures lovers of Krishna with the Gopis (shepherdesses), and especially with Baddha, his favorite mistress, who is identified with Lakshumi, wife of Vishnu, as well as Krishna himself is with this god. It is essentially a poem erotic; which did not prevent some authors, among others other W. Jons and a Protestant minister, to find there the painting of a soul's love and fervent devotion towards God. In any case, the poet Jayadèva, to whom it is attributed to him, did not live before the twelfth

century of the Christian era.

3 The Ramayana. Just as the Mahäbhârata has been composed to celebrate the kings and heroes of the lunar race, thus the Ramayana has as its object to sing those of the race solar, and in particular Rama, the most illustrious of them.

Many modern authors do not see in this poem that a symbolic fiction intended to personify the vicissitudes and progress of the establishment of the Aryan race south of the Vindhya Mountains and as far as the island of Ceylon. This inter- pretalion is justified to a certain extent by Ja ten- general dance of another poem of the same title, Adiyät-

my Ramayana, which is a mystical abridgement of the story of

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Rama, where all events are spiritualized, and where the
hero is represented as a savior and redeemer god.
But it is much more likely that Rama's expedition in
the Deccan and as far as the island of Ceylon actually took place;
It preceded the colonization of southern India by the Aryans
and showed them the way. "It is very likely,
" writes Professor Monier Williams, that at a time rec-
"lee, and probably quite soon after the establishment-
"ment of the Aryans in the plains of the Ganges, a handful
"of invaders, headed by a bold leader, and aided by
"the still wild mountain tribes, tried to
"blazing a trail in the southern peninsula. The exploits
"heroic of the leader will naturally have become the theme
"of songs and ballads; the leader himself will have been deified;
"the savage inhabitants of the Vindhyas and the mountains
"neighbors who accompanied him, will have been, by policy, con-
"turned into monkeys, and the powerful, but barbaric aborigines,
"from the south will have been disguised as ogres and demons altered from
"blood. These songs will have been first the property of the Ksha-
"triyas, whose actions were celebrated there; but the brah-
"my ambitious people, who aspired to religious supremacy and
"intellectual, will soon have understood that by adopting and
"arranged" in their own way, these rough ballads, which they did not
"could delete, they could use it to alt-
"dye their ends. This task was accomplished by a poet who
"was subject to their influence . . . " (Indian epic Poetry).
Râima-Chandra, so named to distinguish him from his
ancestor Parasu-Râma and Bâla-Râma, brother of Krishna, was
the son of Dasaratha, the 34th descendant of Ikshwaka, founder
and first king of Ayodhya. Dasaratha had three wives,
but no male children. To obtain some, he offered the great
Horse sacrifice, and an infinity of other sacrifices.
gods, satisfied with his devotion, prayed to the su-
first, Brahma, to grant him four sons, one of whom
less could deliver the earth from the tyranny of the giant-demon
Ravana. Brahma agreed to their request and instructed Vishnu
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to accomplish it by incarnating in the womb of the wives of

Dasaratha: which he did by composing a beverage, which con-
held his own essence, and which he handed over to the king. Dasaratha
shared this drink between his wives; he gave the
half to the one who became the mother of Rama, and a quarter to

Each of the other two. One of these having put to the

world two twins, Lakshumana and Satrughna, each of them
received only the eighth part of Vishnu's essence;
fourth, Bharata, had a quarter, while Rama had
owned half.

At the same time, on the orders of the supreme god, the gods
inferiors uniting with the Apsaras, wives of the Gan-
dharvas, with the daughters of the Yakshas, the Nâgas, the Vidyä-
dharas, Kinnaras, and with the females of real monkeys,
engendered an infinite multitude of monkeys, of a strength
equal to that of Vishnu, to help Rama destroy Ravana.
The main leaders of this legion of divine apes were
Sugriva, son of the sun, and Bâli, his uterine brother, but of a
another father, with their generals Nåla, Nila and Hanumat or
Hanumääân. This is the origin of the so-called monkey deity.
whitish or tawny, while black monkeys are consi-
considered as evil demons. (1)

(1) The giant demon Ravana was king of Lanka {Ceylon)
and apparently exercised his authority even on the continent
and over the whole nation of the Rakshasas or demons, very
probably the aborigines of the Hamite race. Having em-
spent several years doing very austere penance,
he obtained from Brahma the gift of not being able to be killed by
god nor demon. As for men and beasts, he
feared them too little to ask for the same immunity from `
towards them. Considering himself therefore as immortal, he began
to persecute and oppress the gods: he defended Death
to affix his subjects the Rakshasas, to the Fire (Agni) of
burn in his presence; he forced the Sun to shine without
too much heat in its capital city; the moon always shining
right across the entire extent of its states; the Seasons
to obey him; the Wind to blow moderately. The gods,
tired of this slavery, took advantage of Dasa's request-

SECTION II. MODERN BRAHMANISM. ST.

Having married Sita, daughter of Janaka, king of Mithila, and having
he was declared, by his father, heir presumptive to the throne of Ayò--
dhya, Rama was then exiled as a result of the intrigues of the
Mother of Bharata. He retired with Sita and her brother Lakshu-
Mana, who remained constantly faithful to him, with the wise Val-
Miki, who lived on a wooded mountain, called
Chitrakuta, located fifteen miles southeast of the present city
from Banda, in Bandelkhand, south of the Ganges. All this
The country was then covered with forests and inhabited by animals
Wild.

However, Dasaratha being dead, Bharata absolutely refused-
to succeed him, and went to Rama to
Persuade to return to Ayodhya and take the crown
which belonged to him; but this one, full of respect for

. paternal authority, refused it until the time of

His exile (14 years) was over; and, having handed over to Bharata the.
sandals, insignia of royalty, he went further south,
Beyond the Vindhya Mountains and the Narbadda River, in the
Dandaca forest. Having found there the delicious valley of Pan-
Chavati, not far from the sources of the Godaveri and the town.
Modern of Nassick, he established his residence there near hermi-
story of the sage Agastya, who had retired there after visiting the
south of the Indian peninsula. |

These places were infested with horrible and evil demons.
of the race of Ravana. Rama killed several thousand of them; this
that having learned, Rävana ran to protect his people:
but having seen Sita and having become desperately in love with her
in love, he forgot everything else, took it away for an ab-
sense of. Rama and carried her through the air in
the island of Lanka (Ceylon).

ratha to complain to Brahma and pray to him to deliver them.
of these humiliating demands for them. Brahma, after
having thought, remembered that Ravana had not asked
immunity only against gods and demons, and that he.
could be killed by men and animals. This is the
because of the orders he gave to Vishnu and the in- gods
lower.

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Rama was long gone before he learned what had become of her
his wife. Finally, after a long series of searches and
adventures, having met Hanumän and, by
through his mediation, that of Sugriva, king of the monkeys, he learned of
that she had been transported by Ravana to Tile
of Lanka. But, as Sugriva himself had been dethroned
by his brother Bâli, he could be of no help to him
before being restored to possession of his states. Rama

_he therefore undertook to render him this service first; he declared the

war in Bali, killed him with his own hand and put in his place
Sugriva. So this prince sent all the monkeys, his subjects,
in search of Sita (1). Hanumääân, warned that she was
locked in the capital city of Lanka, leaps across
the strait that separates the island from the continent; after many
During his search, he managed to discover Sita, who was sitting all

. Pensive and desolate, in one of the royal gardens. He

showed a sign of recognition, gave him news
from her husband, received from her another sign of recognition,
and managed to escape after an infinity of sea adventures-
night lights or grotesques.

Rama, having learned with certainty the place where
his wife was detained, left immediately for the south
with Sugriva and Hanumån, at the head of the innumerable army
monkeys. Arrived on the shores of the sea opposite
Lanka, he launched against her one of his divine arrows; also-

(1) These so-called monkeys are referred to in the Råmå-
yana under the name of Vânaras, which means both men
who dwell in the forests, and tailed men or Monkeys.
This is probably the origin of the tailed men who,
according to Ctesias, existed in India. These were

undoubtedly a different race from the Aryans, but

nevertheless willing to receive their civilization. In fact,
Most of them subsequently adopted the Brahma- institutions.
niques. We have seen elsewhere (11th Part: Chap. II.

Parag. III.) that the Maravars and the Callars of the pre-
tend to be descended from the companions of Rama. and
that the great division, designated in Tamil as
e Pallis, probably belongs to the same race.

soon the god of the ocean appeared to him and allowed him to cons-
build a causeway between the island and the mainland. The monkeys
immediately set to work and brought all
parts of enormous rocks with which they filled the strait. The
hero used it to pass with his army to the island of
Lanka, attacked the capital city, killed Ravana with his own hand
and put in his place his brother Vibhishana whom the tyrant had
chased away. After which, the gods, led by Indra, came
thank him and congratulate him on his victory.

However, there remained in Rama's mind a doubt about the
fidelity of his wife, and he made her understand that it would not be
never delivered unless she emerged victorious from the ordeal
fire. Sita consented and entered the room full of confidence
burning brazier that had been prepared for this purpose. Immediately a
rain of celestial flowers extinguished the fire, a divine music
heard, and Sita came out of the fire without any harm.
Convinced of her innocence, Rama received her with love and
returned with her to her paternal estates, where her brother
Bhâârata was waiting for him to hand over the sovereign power to him.

But soon a new trial came to afflict Sita; the
her husband's suspicions awoke with more force, and
he sent her away ignominiously. She was pregnant, and this
circumstance made his position tougher. Nevertheless, without
utter a single complaint, she withdrew again into
the hermitage of the pious Valmiki on the Chitrakuta mountain.
Valmiki received her kindly; she gave birth at
he, of two twin children who were named Lava and
Kusa.

It was for the instruction of these two young princes, that
the pious solitary composed the Ramayana. Having made them app-
take from memory, he sent them to sing it in the
courts of kings and nobles. They thus arrived at the court
of Ayodhya. Rama, charmed by their good looks, heard them
with infinite pleasure and inquired about their birth; when he
learned that they were his sons, he recognized them with joy,

recalled their mother and returned to her, with her affection, the rank ef
the honors that belonged to him.

This is the summary of this poem. We notice in it a unity of
plan as well as style, an equality in composition,
a continuation in the arrangement of all parts, which
are missing from the Mahåbhårata and demonstrate that it is, in its
together, the work of one man.

The opinions of Indianists are extremely divided
about the time when Rama-Chandra, the hero of Rå-, lived
Mayana, as well as on the one to which this poem was
composed. If we are to believe Indian legends, it would have
appeared about 870,000 years ago. According to William Jones and
Wilfort, he would be none other than the Rama of the Bible (the Regma.
of the Vulgate}, the son of Chus the Ethiopian, and would have founded a
empire on the western borders of Persia. The brothers

- De Riancey appear to have adopted this opinion: “Ràma,

"they say (History of the World, Volume 4, p. 288-289), Rama,
"the true founder of the Indian Empire, the hero of the.
"poems, the prince of Magadha (1), gathered under a single
"authority the tribes of the peninsulas, incorporates into its king-
"me the two states of the Souryas and the Cliandras, and strong in lu-
"unity of the people that he has just constituted, rushes on -
"Asia. He pushes his countless soldiers far away or
"followers: he follows the waves of domination as if on the trail
"Assyrian retreating. Leaving aside Assyria and the
“Mesopotamia, he marches toward the northern regions,
"crosses the immense steppes of Tartary, touches the
"China and will spread the terror of his name even among the
"Scytes and Thracians; also the memory of this Indian hero
"He lived long among these peoples. When the peoples
"from Thrace and Illyria descended into Greece, they
"brought the tradition of their enslavement. Later
"vain Greece, adopting the conqueror of her ancestors,
“deified the Deochusha of the East; she made it her Dyoni-

(1) This is a mistake: Rama was ruler of Ayodhya.

"sios, her Bacchus, and she recounted his fabulous expeditions,
"without realizing that she was perhaps immortalizing memory
: of the submission of his barbaric ancestors"

The attempt to identify Rama with Bacchus is not
new; others undertook it before MM. de Riancey,
but without any further foundation or success. It has been observed,
on this subject, that there is absolutely no relationship between the
character of Bacchus and that which the Ramayana attributes to
his hero, and that, according to Indian books, the exploits of
Rama were accomplished exclusively in India.

Mr. Seifforth, having calculated the natal chart of this prince, such
that it is found in some editions of the Ramayana, found
that the position of the stars indicated in this theme, correspond-
laid on April 18, 1578 BC; while, according to
Bentley, the state of the sky could only have been such around the year 961. But
This horoscope itself is not found in all
redactions of the poem, and it is assumed to be interpolated.

According to W. Jones, Rama lived around Fan 2029 BC >
according to Colonel Tod, only one hundred years before our era.
Mr. Gorrésio places it in the 4th century, Mr. Truyer in 4,102,
Mr. Fauche around the 45th century BC. R

The same is true of Valmiki, the supposed author of the Râmå-
yana. Some want him to be a contemporary of his hero,
for the sole reason that he relates that Rama and Sita remained
near him, that Sita returned there in her second exile, and
that he composed his poem for the instruction of both
children she gave birth to there. Others think that this
are only poetic suppositions, and that Valmiki
Lived several centuries after his hero. Here we part ways with
New: some claim that the author of the Råmåyana wrote
before Homer, and the proof, they say, is that the Greek poet
imitated the Indian poet in a great number of passages;
others, on the contrary, draw similarities that exist
between the Iliad and the Ramayana the conclusion that Valmiki has
known the works of Homer.

Em. Burnouf is of the opinion that Valmiki cannot be pre-
laughing at Homer, but that he cannot, on the other hand, be
later than the appearance of Buddhism and which must be placed
the composition of the Ramayana between the beginning of the
9th and mid-7th centuries BC. Those who
consider this work to be the allegorical story of
the establishment of the Brahmins in the south and the pursuit
from Buddhists to the Pile of Ceylon, think, at
on the contrary, that it could not have been composed before the fifth or
the sixth century AD.

According to Mr. Fauche, the French translator of the Rämâyana,

"If we can rightly believe that Valmiki was not the
"contemporary of his characters, his epic is not
"not less than a very remote age; and this was also opinion
"of Mr. Eug. Burnouf, who, himself admitting some
"interpolations in the mass of the poem, thought that
"fragments of it were sung even before the time when the
"Macedonians followed Alexander to the banks of the Indus
"(327-325 BC); and that Appian (2nd century AD)
"era), or its predecessors from whose sources were drawn
"all his documents, had in view the Ramayana, when he
"wrote these lines in his story: The Indians have
"epic poems . . . they even have a Hercules . . ."
& Professor Monier Williams (Essay on Indian epic
"Poetry) thinks that "for various intrinsic considerations-
"queries, he cannot make a big mistake in moving forward
"that a considerable portion, if not the whole of the Ramayana
"as we have it today, must have been known in
"India around the fifth century BC." In support of
This assessment is supported by the testimony of Megasthenes
(506-298), who in a passage of his writings, speaks of Hercules
and Indian writers who recounted his exploits in
India.

"The stories which constitute," says Mr. W.W. Hunter (1),

(1) Indian Empire p. 229,

"the background of the Rämäyana, relate to an indeterminate time-
"mined around the 10th century BC; but the
"different parts of the poem cannot have been connected
"together, in the form in which we possess them, that several
"centuries before the birth of Christ. Some of his
"portions may be older than the Mahäbhärata;
"but the whole compilation seems to belong to a
"more recent date."

Other authors finally, regarding Kalidäsa as the verita-
The author of the Ramayana, places its composition in the
First century BC or even much later:

Let us try to find the truth in the midst of this strange
Variety of opinions, and let us first seek at what time has

Rama lived; it will then be easier for us to find, at
less approximately, that to which the
account of his exploits.

Rama, as we have already said, belonged to the solar dynasty
of kings of Kosala, and was the 31st successor of Ikshwaku, the
founder and first king of Ayodhya. He will not be useless

our intention to put here the genealogy of these kings,
as reported in the Rämâyana, translation of
Mr. Fauche, Book I. Chap. 72.

“4. From the unrevealed being was born AE eternal, imperishable

forever;
2. From this was born Maritchi;
3. Maritchi had a son, Kâsyapa;
“4. The latter was the father of Anghiras;
9. Who begat Prachetas;
6. The son of Prachetas was Manu;
1. Manu's son was Ikshwaku, the first to reign
in the city of Ayodhya;
“8. From Ikshwaku was born an illustrious son, Vikukshi;
9. From which came forth a shoot of lively splendor, Vana;
10. Who had for son a great king, Arânya;
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From this Arânya was born Prithu;

Who was the father of Trisanku;

Trisanku's son was the famous Dhundhumära;

Which begat the mighty king Yuvanaswa;

Who was the father of the great Mandhätri, the ruler of
the earth;

Mandhätri begat Sushandi, dazzling with splendor
door ;

Who had two sons, Dhruvasandhi and Prasenaijit;

Dhruvasandhi had as a son the famous Bhårata;

From which came forth the resplendent Asila or Bahu;

His royal widow gave birth to a son,
despite the poison he had been given to kill his
fruit; it was given the name Sägara, or came with
the poison.

From Sâgara was born Asamandjasas;

From Asamandjasas, Ansumat;

Who had Dilippa as a son;

From which came Bhaghirata;

Bhaghirata begat Kakushtha;

Who was the father of Raghu;

Raghu had as his son the vigorous Purushâdaca:

Daquel was born Sankha;

From this one was born Sudarçana;

From Sadarçana, Agnivarna:

Who was the father of Sighraga;

Which was from Maru;

Who was from Prasûruka;

Who was from Ambarisha;

Ambarisha had a son Nahusha, the ruler of
the earth;

From Nahusha was born Yayati;

From Yayati, Nàäbhaga;

From Näbhaga, Adja;

Who was the father of Dasaratha:.

Rama's father.

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However, in another list, ten of these are missing
names. These are those of Purushâdaca, Sankha, Sudarçana,
Agnivarna, Sighraga, Maru, Prasûruka, Ambarîsha, Nahusha,
Yayati and Nâbhaga; and Raghu is given as the father
of Adja. It would follow that Rama would not be the 34th, but
Only the 24th successor of Ihshwaku, and, that between him and
Druvasandhi, there were only ten intermediate kings, in
instead of twenty-one.

The key point now is to find in these lists

a name that can be linked to a specific period.

This name we have in Prasenajit, brother of Druva-.

Sandhi, to whom a small feudal principality was assigned
in the city of Sraswati. This prince granted the hand of his daughter,
Renuka, to a Brahmin named Jamadagni; and from this marriage
The first Rama was born, nicknamed Parasu. On the other hand, this
Prasenajit reigned in Sraswati at the time Buddha came there
preach, and converted to his doctrine. The Buddhists, from their
Côté, claim that their master belonged to the family of Ik-
Shwaku, as well as Druvasandhi and Prasenajit and that he em
was the 22nd descendant in his line.

We have in these facts a very important date which
will help to fix several others. It follows first that
the first Râma, or Parasu-Râma was approximately contemporary
Porain of Buddha, and that the second, Rama-Chandra, is
Posterior. Secondly, if we adopt, with most
modern authors, the year 543 BC as the time
of the death of Buddha, it would therefore also be roughly that
Where lived Prasenajit and Parasu-Rama. Now, according to the pre-
First list reported above, our Rama would be the 22nd, des-
Descendant and successor of Druvasandhi, elder brother of Prasé-
najit; if we attribute to each king an average reign of 20 years,
he would have lived and reigned 440 years after the year 543, that is to say
around the beginning of the first century BCE
hold, in accordance with Colonel Tod's opinion. If, at the
On the contrary, we adopt the second list, it would only be the 414th

descendant of Druvasandhi, and according to the same rule, he

would have lived about 220 years after him, that is to say around the year
320 BC So in both cases Rama-Chandra lived
long after Buddha.

The legends or stories of some of his pre-
deceased, if at least the events they report
are accepted as having actually happened, lead us
to the same conclusion. Examples include those of Asita
or Bahu and her son Sagara.

"Asita," it is said in the Ramayana, "had to support several-
"several fierce wars against a large number of kings and

"of rival peoples, all powerful and savage, the Haiheyas
"the Talajanhhas, the Sasivaindhas. He resisted them for a long time;
"but finally, yielding to force, he fled from his kingdom and,
"accompanied by his two wives, he withdrew into the solitary-
"woody studies of the Himalayas." One of his wives was
pregnant; the other, out of jealousy, gave her a poison which
was supposed to prevent the birth of the child; but he had
other effect than to confine him for seven years in the
his mother's breast. Asita having come to die on these inter-
made, the pregnant queen decided to burn herself with the corpse of
her husband. She was already on the pyre, when the wise Aürva,
who lived in the neighborhood, and to whom the past, the present
and the future were also known, ran from his hermi-
and shouted at him: "Stop! Stop! What you want to do is not
"Fair! You carry in your bosom a valiant prince, the souve-
"rain of many kingdoms, the author of a great number of
"sacrifices, the destroyer of his enemies, a uni-
"Versal; therefore do not commit this act of despair." She
obeyed the injunctions of the anchorite, who led her to her
hermitage; some time later, she gave birth to a beautiful
child and at the same time rejected the poison that had been
administered. Aürva gave it the name Sagara (from Sa with, and
of Gara poison), raised him with the greatest care, taught him
the Vedas and use of weapons, mainly of a certain
firearm called Agnéyastram, or Bhérqava, with which
he had to destroy all the barbarians who had seized the
his father's states,

Having grown up and having learned from his mother everything that
had arrived in Asita, he swore to exterminate the Haiheyas, the
Talajanghas and other enemy tribes. He first destroyed
the Haiheyas, and would have inflicted the same fate on the Sâkas, the
Yavanas, to the Kambojas, to the Pâäradas, to the Pahnavas, if they
had not claimed the protection of Vasishta, the domestic priest-
tick of the family of Sâgara. Vasishta, considering them as
annihilated, although still alive, addressed these words to
Sâgara: "Enough, my son, enough; do not continue further.
"these objects of your anger; you can regard them as not being
"more. But in order that your wish may be fulfilled, I have deprived them
"from any alliance with the twice-born castes, and their
"forbids the duties of the noble castes." The young prince,
conforming to the injunctions of his spiritual guide, con-
therefore tried to inflict external signs on the defeated peoples
of their defeat; he ordered that the Yavanas would shave
the entire head; that the Sakas would shave half of it;
that the Paradas would wear long hair and that the
Pahnavas would let their beards grow full. He forbade them
furthermore, as well as to other Kshatrya tribes, the use of

offerings to the fire and study of the Vedas; so that, deprived
the right to observe sacred rites and abandoned by the
Brahmins, they fell to the rank of Mlechchas.

The Haiheyas (from the Scythian word Haya, meaning horse}
were descended from Yadu and belonged to the Yadavas tribe.
They were not known by this name in India until around the
first century of the Christian era.

We have also seen that the Yavanas were not known
Indians only from the expedition of Alexander. It is
It is very likely that those spoken of here were the Greeks
Bactrians who came to settle on the banks of the Indus in
the second century BC

The Sakas or Saces of Scythian origin, the same as
the Takas, the Taki, the Takshakas and the Nâgas, settled
for the first time in the Punjab, around the sixth century

has ——

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before our era, and founded, in the second, a powerful
kingdom in northwest India.

Finally the Pahlavas or Pahnavas and the Paradas, as well as
The Cambojas were barbarian tribes who lived on
the borders of India, between that country and Persia,

One of two things; either these events really had-
place, and then Sâgara, and even more so Râma, his

descendant, lived after the establishment of these peoples.

in India; or, if these are only poetic fictions, the
Râimäyana was composed only after this establishment.

If we transport ourselves to the south of India where Rama
went to pass to the island of Ceylon, we will find there
traditions that confirm these conclusions.

At a time that is generally agreed to be fixed
in the sixth century BC, the southern extremity

The peninsula was divided between three brothers, to whom
tradition attributes the names of Pandya, Chôla (or: Sôja, or
again Chôra and Sûra}, and Chéra, (or Séra, or even Kéra),
and who founded the three kingdoms of the same name. (See here
above: Ancient Geography of India, pp. XXXIV and XXXV).
The Bridge of Rama, by which the hero crosses the strait which
separates the mainland from the island of Ceylon, is located in the
Pandya kingdom where Rama had to stay
a fairly long time. Now, the annals of the great pagoda of
Maduré tell that this prince came to this city under the
reign of Anantaguma, the tenth king of the Pandya dynasty.
It would follow that, the dynasty having begun in the cou-
of the sixth century, and an average reign of 20 years being
granted to every king, Rama would have come to the south of India
during the fourth century BC.

The legend, true or false, of Hercules and Pandaya, that
we reported and discussed in the previous chapter,
comes again, it seems to us, to confirm this conclusion.
The Pandaya of Megasthenes and Pliny is obviously the
same as the Tadâtakaï of the list of sovereigns of Maduré,

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since it is from her that the sovereigns adopt
the patronymic title of Pandyar. If it is true that the chief
of this dynasty lived in the 6th century BC, his
little girl must have lived at the beginning of the 5th century, that is to say around
the time when Parasu-Rama came to South India; which
would bring Rama-Chandra's expedition back into the course
from the 4th century.

Another Brahmanic legend comes yet, in our opinion,
Confirm the opinion that Rama-Charidra lived later-
ment to Buddha; it is that of the sage Agastya. This Agastya
was a holy hermit from northern India, of Brahma race.
nique, but of dwarf size. Having conceived the project of
Visiting the south, he set out, but was soon stopped by
the inaccessible heights of the Vindhyas Mountains. Despairing
to climb them, he ordered them to bend towards the south
and the mountains obeyed. He crossed them without difficulty and
ordered to remain in this position until his return.
But he did not return; and that is why, says the legend, the
Vindhyas mountain range presents, on the southern side, a
steep and steep climb, while their summit does not form,
on the north side, a flat plateau which almost declines
imperceptibly to the plains of the Sona and the Ganges,

Agastya arrived in the Pandya kingdom at the time when
reigned Kulasékra, the first king of this dynasty. Having
gained his trust, he instructed him in the art of ruling with
Wisdom composed a large number of treatises for his use
various, fixed the Tamil language and wrote the first
grammar. The traditions of Madureen claim that after
having accomplished his work, he withdrew to a mountain
covered with forests, at the foot of which the Tamraparni takes
Its source, and that it is still alive there, but in a way
invisible, the Ramayana makes it go back to the north, but without
go to the Vindhyas mountains; he places it in the forest of
Dandaka, at the time when Rama, after leaving Valmiki,
arrives there with Sita and her brother Lakshumana. "Here," said the
"hero, the hermitage of the sage Agastya, who delivered from demons

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"the southern lands; to whose order Mount Vindhya
"has lowered his proud head, which was lifted up to heaven;
"who drank the whole sea abundant in crocodiles and large
"fish: who was supplicated by the gods, having Indra at their
"head, to destroy the Danavas. O Lakshumana; it is here that
"I will complete the time of my exile; here, men par-
"facts, the great sages shed their mortal bodies,
"and having put on new clothes, they also ascend into heaven
"bright as the sun." Agastya received the exiles with
benevolence: he gave Rama the bow of Vishnu, the
Brahma's arrow, two inexhaustible quivers and a
scimitar that nothing could resist.

If the preceding legends and traditions are not
not pure poetic fictions, Agastya would have lived in the
sixth and fifth centuries BC, and
Rama would have been his contemporary, although much older
younger than him.

From the various calculations and circumstances we come
to report, we believe that we can legitimately conclude
that Rama-Chandra lived between the fifth and first
century BC, and more probably, in our opinion, in the
5th or 4th. If we are told that the descriptions of the state of the
heavens that would have been made at the time of his birth, and
according to which this event would have taken place in 1578 or
in 961, we will first respond that these descriptions do not offer
no certainty, since they are not uniform between
they and are not found in all copies of the

Râimâyana, which allows us to think that they were inter-
poles after the fact; and then that, according to common opinion
scholars, the astronomical knowledge of the Indians,
before the invasion of Alexander and even before that of the Greco-
Bactrians (180 BC), were not sufficient for their
allow such descriptions to be drawn, and that consequently-
quent, they could not have been made at the time of the birth of
Rama, unless this is postponed until after the establishment-
ment of the Greeks in India. All that is possible to ac-

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corder, is that these descriptions were composed when
the poem was finally written in its current form,
and then carried forward to earlier times.

After trying to determine the approximate time
in which the hero of the Ramayana lived, we can
approach with some confidence the question of the date
which this poem was composed. We have already seen that,
on this point, the obscurities are no less great, nor
the divergences are fewer. Let us examine them by following
'the method we have just used to study
the time in which Rama lived.

And first, who was Valmiki, the supposed author of the Râmä-
Yana? Is this a real or imaginary character?

If we can rely on Indian legends, Valmi-
who was the son of the sage or god Pracheta, who presided over the
language, and which is claimed to be the same as Varuna, the
god of the waters. Others make him an incarnation of
Brahma. Born of a chandala mother, prey to the harshest
Deprivations, and animated by the vile and cruel passions of his
race, he joined a band of thieves who lived in the
forests. He attracted him into his cabin, built in the middle of the
wood, delayed or tired travelers, and the
murdered them to rob them. There were already several
years that he had been practicing this execrable profession, when one evening he
led the seven great Rishis into his home. Hardly
They had fallen asleep when Valmiki approached them.
A dagger in his hand with the intention of striking them; but
an unknown force stopped his arm. In vain did he try to renew-
to carry out his sacrilegious attempt, he could not consummate it, and the
day surprised him in this perplexity so new to him.
When they woke up, the Richis noticed his confusion and brought him
Gradually to confess his homicidal intention. Soon,

yielding to the exhortations of these holy personages, he resolved
to erase, through a life of austerity and prayers, the sins named-
with which he had defiled himself. Repeating to himself the prayer
OF BRAHM, II. 14

of Rama, which the Rishis had taught him, he remained
a thousand years motionless, immersed in repentance and contemplation-
tion, so much so that the wise men, having returned to the same
place after this long space of time, found it covered
of earth nests that the white ants, taking it for
a dead tree trunk, had formed around him. It is
of these nests of earth, called in Sanskrit, Valmika, which he received
the name of Valmiki. His long penance earned him forgiveness
of his crimes, the benevolence of the divinity and the pre-gift
heavens of science. Having become a new man, he calls himself-
devoted himself to the study and interpretation of the Vedas, which he explained-
He navigated the dark passages with an ease that made him
the object of universal admiration. He became an inspiring singer

re; he recounted, in his verses, the first four incarnations-

tions of Vishnu, and composed the Râämâyana. Considered as
incarnation of Brahma, he lived in the Treta Yuga or
second age of the world; as author of the poem - which
is attributed, he was contemporary of Rama (Dict. of Re-
religions, art. Valmiki).

Obviously, this so-called story of Valmiki is not
than a fabulous legend. How could he invoke
Rama, a thousand years or more before his birth? This
penance of a thousand years, followed by a still very holy life
long, was it not invented expressly to increase
the marvelous which must, in India, adorn the life of all
great figure or the origin of every famous monument?
All that can be granted is that Valmiki, if he
never existed, lived long after Rama.

What seems to confirm this interpretation is a
another legend, that of the drama entitled Hanumän Nûâtaka

Tragedy of Hanuman), or Mahä Nâätaka (the
great Tragedy). It is therefore said that this work was
the work of the famous monkey Hanumän, who wrote it
on rocks. Valmiki, having read it, judged that beauty
superior to the style in which it was written, would harm
his Ramayana and would make him forget. He complained bitterly about it-

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lies to the monkey who, having no literary pretensions,

allowed the shady stove to throw its worms into the sea. Val-

miki hastened to use this permission; and thus the Mahà Nå-
Taka remained buried for a long time under the waves. Finally, after a thousand years, some portions of it were discovered and brought to the

Raja Bhoja of Dhar or Ujein, who commissioned the poet Damo-

dara Misra to orchestrate these fragments and to reconstitute-

kill the whole work. Now this Bhoja Raja lived in the seventh:

century AD, and, more probably, in the eleventh.
The alleged reconstruction of Hanuman's poem was not,

in all probability, than an original composition. But,

if we had to take seriously the thousand years during which
the tragedy composed by the general of the monkeys would have been
submerged, nothing would prevent it from being done; the antiquity of
Valmiki Wen would go back to the beginning of the era
Christian.

Finally, a third legend roughly similar to the
two which precede, comes, it seems to us, to strike a blow
mortal to the great antiquity that we have been pleased to attribute to the
Ramayana: it is that of Kalidasa, the author of the dramatic poem-
Sakuntala and several other very remarkable works.

quables. According to this legend, Kalidasa was, like Valmiki, -

an incarnation of Brahma; he was born into an indi-
people, of a mother of vile extraction, and spent her first
years in vice and disorder. Having then changed
Walls and having applied himself to study, he acquired a vast knowledge

and a poetic talent of a superior order. Welcomed with:

honor at the court of Vikramaditya, king of Ujein and great pro-
detector of letters, he was charged by this prince with restoring the
Valmiki's works were scattered or lost. He fulfilled his
this commission with rare happiness, and managed to find
the very expressions and turns of phrase of the author of Râmi-
yana. Magnificently rewarded for this success, he will sit down
the jealousy of other scholars and Brahmins who lived
at the court of Vikramaditya. He was accused of having substituted the
works of Valmiki his own compositions, which were

all different, and was obliged to prove, by prodigies
supernatural, the identity of his verses with those of the poet
antique.

So, at one time, Valmiki's works were
scattered or lost; a poet, whose life offers singular-
few similarities with that of the alleged author of the Rama-
Yana, restores them completely, and finds even his towers-
nures and its expressions. Is it not legitimate to infer that
This so-called restoration was a real composition and
original, that Valmiki and Kalidasa are one and the same per-
Sonnage, and that Kalidasa is, under another name, the true
author of the Ramayana?

This stove lived, we said, at the court of Vikramaditya,
King of Ujein. Now, there have been several sovereigns of the same name
who reigned either in Ujein itself or in various other
parts of India, between the first century BC and the eleventh
century AD The first, the most famous, reigned in
Malwa, in the year 56 BC, and gave its name
in an era which is still in use in Hindustan, the era
called Saswat. He encouraged literature and science
more than any other king of India had done; he called
near him all the learned Brahmins, all the poets re-
appointed, and loaded them with gifts. So there is no praise
that the writers and poets spared him. Which
What strikes us in these praises is that Vikramaditya, all
by protecting and promoting the worship of the new gods who
were then beginning to attract popular favor, continued
to profess the ancient belief and worshipped the one god,
infinite and invisible.

It was in the time of this prince that, in all probability, Kalidasa lived and flourished. However, some authors think that Vikramaditya, contemporary of Kalidasa, is the same as Harsha Vikramaditya who lived in the middle from the sixth century AD.

Some Indianists, noticing the rather similarities

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many that exist between Homer's Iliad and the Ramä-
yana, have expressed the opinion that the Indian poet was inspired
of the Greek poet in the arrangement of the main events
which his work is composed. "However, I cannot imagine-
"Dant," says Professor Weber of Berlin on this subject, "that Val-
"Miki himself studied Homer, nor even that he knew
"the existence of his works; I am not willing either
"to attach great importance to the analogies that one has
"found between Agamemnon and Sugriva, Patroclus and Lakshu-
“mana, Nestor and Jambuvat, Odysseus and Hanumääân, Hector and
"Indrajit, analogies which led Hippolyte Fauche, the
"French translator of the Ramayana, to adopt the theory con-
"milking, who claims that Homer borrowed from Valmiki the
"materials of his poem. I pass over the coincidences si-
"reported by Monnier Williams: how Sita was consoled
"by a dream; the examination and counting of the troops
"enemies from the top of the fortifications of Lanka; the appearance
"of Sita in the presence of the army; to what extent the con-
"The birth of epic poems in Greece exerted a

"influence on the development of Indian poetry. I myself.

"happy to think that, as a result of mutual relations
"that Alexander's expedition established between India and the Greeks,

"some notions of Homeric history penetrated into

"India." |

From all that we have just explained, we believe that
can conclude without fear of being wrong that if, in accordance-
lie to the words of Megasthenes, some of the legends
poetics which served as the basis of the Ramayana, existed
already in Pan 300 BC, the poem itself
could only be written in its current form after the establishment-
ment in northern India, Greco-Bactrian dynasties
(180), and most likely during the first century
BC,

As regards the character of Rama in the epic which
bears His name, we can do no better than to translate
and to place here what Dr. Muir thinks about it, in his work

entitled, The Sanskrit Texts: "It is true," he said, "that in
"the epic poems, Rama and Krishna are represented
| "as incarnations of Vishnu; but at the same time:
| "they appear to us as human heroes: and these
| "two characters are so far from being inseparably united
(| "together, that the two heroes are hardly portrayed as
| "as men endowed with superior qualities, acting
"by human motives and deriving no advantage from their
"divine origin. Only in certain sections, the-
"which were added on purpose to the original text to
"bring out their divine character, that they take the
"character of Vishnu. It is impossible to read carefully
"these two epics, without being struck by the modern character
"sections in which the divine nature is attributed
"to Rama and Krishna, and the clumsy way in which these
"passages were introduced into the text, without noticing
"finally, how loose is the bond that attaches them to the body |
"of the narration, and how little they are necessary to its |
"walk." |

4° To the Rämääyana are attached the Raghu-Vansa and the Kumara
Sambhava, both of which are attributed to Kalidasa. THE
first sings the exploits of the solar dynasty to which
belonged to Rama-Chandra; the second celebrates the birth -
of the god of war. If they were actually composed by
Kalidasa, there is proof that this author did not live
in the first century before the Christian era; for, according to
the astronomical data they provide, they cannot
to have been written before the year 350 of this era.

5° Dramatic poetry. Ancient dramatic works
Indians who have been preserved do not appear to date back
beyond the first century BC: in a
large number, there are Buddhist characters there

treated with consideration, which gives rise to the assumption that at the time they were composed, Buddhism and Brahmanism still lived in peace; it is mentioned there of Greek slaves, and several borrowed their subjects

to the Mahabharata and the Ramayana. However, it is assumed that stage performances were in use in India

a more remote era: the dramas that remain appear bear witness to a long culture. |

The most notable and famous are: Sakun- Tala or the Lost Ring and Vikramorvasi or the Hero and the nymph of Kââlidâsa, who lived, as we have already seen, at the Court of Vikramaditiya, king of Ujein, in the first century BC JC; the Mrichchhakati or clay chariot, which is attributed to a king named Sudraka, of the Andhra family, who re- generated after the beginning of the Christian era; the Mudra- Rasasa or the minister's ring; Nala and Damayanti or the royal player and the faithful wife, the Prabôda-Chandrddaya or the rising of the moon of intelligence, of Bhavabhuti, who lived around the seventh century AD; the Ratnavaii or the necklace, by King Harsha Deva, ruler of Kuchmir in the twelfth century.

6° Among the lyrical and erotic poetry, we cite the Mégha- düta or the messenger cloud, attributed to Kââlidâsa, and the Ghita Govinda, whom we have already spoken about.

1° Short stories, tales and fables. Indian literature abounds in light productions. His fables, known under the name of Pantcha-Tantras or the five adventures, appear to have been the source from which Western fabulists drew dental. However, the date of the composition of this collection; and the numerous variants that exist in the various editions that we have of it, give reason to think that it is due to several authors. It was translated into Pelhvi in sixth century AD; from pelhvi in Arabic, to the eighth; from Arabic into Hebrew; from Hebrew into Latin, to the twelfth; from Latin into French, in the fifteenth and sixteenth centuries. He was known from the time of La Fontaine under the title of Fables de Pilpay or better Bidpai, which seems to be the name of the Persian translator.

8° The Pyrdnas. This name, which means Antiquities, is given ancient writings, to a collection of eighteen poems, which

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profess to tell the ancient history of India,
its gods, its heroes, but which, in reality, have as their object
to celebrate the glory of one of the new gods of the
Modern Brahmanism, and are thus the true source of the
current cult of the Indians. There are eighteen of them: 4° The Brah-
my Purana; 2° the Padma Purana; 3° the Vichnu Purana; 4° the
Vâyaviya or Vâyu Puräna; 5° the Sri Bhagavata Puräna (1);
6° the Nârada or Nâradiya Purâna; 7° the Markanda or Mar-
kandèya Purâna; 8° the Agni Purana; 9° the Bhavishya Purana;
40 the Brahma Vaïvartha Purâäna; 11° the Linga Purâna; 12° the
Varâäha Purâna; 43° the Skanda Purana; 14° the Vâämana Purä-
n / A; 45 the Kürma Purâna; 16° the Matsya Puräna; 17 the Garuda
Purana; 18° Brahmanda Purana.

Joined together, they contain 400,000 stanzas of four
verses each, in all, 1,600,000 verses.

From the point of view of the sect, they can be divided in the following way:
next: 4° Those which were written in honor of Brahma:
the Brahma, the Brahmâända, the Brahma Vaïvartta, the Markan-
deya, the Bhavishya and the Vämana. 2° Those who exalt the excel-
lence of Vishnu: the Vishnu Bhagavata, the Nâradiya, the Garuda,
the Padma, the Varäha. 3° Those who treat more particularly-
ment of Siva and his cult: the Väyaviya, the Linga, the
Skanda, lPAgni, Matsya, Kûrma.

To these principal Puranas are added eighteen other Puranas
secondary, or Upa-Puränas, not to mention an infinity of
local and in some way domestic collections, which are
known as Stäna-Purdnas.

To give the reader an exact idea of these collections,
we can do no better than to translate here what has
writes Dr. Wilson in the preface to his translation of Vishnu
Parana, adding here and there some explanatory notes.

"The various works known under the title of Puränas are
obviously derived from the same religious system as the Rama-
Yana and the Mahäbhârata, or the mytho-heroic period
———————…-…-…————————— ——…—— “8

(1) The Hindustani translation of this Purana is in-
Tulee Prem Sagar.

Indian beliefs. However, they offer parti-
Features that indicate that they belong to an era
Later and that they correspond to a significant progress of
opinion. "They repeat the theoretical cosmogony of the two
great poems; they develop and systematize the compu-
chronological information; they provide a better exposition
defined and better linked mythological fictions and
historical traditions. But, besides these peculiarities which
May have their source in an ancient era, if not all-
quite primitive, they contain others which indicate a
modern era, such are: the sovereign importance that they
attach to individual deities; the variety and content
rites and observances which determine the respectful worship

tif of these gods; the new legends invented for.

to glorify their power and benevolence and to demon-
to demonstrate the effectiveness of devotion to them. Siva and Vishnu,
in one form or another, are almost the only ones
Objects that demand the homage of the Indians in the Pu-
ranas who, in this, deviate from the domestic and ele-
commentary of the Vedas, and manifest a sectarian spirit, a
exclusive character that is not found in the Ramayana
and which exist only to a limited degree in the Mahäbhärata.
These Puranas are no longer authorities in relation to Pen-
seems to be Indian beliefs, but special guides
for separate branches, sometimes hostile; we see
that they were compiled with the obvious aim of promoting
preference, and in some cases, the single cult of Vishnu or
that of Siva.

"That the Puranas have always borne the character which comes
to be attributed to them, this is what one can reasonably doubt-
possibly; but that this character suits them in the state
where they exist now, the following pages will demonstrate
in an irrefutable manner. It is possible, however, that there
had an earlier class of Puranas, of which we do not possess-
today only partial and adulterated copies are available.

The identity of the legends, in several of these ARS and
OF BRAHM. II. 15

even more the identity of the words, —because, in a large number, long passages are literally the same, — prove sufficient— Knowing that in any case they were copied from somewhere other similar work, or borrowed from an original com— common and prior. It is also not uncommon for a fact to be there supported by the authority of an ancient verse, which is quoted as evidence, and which demonstrates the existence of a source of in— older formations; in | many circumstances we fail allusion, without recounting them, to other legends, which im— plique the previous Fan sf knowledge that exists somewhere elsewhere. The very name Puräna, which means ancient, indicates that the purpose of the compilation was to preserve the ancient traditions, a goal which has only been imperfectly achieved in the present condition of these books.

"Whatever weight one attaches to these considerations, there is no testimony, taken from different authorities— rents and incontestable, which is of a nature to put in question of Celtic interpretation. The description of the Puranas that left by Colebrooke, is borrowed from Sanskrit writers. The Amara-Singha lexicon gives as a synonym to Purana The word PanchaLakshanam, that is, the books which contain five characteristic objects; there is no difference for me of opinion among the scoliasis on the nature of these objects. These are: 4° the first creation or cosmogony; 2 the secondary creation, or the destruction and renovation of mon— of, including chronology; 3° the genealogy of the gods and of the patriarchs; 4° the reigns of the Manus, or the periods called Manwantaras; 5° the history, or the particularities which have been preserved concerning the princes of the solar race and those of the lunar race and their descendants until the modern times. At least, such were the constituent parts— killing and characteristic of a Puräna in the days of Amara— Singha, fifty-six years before the Christian era; and, if the Puranas had not undergone any changes since time, such should we find them now. Are they conform to this description? No, there isn't one to which

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Ji SECTION. MODERN BRAHMANISM. it

This description applies exactly: to some it is absolutely inapplicable; to others, it is not suitable only in part. There is not one to which it applies as well entirely than in the Vishnu Purana, and this is one of the circum—

qualities which give this work a character of authenticity
which most others cannot claim. And yet-
However, in the Vishnu Purana, we find on the insti-

social institutions and funeral rites a book interposed between the

Manwataras and the princely genealogies. We find there-
core a life of Krishna, separating these genealogies from the narrative of the
end of the world, and a large number of legends obviously
Popular and which betray the spirit of sect. It is not doubt-
than several of the Puränas, as they now exist,
do not correspond to the point of view that has been expressed about them
Colonel Vans Kennedy: "I cannot discover there, remarks-
"he, no other object than religious instruction... The
"description of the Earth and the planetary system, the lists
"of the royal races which they contain, are to them," he affirms
"still, obviously foreign and not part of it es-
"essential; for they are entirely omitted in some Pu-
"rânas, or are reported with great brevity in
"some others; while in all, such or such principle
"first, such and such religious rites or observances are
“fully developed, illustrated with captions and accom-
"accompanied by prescriptions concerning the ceremonies which must
"be observed, the prayers and invocations which must be
"employed in the worship of different deities." Some
However accurate this description of the Puränas may be, as they exist
Today, it is clear that it does not relate at all to
what they were when they were designated, synonymously,
under the name of Pancha Lakshanas, or Treatises of the Five
Matters, since there is not a single one of these matters which is
represented, either by the texts or by the commentators,
as belonging to religious instruction. In thought
of Amara-Singha, the lists of princes were not

foreign to these kinds of works, but belonged to them

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essentially, their current state proves in a way
decisive that, since the time of the lexicographer, they have undergone
some material alteration, and that the works that we
we have today are not the same, under all the
reports, that those which were known under the denomination
of Puränas in the first century BCE.

The difference between the current form and the ancient one
definition of the Puranas, leads to an unfavorable conclusion
the antiquity of these books in general, and this conclusion becomes
absolutely certain when we examine these works in
detail; because, although they are never accompanied by dates,
However, circumstances are sometimes mentioned there,
allusions are made, authorities are invoked, stories are told
legends, places are mentioned, the date of which is relatively recent
is incontestable, and which impose the obligation to reduce,
in the same proportion, the antiquity of the book in which
we meet them. At the same time, we can't help but
recognize that they all promote some sectarian imposture;
These are pious frauds for temporal ends,
frauds which were invented by the Brahmins to fabricate
in favor of the entire Hindu system, rights to an anti-
fairness that he cannot justify. A very large portion of the
contents of several, some parts in all, are true
and old. The interpolations and introductory embellishments
produced by sects are still palpable enough to
that it is possible to put them aside, without harming the materials-
more authentic and primitive materials; and the Puranas, all
belonging especially to this period of religion
Hindu where faith in some particular deity is the pri-
principle which prevails, offer for this a precious memorial of
the form of Indian beliefs that immediately followed
that of the Vedas. The cult of heroes was then grafted onto the
simpler ritual of the latter, ritual which had been adopted,
and was widely, perhaps universally, spread in
India at the time of the Greek invasion. The Hercules of writers
Greeks was undoubtedly Bala-Rama; the notions they offer

on the city of Mathura, the banks of the Jamna, on the kingdom
the Suraceni, in the land of the Pandeans, attest to the existence
earlier traditions which constitute the background of the Mahäbhä-
rata and which are continually repeated in the Puränas,
touching the races of the Pandavas and the Yädavas, Krishna and
the heroes, his contemporaries, the dynasties of the solar kings
and those of the lunar kings.

"The theogony and cosmogony of the Puranas go back
probably to the Vedas. Neither, however, is
point described in detail in these latter works; but
we do both, in a more or less different way
mysterious and obscure, frequent allusions that do not leave
not to indicate any notion of their existence, and which
appear to have provided the Puranas with the basis of their systems.

It is the Sankhya school which is probably, among the Indians,
one of the oldest forms of speculation on man
and nature, and who lent them the model of pri-
mitive or elementary. Consequently, while instilling the
worship of a favorite deity (which is the particular character
of the Puranas and must be, in all appearances, attributed to a
more modern origin), they combine the intervention of a crea-
tor with the independent evolution of matter, in a
contradictory and unintelligible style. It is also obvious that
their presentations of secondary creation or development
of the current forms of things and the arrangement of the uni-
verses, have been borrowed from multiple and different sources-
rents; and there is reason to accuse them of having disfigured their narratives-
rations by incongruities and absurdities, trying
to give a rule and a precise meaning to what
was only metaphorical and mystical. It exists, nevertheless,
amidst a complexity of useless descriptions, an agreement
general among themselves in [the way in which they present the origin-
and the final distribution of things; and, in a large number
circumstances, we find a striking relationship with the
ideas that were current throughout the ancient world and which,
consequently, can be considered as having been faithful-
ly rendered by the Puranas.

114 PART III. BRANMANISM: ITS TRANSFORMATIONS.

"Pantheism is one of the invariable characteristics of the Pu-
rånas, even when the particular divinity, which is all
things, from which all things proceed and to which
all things return, is diversified according to the pre-
relations of each particular sect. They appear to have
borrowed this notion from the Vedas; but in these, the Being
unique and universal is of a higher order than the per-
sonification of attributes and elements, and although this Being
be designed or described in an inadequate manner, nevertheless it is
God." — This remark does not seem entirely to us
exact: it is true, as we have seen, that the Vedas themselves
ment said contain hymns to the Supreme Being; but
It is also true that each of the elemental gods who
are cited and praised there, is frequently represented as
being the supreme God in whom all other gods are con-
held and on which they depend.

"In the Puranas, the one Supreme Being is supposed
manifested in the person of Siva or Vishnu, in
by means of illusion or as a pastime;
one or other of these deities is therefore the cause
of all that exists; she herself is all that exists.
The identity of God and nature is not a new notion;
it was generally found in the speculations of

antiquity; it took on new vigor in the first
century of the Christian era and was pushed, by the neo-Platoni-
cians, to a degree of extravagance equal to that to which the sectarians-
The disciples of Siva and Vishnu had worn it. It is not im-
It is possible, however, that there were some communications.
between each other. We know that there were
active relations between India and the Red Sea in the
early times of the Christian era, and that doctrines,
as well as goods, were transported from
India to Alexandria. Epiphanes and Eusebius accuse the Scythian
to have imported books from India in the second century
of magic and heretical notions that led to the Mani-
chaeism, and it was at the same time that Ammonius instituted

the sect of the Neoplatonists in Alexandria. The basis of its
heresy was that true philosophy originated in the
Eastern nations; his doctrine of the identity of God and
the universe was that of the Vedas and the Puranas; the practices
which he enjoined, as well as their object, were precisely-
ly those which are prescribed in several Puranas under
the name of Yoga. "He taught his disciples to fight
"and to destroy, by mortification and contemplation, the con-
"the strain that the body exerts on the immortal spirit, in such a way
"that they might, in this life, enjoy communion
"with the Supreme Being and ascend, after death, to the
Universal Father." Let this doctrine be a Hindu doctrine,
This is what reading the Vishnu Purana will prove; moreover,
the Alexandrian philosopher himself recognized that she
originated in India. The importation was perhaps not
Without compensation, and the loan may have been paid off.
West not absolutely impossible that the teachings
Hindus were given a new life as a result of their adoption
By the successors of Ammonius, in particular by the mys-
lique which could very well have inspired, as well
that used, the expressions of the Puranas. Anquetil Du Perron
gave in the introduction to his translation of the 'Oupnekhat,
Several hymns of Synesius, an early bishop
from the fifth century, hymns which can be entered in parallel
with a large number of hymns and prayers addressed to
Vishnu in the Vishnu Purana.

Some observations seem necessary to us again-
Saires on this passage. First, to stick to the expressions
Generals used by Wilson, one would be led to believe that
Hindu doctrines have exerted a widespread influence on
the Neoplatonic Philosophy of Alexandria. But it is not
is nothing: this philosophical era was essentially eclectic-
tick, and had the aim of collecting from all religions,
in all systems of philosophy, what seemed to him pro-
ready to form a body of doctrines, by means of which he was

possible to fight and stop the rise of Christianity.

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It was therefore an anti-Christian school, and it would not be sur-
since she had willingly accepted the dogmas of Indian Yoga,
as being able to serve to counterbalance the teachings
of the Catholic Church on the mortification of the body and union
with God. But far from having exerted any influence-
shell on Christian doctrine, this school and its teachings-
ments were victoriously fought by the Church. We
We saw that the Scythian, of whom Wilson speaks, had nothing
common with India (Volume 4 p. 458). As for the Bishop
Synesius, he had belonged to the Neo-Platonic school and
had composed his hymns before being bishop and perhaps
even before being a Christian.

"But," continues our author, "the fact of granting to deities
individual and personal the proper attributes of Being
supreme, unique, universal and spiritual, indicates certain-
ment a date later than the Vedas, and probably also
in the Ramayana, in which Rama, although being an incarnation-
nation of Vishnu, generally appears only with his character-
human being. There is something similar in the Mahå-
bharata in relation to Krishna, especially in the episode
philosophical known as Bhagavat Ghita. In
In other passages, Krishna's divine nature is affirmed
with less decision; in some it is disputed with him

or refused, and in most situations where it is put in

action, it is like a prince and a warrior, and not like
a deity that we represent him as. He does not exercise any power
superhuman either to defend himself and or to
to defend one's friends, or to defeat and destroy one's enemies.
The Mahâåbhârata is a work that belongs to periods
various, and requires to be read carefully and critically, before
that its importance as an authority can be exactly
appreciated . . .

“The Puranas are also of different ages and have been com-
crushed in obviously diverse circumstances, including na-
precise structure can only be imperfectly conjectured by
Intrinsic evidence and by what we know of

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the history of religious opinions in India. It is great-
ment likely that none of the current popular forms of the
Hindu religion acquired its present splendor before the time of
Sankara Atcharya, the great Saivite reformer who flourished,
apparently in the eighth or ninth century.
Among the Vishnuvite doctors, we distinguish Remanuja who
lived in the twelfth century, then Dradava Achärya and
Vallabha, one of whom lived in the thirteenth century and the other in the
sixteenth; the Purdnas seem to have accompanied or followed

their innovations, being clearly intended to support

their doctrines. This is, it is true, to assign them a very early date.
modern; but I don't think an older one will
can be legitimately attributed. This, however, does not
applies only to a few of them, as I show-
treral. |

"Further evidence of their modern date is found in the
chapters of these works which, taking on a prophetic tone,
announce which dynasties of princes are to reign in
the Kali age. These chapters, it is true, are only encountered
in the following Puranas: the Vayu, the Vishnu, the Bhagavata, and
the Matsya; but they demonstrate peremptorily that these
Four Puranas belong to a considerably different date
after the beginning of the Christian era. It is appropriate
However, note that these same Puränas have, under
from other points of view, characters of equal antiquity
than that of any other work of their class.

"The invariable form of the Puranas is that of a dialogue,
in which a person expounds the doctrine that they con-
are held in response to questions posed by another person-
rings. This dialogue is interspersed with other dialogues which are
given as having been held on other occasions between
different individuals following similar questions. The
narrator is usually, but not constantly, Lama-
karshana or Ramaharshana, the disciple of Vyasa, who is
supposed to communicate to the listener what he has learned from his

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tutor, as he himself heard it from the mouth of
another wise man. ... Lamaharshana is called Suta, as

if it were his own name; but it is more correctly a
title; Suta means bard or panegyrist, man who holds
of his birth or his profession the privilege of celebrating
the exploits of princes and even, according to some, of
to recite the Puranas, in preference to the Brahmins....,»

So, in summary, while professing that certain tradi-
cosmogonic and historical tions, some legends con-
nudes in the Puranas date back to a very high antiquity,
Wilson believes that the currently existing wording of these
works is not earlier than the eighth or ninth
century of the Christian era, and that some were even
written in the fifteenth or sixteenth century. Bentley shares
the same opinion: after having set out the reasons and cal-
asses on which he bases his feeling, he adds: "It is
"obvious that none of the modern novels, commonly
"called Puranas, at least in the form in which they exist
"now, is no longer 684 years old, and only a few-
"Some are compilations of even more recent date."
(Rech. As. VII, 240). Colebrooke, having carefully studied-
The Sri Bhagavata Purana, in turn, says: "I am myself-
"even willing to adopt the opinion supported by a large
"a number of Indian scholars who consider the famous
"Sri-Bhagavata as the work of a grammarian that one
"believed to have lived about six hundred years ago. (Rech. As.
"VIII, 487. }." Wilfort also wrote: The Puränas
"are certainly a modern compilation made of
"precious materials which, I fear, no longer exist: a
"astronomical observation of the rising of the Canapas heliacal,
"mentioned in two of the Puranas, leaves no doubt
"this subject. (Rech. As. V. 244).

WW. Hunter (Indian Empire p. 135) thinks that the composition
tion of the Puranas took place from the 8th to the 16th century AD.
era. — Monier William (Hinduism p. 116 and 119) looks at the
Vayu and the Markandêya Puräna as two of the most

old ones from the collection; but he does not believe that it is possible-
able to assign to the first a date later than the sixth
century, and he places the composition of the second around the 6th century.

"Although it is difficult," says WJ Wilkins (Hindu
"Mythology. p. 71), to determine the date of the Puranas, one
"I think none of them are earlier than the 7th century
"Christian era.

We just need to give the date as precise as possible.
of each of these books, in order to determine their value by

report to our Holy Scriptures, and at the same time to re-
to seek the share of influence that each of them can have exerted-
based on the present theogony and the current cult
force in India. To this end, we will start with the
Vishnu Purana, because it is one of the oldest, the most
complete, the one that most exactly corresponds to the definition-
ancient tion of the word Puräna, and because several of the other
borrowed from him, word for word, passages and even
entire books.

4th The Vishnu Purana contains six parts; in the first,
It deals with the primary creation {Sarga) and the secon-
daire, and from then on he betrays a sectarian spirit: it is Vishnu who
is the Supreme Spirit (Purusha), the formless matter (Pradhâna),
the visible form (Viyakta), time (Kâla). In the second, it
tells of the royal generations of the early ages, describes the geo-
graphy of India, and makes a mythological exposition of the system
Planetary. In the third, he speaks of the sacred Books and the
Vyasas, and describes the social institutions of the Indians, the de-
Seeing castes, the obligations attached to the various
ages of life, funeral rites, etc. The fourth contains
everything the Indians know about their ancient history.
We have reported elsewhere (volume 1, p.275) what Wilson has
written on this point. The fifth is entirely used to
tell the life and adventures of Krishna. Here are the reflections-
tions of the same author on this subject: “These details on Krishna
"are one of the distinctive characteristics of this Purana and an argu-

"ment against his antiquity. Krishna is undoubtedly the per-
"prominent sound of the Mahäbhârata; but it is represented there-
" under contradictory aspects. Ordinarily, there is no
"performs only the acts of a mere mortal; however, more-
"Several passages attribute divine nature to him. But this poem
"says absolutely nothing about his youthful mischief,
"his games and entertainments in Vrindävana, his amuse-
"ments with the shepherds, nor even of the destruction of the Asu-
"Ras sent to kill him. All these stories have an app-
"modern appearance; they do not harmonize with the tone of the
"ancient legends, which is generally serious, and some-
"times majestic; they are the product of a childish taste and
"of a wandering imagination. These chapters of the Vishnu Purà-
"do not present some difficulties from the point of view of their
"originality: they are exactly the same as those who,
"in the Brahma Purana, deal with the same subject, and do not
"do not differ significantly from those of the Bhagavata. The latter-
"deny contains some incidents that are not found
"in Vishnu; from which it is possible to conclude that he has
"developed his story. But, on the other hand, the abbreviation

"as well as amplification can be a proof of
"posteriority. However, the simpler style of Vishnu
"Purana argues for the priority of this one. As for the
“Brahma Purana, the mixture of the materials of which it is composed
"gives reason to believe that he borrowed his chapters from Vishnu-
"very on Krishna. Also, the life of Krishna, in the Hari-
"Vansa and in the Brahma Vaivarta Purana, is without a doubt
"of a later date."

Finally, the sixth part sets out the details of the dissolution.
of the world and its perpetual renovation.

On the question of the age of this book, we cannot
better to do than to report Wilson's own words.
"The Vishnu Purana," he said, "has left out all the parti-
" cularities which could lead to conjecture the ap-
"approximate to which it was written. It has not described
"no place whose sanctity dates back to a known date; we

"did not cite any work whose recent composition is pro-
"bable. The Vedas, the Puranas, other books, which form the
"body of Sanskrit literature, are named there; the Ma-
“habharata, to which it is consequently posterior”—to the
less, we will add, as to its primitive portion—. “The
"Baddhists and the Djaïnas are also mentioned there; hence
"It follows that the Vishnu Purana was written before the Bud-
"dhists would have disappeared. However, they still existed, in a few
"provinces, at the latest until the twelfth century; it is therefore
"It is likely that this Purana was compiled before this time. The
“Gupta kings ruled in the seventh century; the his-
"torics that the Vishnu Purana reports on their account,
"are therefore necessarily later. We can hardly
"doubt that he also alludes to the first incursions
"of the Mohammedans, which took place in the eighth and
"ninth century; which brings us even closer
"the date of this work. In making the history of the last
"dynasties, some, if not all, of which were con-
"temporary, he represents them as reigning, all taken
"together, for one thousand seven hundred and ninety-six years
"(1796). We do not see why he granted them this
"duration. It is possible that he wanted to agree with
"the number of years that have passed between the great
"war and the last prince of the Andhra dynasty, and that
"the compiler was influenced by the date at which he
" wrote. This great war preceded these different races
"and took place in the year 2350 of the present age. The sum of the two
"periods would be the year 4146 of the Kali age, or current age, and
"would be equivalent to the year 4045 AD. In this total there are

"some difference and some confusion; but the date which
"results is the approximate and probable date of that of the
“Vishnu Purana (Wilson's Works VI. 102-112)”.

To understand this last passage, we must remember
that the present age of the world, or Kali Yuga, has begun, according to
the Indians, 3104 BC Assuming therefore with Wilson
that the figure given by the Vishnu Puräna as being

the total duration of dynasties since the Mahäbhô War-
rata, is 1796 years old and that this last event took place in
the year 2350 of Kali Yuga, we obtain 41446; from which, if we deduce
3101, we arrive at 1045.

Although the last remark of the learned author and the
The supposition on which he bases it is purely conjectural.
turales, its conclusion was however adopted, because of the
very real reasons that he indicates previously; and we look
the eleventh century as the time in which it was
compiled the Vishnu Purana. It is therefore not surprising that
this work, as well as the others that followed and copied it,
contain in their account of Krishna's life, circum-
almost identical to those that the Gospels apo-
Crypha tell of the birth and childhood of Our Lord Jesus Christ;
and it is grossly absurd to claim that these are
the Gospels which borrowed these circumstances from Vishnu-
Purana or any other Indian work. What remains to us
to see will confirm these observations.

Let us now resume the examination of the other Puranas in
the order in which they are usually classified.

2° The Brahma Purâna contains the description of creation,
the order of the Manwantaras, the history and genealogy of the dynas-
solar ties and lunar dynasties up to the time of Krish-
na. It dwells particularly on the sanctity of temples and
sacred groves of the province of Orissa. This is followed by a
life of Krishna and an abridged exposition of the contemp-
Yoga plation. It seems to have the special object of pro-
to promote the cult of Krishna under the name of Djaganada.
in place the composition in the twelfth or thirteenth century,
around the same time that the temple of Djaganäda was built
in Puri. This book was given the name 'Brahma Purana,
because it is supposed to have been revealed by Brahma to Dak-
sha.

3° The Padma Purana takes its title from the lotus flower (Padma) on which Brahma appeared at the time of creation-

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tion. It is a voluminous work, containing fifty-five a thousand slokas or couplets. It is divided into five parts or Khandas: 4° the Srishti Khanda, which deals with creation; 2° the Bhümi Khanda, which deals with the destruction of the earth; 3° the Swarya Khanda, which speaks of the sky; 4th the Pâtâla Khanda, which lists the infernal places; 5° the Uttara Khanda, or last part, which deals with all kinds of subjects, but special- ment of the cult of Vishnu; and on this last point, he is in- tolerant to the highest degree, admitting no compromise with other opinions. The curious thing is that The author has Siva himself explain to his wife Parva- the superiority of Vishnu and his worship, after which all the two devoutly worship this deity... To these five parts, we commonly add a sixth, called Kriyà-Yôga- Sära, who is still devoted to devotions. by which one can obtain the favor of Vishnu and final deliverance.

"The different parts of the Padma Purana," says Wilson, "are "in all probability as many different works, none of which "does not fulfill the definition of a Purana. There may be "some connection between the first three parts, "less as to time; but there is no reason to con- "To be considered as being of great antiquity. They mention- "the Djaïnas by their proper name and indicate some- "one of their practices; they speak of the Mlechchas or € barbarians, (the Mohammedans), who flourished in India “at that time; they recommend the use of brands "frontals and other signs dedicated to Vishnu, and they speak "of various other subjects which, like the preceding ones, do not "are not of remote origin. The Patala Khanda extends "at length on the Bhagavata Purâäna, and consequently to him "is later. The Uttara Khanda is Vishnuvite to a degree "extreme, and therefore is undoubtedly modern. It pres- "criticizes the worship of the Salagrama stone and the Tulasi plant, "orders the use of Tapta-Mudra which consists of printing "the name of Vishnu on the skin with a hot iron, and a "infinitely many other practices and observances which did not

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"certainly not part of the ancient system. He speaks of the
"Srirangam and Venkatâädri sanctuaries in the Deccan,
"which have no claim to high antiquity;
"he names Haripur on the Tangabhadra, a city which is not according to
"all appearances, that the city of Vijayanagar, founded around
"the middle of the fourteenth century. "Kriyà-Yôga-Sâra is
"also modern, and probably of ben-
"galie. In short, no portion of the Padma Purana is more
"as old as the twelfth century, and the later parts
"can belong to the fifteenth or even the sixteenth.
"(Wilson's Works),

“4° The Vayu Purâna, so named because it had been origi-
"nally revealed to the assembled Richis by Vayu, the god of
"winds, is divided into four parts called Padas. It follows
"in general the order of matters observed by the Vishnu Purå-
"na; but it is specially dedicated to celebrating the glory and
"the cult of Siva. Its composition is placed around the fifteenth-
"the century. Monier William considers it as much
"older, as we have said above.

5° The Sri Bhagavata Purana is one of the most famous works-
ges of this genre, one of the most popular in India. It contains
eighteen thousand couplets, divided into three hundred and thirty-two
chapters and in twelve books. In the first of these books,
It deals with the same subjects as the Vishnu Purana. In the
latter, he celebrates the glory of Vishnu, and tells {long-
ment the life of Krishna. The Hindustani translation of this
Purana is named after Prem sagar, and it is under this title that
we quoted it in the First Part of this work, page
1. The PaGma Purâna places it at the last rank in the list of
Puränas, because, he says, it contains the substance of all the
others. The compilation dates back to the twelfth century, a
shortly before, or a little after that of the Vishnu Purana. It is
this book which has contributed most to the establishment and dissemination-
sion of the cult of Krishna.

6° The Narada or Naradiya Purâna is a compilation which
has as its main object to recommend Bhakti, faith or

devotion to Vishnu. This work contains a large number
of hymns and prayers addressed to one or other of the
forms that this god has assumed; he sets out the observances and the
festivals with which he must be honored and the legends which de-
show the effectiveness of the worship that is given to him. He mentions
Suka and Parikshit, the interlocutors of the Bhagavata-Purâna,
which shows that it is later than him. It provides proof

that it was written when the Mohammedans dominated in India. Wilson considers it as probably belonging in the sixteenth or seventeenth century.

1° The Markanda or Markandèya-Purâna bears this name, because- that he was first taught by the Muni Markanda, and, secondly place, by fabulous birds, of celestial and deep origin- ment versed in the Vedas. It is a kind of supplement in the Mahabharata; it tells at length the story of the goddess Durga; he thus provided the mode and peculiarities of the cult of this deity, as it still is today practiced in Bengal. It is conjectured that it was compiled around the ninth or tenth century, that is to say around the time where Sankhara Achdrya reformed or rather fixed the cult of Siva.

8° The Agni Puräna is believed to have been revealed by Agni, the god of fire, to Muni Vasishta. He then taught it to Vyasa; this one to Suta, who repeated it to the assembled Richis to Naimishâranya. It has from fourteen to sixteen thousand stanzas. The first chapters tell of the avataras, or incarnations of Rama and Krishna: they follow the versions of the Rimäyana and the Mahaabhärata. Other parts contain various instructions regarding religious ceremonies, and mystical forms of the cult of Siva in particular. There also find chapters that describe the earth and the universe or which deal with the duties of kings and the different orders, borrowing the very words of the Vishnu Purana. Wilson considers it a comparatively modern work.

% The Bhavishya Purana, in which Brahma reveals to
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Manu the greatness of the sun, the existence of the earth and the 'Characteristics that beings created in PAghora must have' Kalpa, takes on a prophetic tone; but it is not in reality, said Professor Wilson, that a manual of rites and ceremonies, in which rare legends give a little of life to the dryness of the precepts. It is thought that he was compiled around the time of the great Mohammedan invasions.
10° The Brahma Vaïvarta-Purâna, says Wilson, was narrated by Savarna to Narada. It is divided into four books which deal respectively with Brahma, Devi, Ganesa and Krishna. It contains eighteen thousand verses, and is considered as subsequent to the establishment of the cult of Krishna.

11° The LingaPuräna, revealed by Siva, when he resided

in a column of fire, contains the ordinary details
concerning the creation, the Manwantaras, the ro- dynasties
yales; then he sets out the legends, the rites, the prayers which
belong to the cult of Siva personified in the Linga.
It is believed to have been written in the eighth or ninth century,
but that many of its parts are more modern.

499 The Varäha Purâna, which is regarded as being of the
twelfth century, tells of Tavatåra or incarnation of Vishnu
in pig.

13° The Skanda Puränàa relates the events of the Tat-
purusha Kalpa, with a large number of stories that have
to explain the duties taught by Maheswara
(Siva). In one of its parts, the Karikhanda, it gives a
detailed description of the Siva temples in the city
or the surroundings of Benares, with countless legends
having the object of proving the merit of the worship of Siva and
the sanctity of Käsi. Wilson believes there is every reason to
believe that most of this Purana was written down
before the first attack on Benares by Mahmoud-the-Ghaz-
Nevid, around the year 1025.

44° The Vamana Purana, or the Dwarf Purana, has received
this title because, in its last chapters, it tells

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incarnation of Vishnu as a dwarf to humiliate and conquer
the giant king Bäli. With the exception of this episode, he is dedicated
Almost exclusively to the worship of Siva and the Linga, to the descrip-
tion of places dedicated to this divinity, and of the legends which

concern her. "If we were to examine more carefully the- con-

"Considering this work," said Wilson, "one might perhaps find-
"see details likely to lead to conjecture as to the date on which
"it was composed... .. It was, moreover, no appearance
€ of antiquity, and its compilation may have amused leisure time
"from some Benares region, there are three or four
€ hundred years.

45° The Kurma Purana, in which Vishnu tells his story.
incarnation in turtle, is nevertheless almost entirely
dedicated to the praise of Siva and Parvati. It is considered:
as very modern.

169 The Matsya Purana was revealed to Manu by Vishnu who

had taken the form of a fish. It begins with the story of
the incarnation of this god in fish to save from the flood
Manu and the seeds of all things. Manu then enters
in conversation with the fish; the questions of one and
The other's answers form the substance of the work.
After the description of the creations, patriarchal dynasties-
Shawls and royal, duties of the different orders, he enters-
takes to exalt the cult of Siva, and enters, for this purpose, into the
story of an infinite number of Saivite legends. It is believed to be
After the twelfth century.

17° The Garuda Purana. We do not see the reason that made
give the title of Garuda to this book, since it is nowhere-
ment question of this deity. It contains only a brief
creation story, and deals almost exclusively with ob-
religious services, festivals, astrology, palmistry,

of medicine, of precious stones. It is regarded as
very modern.

18° The Brahmanda Purana describes the magnificence of the egg
of Brahma which served as the core of the world. It contains a

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story of the Kalpas to come, of mythological legends, of
traditions belonging to sacred places: all without order
and without unity. No clue has so far been able to help to
set the date.

The Upa Purdnas. This name, which means lower Puranas,
is given to other works of the same genre, but of a
very dubious authority. There are also eighteen: 4° The
Sanat-Kumaraz; 2° the Narasinha; 3° the Naradiya; 4 the
Siva; 5° the Durvasasa; 6° the Kapila; T° Manava; 8° the Aüsa-
nasa; 9 the Varuna; 10° the Kalika; 11° Samba; 12 the Nandi;
43° the Saura; 14° the Pérädsara; 15° the Aditya; 16° the Mahes-
wara; 171° the Bhargava; A8° the Vasishta. We don't know any
only a small number; these are:

The Siva-Upa-Purâna, which contains about six thousand stanzas.
It is narrated by Sanatkumära to Vyâsa and the Rishis ras-
resembled Naimisharanya. The summary of this book and its character

are included in the very question that the Richis address
to the narrator and to which the latter responds. “Teach us,
"they say, the rules of the worship of the Linga and the god of gods,
"who is worshipped under this figure; teach us what are
"the various forms of this divinity, what are the places
"that she sanctifies by her presence and the prayers which must
"be addressed to him." Sanatkumäâra then repeats the Linga or
Siva-Purâna, adding various legends. This work,
says Wilson, is a Saivite manual and not a Purana.

The Kali-Upa-Purana. This book contains about nine thousand
tances, divided into ninety-six chapters. It is
The only one of the Upa Puranas that recommends the worship of Kali,
in one or other of its forms, such as Ghirija, Devi,
Bhadrakoli, Kali, Mahâmya. It therefore belongs to
the school of the Saktas, or cult of female deities, of which
we will talk about it later.

There are still many other particular Puranas,
belonging to pagodas, private families, and in
which are recorded the events and legends which

are interested in these pagodas and these families. We find there par-
times lists of royal dynasties that can throw some light
day on the ancient history of a place or country; but
they rarely deserve serious trust, being between-
mixed with fantastic legends, which have the object of
to favor this or that sect, this or that partisan doctrine-
Culière.

19° The Tantras. The name Tantras is given to a cat-
category of Sanskrit works which have the special object of exalting-
to bury the cult of the Saktis, wives or energies of the gods,
to teach works, practices and rites by means of
which they are worshipped, the cabalistic formulas, the prayers
and the antics by which one can obtain power
magical and superhuman. They gave birth to a
new form of Brahmanism, called Saktism
and whose followers are called Saktas.

Our intention here is not to expound the doctrines and
practices of this immoral sect; we will take care of it
Later. For now, we'll just do
know the nature and origin of this portion of literature-
Hindu erasure.

There are said to be sixty-four original Tantras, with
a large number of other works of the same school, having
The purpose of which is to comment on, explain and popularize the
teachings of primitive books. They are, in general, written
in the form of dialogues between Siva and his wife Parvali.
According to the Saktas, they constitute a fifth Veda,
which replaced the Puranas.

Like these, each Tantra should deal with five subjects:
1° the creation of the universe; 2° its destruction; 3° worship
of the gods; 4° the acquisition of everything which is the object of the
Saktism and in particular the eight magical powers, and
00 the four means of union with the Supreme Spirit.
But there are only a very small number who comply
to this rule; most of them are, in truth, only

manuals of practices and magic formulas to acquire
influence friends, destroy enemies, inspire
love, warding off the evil eye, causing or curing illnesses-
dies, call or drive out the demon, find treasures,
making gold, summer, etc. Others teach the rites
more effective in worshipping the Saktis, the Mahävidyas (or the
ten main forms of the Sakti of Siva), the Matris (the
divine mothers), the Yaghinis (the servants of Durga), and
the countless other forms of Siva and his consort.
In others, Mantras (prayers), Yantras are described
(combinations of triangular figures or diagrams),
your Veyas (radical letters), the Mudrås (interlacing of
fingers) and other cabalistic formulas; the places where
it is appropriate to honor each Sakti, the names of the trees
and plants dedicated to him, on auspicious days,
etc, etc.

These books are too little known for it to be possible
to indicate the dates on which they were composed. But
they cannot be older than the Puränas, and the
Most of them are modern.

Besides the Saiva Tantras, there are also Vishnu Tantras-
speeds, in which Ràådhå, Krishna's favorite mistress,
taking the place of Parvati and Kali or Durga, is Sakti
| par excellence and the principal object of worship. But, all
Like the others, they teach licentious doctrines.

H The reader will perhaps see with some curiosity a

jj magic formulas taught by these books; he will be able
thus get an idea of their absurdity. The one we give him
| present has the object of driving away the evil spirit, and
to prevent it from disturbing the ceremonies that are going to be com-
to begin.

j "Holding a fragrant flower in his hand, his left temple
Nor "anointed with sandal, repeat Om to the Priests, Om to Ganesa,
“Om to Durga. Then with Omphat, rub with flowers
pi "the palms of your hands, then clap them three times one

"against the other above your head; then do
"snap your fingers in ten different directions, and you
"You ensure immunity against the action of the evil spirit.

“After that, recite the Ram Mantra, sprinkle water
"all around you, imagining that it is a
"wall of fire. Let the priest identify himself with the vital spirit
"(Djivätma}) which resides in the breast of man under the
"form of the pyramidal flame of a lamp, and that it
"conducted by the Sushumna nerve through the six spheres
"from the body to the divine Spirit. Then let him meditate
"of the twenty-four essences of nature, namely: the
"five main elements, the five external organs of the
"senses, the five organs of action, those of consciousness
"and of self-thought.

“Conceive in the left nostril the Mantra Yam, which
"is the Vija or the root of the wind; repeat it sixteen times
"while you suck in air through the same nostril; then
“Close your nose tightly and hold your breath.”
"while you repeat the same Manira sixty-four
" times,

“Having done this, meditate on the Matrika (great Mother), and say:
“Help me, goddess of speech; Am to the forehead, Am to the mouth;
"Im in the right eye, Zm in the left eye; Um in the right ear, Um
€ on the left ear; Im on the right cheek, Im on the left cheek;
"Em to the upper lip, Em to the lower lip; Aum to
€ the upper jaw, Aum to the lower jaw; Tam,
“Tham, Dam, Dham and Nam to different parts of the
“left leg; Pam on the right side, Pham on the left side;
€ Bam on the back: Mam on the stomach, Yam on the heart, Ram on the shoulder
"right, Lam to the neck bone, Vam to the left shoulder, Sam
"from the heart to the right leg, Ham from the
“heart to the left leg, Ksham from the heart
"up to the mouth" (1). Suddenly the evil spirit is ex-
pulsed and will not come back!

(1) Monier Williams Hinduism. p. 132 133.

Paragraph IV°

Architecture.

The purpose of this study is not to describe
scientific researcher of architectural art in India, but of research-
dear at least approximately the age at which they were cons-
destroyed the religious monuments of this country, and this with the aim
to know the dates on which the forms began
religious that exist there. There is, in fact, a narrow
connection between a cult and its temples; an external cult
and public cannot exist without some temples where it
is exercised: if therefore, at a given time, the temples do not exist
no, we can legitimately conclude, it seems, that the
cult itself was not yet born at that time, or
unless he had not entered the country. This principle
applies in its full extent to current Brahmanism,
more rigorously perhaps than to any other reli-
gieuse; it is impossible to conceive that religion presents
of the Indians, with almost infinite variety and multiplicity
of its gods and goddesses, the very external character
the tributes paid to them, the solemnities which they
are the object, may have lived without immediately sanctuaries
appropriate to its intimate nature, as well as to its forms
public, have been erected. It follows that, in the search
from the time when this cult must have begun, the age of
monuments whose construction he inspired, can and must
to have considerable importance.

The Indians were not mistaken: also, in attributing
to their gods and their worship an extraordinary antiquity,
did they not fail to give their pagodas thousands
of years of antiquity. We will see that, on this point,
their claims are no more admissible than in any
the rest, and that if we refer to the real age of their
religious monuments, the current form of their worship is
of modern origin.

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SECTION II. MODERN BRAHMANISM. ` 433

These monuments are of two kinds: underground temples
or hypogea, and the pagodas themselves.

4° Underground temples or hypogea.

Among the many works of art that India possesses and
which she presents to the astonished admiration of visitors, the
underground temples must be counted among the
most remarkable. Their extent, their singularity, the patience
and the perseverance that we had to put into digging them, the
The finesse and perfection of the sculptures that adorn them are striking.
vividly the imagination and bear witness to a very civilization
advanced. They are found throughout India; but they pa-
are more numerous in the mountain ranges which
cover the northwestern part of the Indian peninsula, between
Bombay and the Vindhya Hills,

It is extremely likely that they owe their first
origin in Buddhism. We saw in the life of Buddha
(Lome 4er, p. 398), that this character, having retired into the
solitude, had for dwelling a natural cave which opened-
would be on the side of a mountain located not far from Raja-
griha, in Magadha. It was there that after his death, his first-
first disciples went to fix the doctrine that they
had received from their master. It is therefore natural that the
Buddhists were keen to imitate on this point, as in everything
the rest, the founder of their religion. In fact, the most an-
The underground caves undoubtedly belong to Bud-
dhism. Later, the Djaïnas and the Brahmanists wanted
have similar temples and have dug some of them-
some; but most often, they seized the hypogea
Buddhists and applied themselves to appropriating them to their own culture.
These monuments are classified into five categories: the first
includes the Viharas or underground monasteries intended for
the dwelling of the monks; the second consists of the temples
or Buddhist Chaityas with their domes and reliquaries;

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the third form the class of Brahmanic temples, gene-
generally dedicated to Siva and the Linga; the fourth consists
in rocks cut externally and hollowed out internally
in the ordinary form of Brahmanic pagodas; the cin-
The fifth finally seems to belong to Djaïnism, if one can
refer to the colossal and naked figures found there.

But this classification is not entirely accurate; for
we encounter very diverse forms and symbols in
the same excavation groups and sometimes in the same
room; which proves that hypogea started by the
followers of a cult were continued by the adherents
of another cult which had supplanted the first.

The details we are going to give on some
of these monuments will justify the preceding reflections,
and will provide us, at least approximately, the dates
to which they were dug. |

Elephanta.

Elephanta is a small island located in the inner harbor

. of Bombay, about seven miles from that city. It con-

consists of two conical mountains, separated by a valley
narrow, and may be five or six miles in circumference.
The Indians call it Gorapuri; the name Elephanta
was given by the Portuguese because of a crude figure
of an elephant, carved in the rock, which was once seen in the south
of the island, but which has almost entirely disappeared since
1814 under the action of the elements.

The hypogeum or underground temple to which it owes its fame,
is located about halfway up one of the mountains. There
climbs up a granite staircase. The entrance is majestic;
It consists of a portico with three openings, formed

by two enormous columns and two pilasters. The temple is
divided into five naves: it is one hundred and thirty feet deep and
one hundred and thirty-three in its greatest width, with a heigh-

fifteen to twenty feet. The ceiling above which
rises the summit of the mountain, is supported by twenty-six
columns, some of which are broken or, to put it better,
say, eaten at their bases by the saline humidity. Soil and
ceiling, walls and columns, everything is formed of the same and
single rock. All around, the walls are covered with
figures in low relief and which indicate remarkable art;
but most of these sculptures are now seriously
damaged and unrecognizable, either by the effect of time
and humidity, either by the indiscreet action of visitors who
wanted to take away fragments of it.

At the back of the middle nave, we see a gigantic figure
of the Trimurti, whose relief stands out in a sal-
rising from the rock in which it was carved: Brahmå
the creator is in the middle of the group; Vishnu the preserver,
on the right; Shiva the destroyer, on the left. This one holds to the
hand the capel snake or spectacled snake, and Pon notices
on top of his head, among other ornaments, a human skull-
hand and a small child.

At the back of the second nave to the right of the Trimurti, in the middle
from a large panel dug into the rock, we see a large
human figure, half male and half female, that is to say
presenting on the right side all the distinctive characteristics of
The man, and on the left side all those of the woman. It is
Siva and Parvati, under the name and attribute of Viradj, the first
androgynous man. To the right and a little above Viradj,
stands Brahmä with four faces, seated, legs crossed,
on a lotus flower; on the left is Vishnu on the eagle
Garuda; alongside Brahma, we recognize Indra and Indrani
mounted on their elephant, and below a figure of a woman
holding a disc.

On the other side of the Trimurti, in a similar panel,
Shiva and Parvati meet again, but separated, the man and the
woman forming two distinct people. Above their
shoulders and between their heads, rises an outstretched head of

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436 PART I. BRAHMANISM: ITS TRANSFORMATIONS.

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capel snake, holding in its mouth a fruit that resembles
to an orange or a pomegranate.

These two sculptures obviously represent history
of the creation of man, as reported by

Manu. “Having divided his body into two parts, recounts the
_"Indian legislator, the Supreme Being became half male
"and female half, and uniting with this female part, it

"begot Viradj. The one whom the divine male, called Viradj,
"produced by himself, it is me, Manu, who in turn
"I created the universe."

Besides these figures, there are many others

along the walls of the excavation; but it is impossible, in

their current state, to indicate with certainty their meaning:
fragments of statues lie on the ground; others have

disappeared: there is almost not one that is intact. This-

Meanwhile, one can still recognize in a later underground-
Tal, a relief representation of Buddha.

There is no indication that this hypogeum was ever used for worship;
It is rather a kind of sui generis museum in which
the main characters of Brahmanism were sculpted
modern. It is also considered by the Indians themselves
as a secular monument, and is it hardly visited
by curious Europeans.

No inscription, no serious tradition provides
an exact idea of the time when this vast temple was
dug. If we consider the immensity, the difficulty and the per-

completion of the work, we cannot ignore that it took a
long series of years to accomplish it. But if we ex-

mine the nature of the rock from which it is formed, if we calculate the
ravages that time has exercised there since a certain date
and saline humidity, one is led to think that the beginning-
The importance of this work cannot go back further than the
eighth or ninth century AD. |
The three sculptures we described above
corroborate this conclusion. It is accepted that the appearance

of the Trimurti or Indian triad in the Brah- theogony
manic, belongs to the period of the Puranas. It is certain
also the application of the myth of Viradj to Siva and Parvati
is from the same period.

It still exists in Kanhäri on the island of Salsette, near
Bombay, remarkable excavations, but which are today-
now partly ruined. Among the inscriptions that we find there
found, there is one which is dated from the year 30 of the era
Säka or Sakâditya Kål, whose beginning corresponds
to the year 79 AD; this inscription therefore dates back to
the year 109 AD.

Ellora.

The underground temples of Ellora are dug under a
Mountain located in the vicinity of this city, not far
from Aurungabad, in the Deccan. According to local legend,
The construction of these sanctuaries dates back to around
eight thousand years, and would be due to the Rajah [read of Eichpàr, towards
year 3000 of Dwapara Yuga. The Mohammedan Annals
tell that the city of Ellora itself was built by a Rajah
Ilu, but around the year 900 of the Christian era. Elphinstone assures
Let the first mention be made of these underground passages
refers to the time when Princess Dewal-Dèvi, daughter of
of a king of Guzarat, around the year 1293, which was removed by
A party of Muslims while she was visiting them. However,
as these excavations belong to the three buddhist cults-
dhic, brahmanic and Djaïna, one must necessarily ad-
put. that they were executed at various times. The
archaeologists, in accordance with local traditions and ins-
_Criplions found in some hypogea, think that the
Buddhist temples were dug between the reign of Asoka,
3rd century BC, and the eighth century AD; that the
Construction of Brahmanic temples began in the
first century BC, and continued until around the

twelfth century of the Christian era, and that the Djaïnas have
carried out their work later.

In any case, the hypogea of Ellora consist of a
suite of rooms that extend over a space of more than one
thousand and are connected to each other by corridors, all
dug into the same rock, and having only two openings,
each on opposite sides of the mountain.

They are divided into three categories: those from the south, who are
Buddhist; those of the center, which are exclusively brah-
manic; those of the north, which are partly Buddhist.
first, which are dug in the form of vaults, contain
colossal figures of Buddha. In the rooms that are
dedicated to Brahmanic worship, Siva and Bhawani are the figures
main. The room called Kaïlâsa (paradise of Siva) belongs to
belongs to this category: it is 247 feet deep, 150
in width and 100 in height. The excavations attributed to the
Djainism contains nude statues, similar to the
Digamparas of the Djainas; they are less numerous, but
larger than those of the other two cults, with the exception
of Kailasa, and, from an artistic point of view, they are also
less remarkable.

Karli.

The Karli Hypogeums are located thirty miles away-
around Pouna in the Deccan. They are numerous and con-
reside in temples themselves and in rooms intended
to the dwelling of the religious. These rooms are surrounded
of cells in each of which was to remain a
anchorite; but there is no appearance that they have
never used. There are still stores for the pro-
visions and cisterns to store water.

The main temple is vaulted and supported by two tiers
of pillars, which divide it into three naves. The walls of the vault:

They are still furnished with the woods which were used to support the first-
First work, and, as these woods are well preserved, we
Concludes that this temple is not very old. We see there
no figure of divinity, nor any object of devotion, if this
is not the umbrella of the Buddhists. In front of the temple rises
a beautiful monolithic column, surmounted by three ac- lions
Croupis; in the portico which precedes it, we notice
Several colossal figures of elephants, each with its
Driver, and carrying a seat on which two people
There are seated; finally, several images of men and women,
all naked and sculpted in relief, adorn the walls.

The Karli excavations are filled with inscriptions in
Pali dialect, the sacred language of Buddhism. We place
dates between the third century BC and the third century AD
the beginning of the Christian era. Some men-
mention the names of the kings Vijaya and Garga, who belonged
to the Andras dynasty: we have already had the opportunity to do
note that this dynasty began to reign in the first
Century of our era.

A few miles from the town of Nassick, on the road to:
From Bombay to Agra, there rises an isolated mountain, conical in shape,
halfway up which excavations are dug which
look a lot like Karli's. They are at
number 25, and consist of halls and temples
dug one after the other; there is no communication-
internal cation between them.

The oldest are on the Lorient side. Small,
square in shape, they reveal a still crude art. Basically

of each, opposite the entrance, a character, sculpted in
relief, is seated in the European style, his hands resting on the
knees. On the right and left, two young people are holding, one
one fly swatter, the other a fan. In the middle of the walls
On the sides, we see other characters also seated,
but with their legs crossed in the Indian style; to the cord that they
worn in saltire, we recognize the Brahmins. In the enco-
Among the figures are figurines of women and children.

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These first rooms, five in number, do not offer any
religious character, whatever some travelers may have thought
geurs, who, seeing these characters sitting with their legs crossed,
regarded them as representations of Buddha: the
The country's traditions are very formal on this point;
These rooms are intended to preserve the memory of
some former kings of the country, surrounded by their ministers
and their families.

Following these rooms, come other excavations which
obviously have a religious character. The first is a
three-nave temple, the vault of which is supported by rows
of columns, with a semicircular apse. At the back of the
main nave, stands a Chaitya or the representation of a
Buddhist reliquary. We find the same image in the
other sanctuaries.

The most remarkable of the other excavations are two
large square rooms, without columns, preceded by vestibules.
At the bottom of each one is dug a small sanctuary in which

"Today we see the Linga of Siva; on both sides

small cells intended for housing are opened
religious; each one is provided with a seat and a bed carved
in the rock, like everything else; but it is evident that they
have never been occupied. The columns and pilasters that
support the vestibules, but especially the pedestals and the
capitals of these columns are sculpted with finesse and
a remarkable delicacy.

The last rooms were not finished; they bear
the traces of a sudden and violent interruption, caused by the
invasions of the Mohammedans, or perhaps even of the Europeans.
The inscriptions found in the underground temples

from Nassik mention the names of Satävahana or Salivähana, which dates back to the Indian era called Sakäâditya-käl (79 AD) JC), from Gatamipütra-Sâtakarni, Pudumayi, Yadnya-Sri, which belonged to the Andras dynasty, and lived in the first century of the Christian era. One of them bears the:

date of the 30th year of the Säka era, year which corresponds to year 109 of ours. It follows that part of these excavations were dug at this time.

'Adjunta or Ajaganti.

Some distance from Adjanta, near the Tapti River, at above a deep and wild gorge at the bottom of which a torrent flows, we find a series of similar excavations to the previous ones, but more remarkable for the finish of the sculptures that decorate them. There are twenty-seven of them, twenty-two of which are intended for the habitation of the solitary.

The sculptures with which they are profusely adorned attest a very advanced art; they represent buddhist characters-dhists, scenes from ordinary life, cheerful incidents, weddings, processions; on one of the friezes are sculpted, in relief, the four reasons which determined Siddharta to leave the his father's palace to embrace the ascetic life; the basics and the capitals of the columns have as ornaments the symbols of the Buddhist religion. The types, pure and artistic, offer a decency and decorum that one does not encounter in the works inspired by Brahmanism and Jainism.
note again that the clothes of the characters represented in these bas-reliefs are the same as those of the Indians, such that they are described by the historians of Alexander, the same as those in use today: a piece of knotted canvas around the kidneys and falling to the knees, and a second piece that covers the shoulders... It is assumed that these monu-These date from the sixth and seventh centuries AD.

There are still several other temples or monasteries Buddhists carved into the rock, especially in the mountains called Pushpaghiri, or flower hills, which are located in about twenty miles south of Kattack, in the province

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142 PART HI. BRANMANISM: ITS TRANSFORMATIONS.

from Orissa, to Dhamnär, Khalvi, Patùr and other places of Yan-
Eienne province of Mahä-Kosala, present-day Berar.

Mahädbalipuram or the seven pagodas.

Between Madras and Pondicherry, on the seashore, rises
a group of Brahmanic pagodas, carved into the rock, and
decorated or surrounded by very remarkable sculptures. We call
this place Mahäbalipuram, named after a fabulous giant, Bati,
who would have built a city in this place, or rather named Bali,
grandson of Kirina-Kasyapa, another terrible giant who is said to have
was killed by Vishnu, incarnate as a dwarf. The locals call him
Mâävellipuram, and the Europeans, seven-pagodas, because these
temples were once, it is said, seven in number. There are none
only two remain today; the others have been submerged-
carried by the waves.

The surviving temples and sculptures belong
generally to the sect of Vishnu; but one meets there
also several emblems of Siva, which appear to have been there
added later.

The main temple is carved and excavated from a huge
rock: it is supported by elegant columns, the bases of which
represent crouching tigers. On one side is repre-
the legend according to which Vishnu, incarnate as a Brahmin-
dwarf, persuades the giant Bali to grant him, in his states,
as much ground as he could cover in three steps;
having shed the form he had taken to deceive the
giant, he takes the three steps that were granted to him: from the first,
he travels the whole earth; of the second, he surpasses hell; of the.
third, he climbs the sky brandishing his weapons above-
above the head of the terrified monster. This is probably the
sculpture, very remarkable moreover, which gave rise to the
tradition, according to which Bali was the founder of this
city and would have made it the capital of his states,

In another compartment is represented Lakchumi,

wife of Vishnu, seated on a throne and bathing:
around her, maids bring vases full of water
that two elephants take with their trunks and pour
on the head of the goddess.

Near this temple we find ourselves in the presence of an enormous
rock cut into a ball and very skillfully placed on the surface
united with another rock. It was once, says legend, a
lump of butter that was turned into stone by Krishna. A little
Further on, we see a large circular excavation, also
in the rock: the Brahmins say that it is the vase in which
the lump of butter has been churned.

Further on, amidst the ruins of the ancient city of Mahä-
Balipuram, rises, on a rock of which it is part, a
small but elegant monolithic pagoda. Under this pagoda,
in the middle of a cave dug into the same rock, we see
a gigantic statue of Vishnu, lying on the folds
multiples of an immense serpent whose seven heads.
serve as an umbrella, At the feet of Vishnu stand two
very delicately sculpted characters, one of which belongs to Ja
hand a heavy club, as if to protect sleep
of the god.

Opposite this group appears Durga, one of the women
of Siva, mounted on a lon and attacking the giant with the head of
buffalo, Yem Rajah. The graceful form of the goddess, equipped

of all the weapons formerly in use among the Indians,

contrasts with the wild aspect of his opponent. In a
Another compartment is the group of the Trimurti brah-
potholder that we have already seen in Elephanta.

Further away, facing the sea, we come across a rock, high
twenty to thirty feet, eighty feet long, which is literal-
covered with sculptures, several of which are very beautiful.
We especially admire a female elephant as large as life.
with her two little ones; it is a work of perfect execution,
At @nyiron a thousand and a half of these monuments, in the middle of a
clump of palm trees, we see a group of other rocks.

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some of which were carved into pagodas, others into elephants
and lions; but these sculptures were not finished.

The Brahmins of Mâvellipuram say that there are about a thousand
years, although in reality there are only five or six hundred years alone-
| ment, a prince of the north, wanting to carry out a great work of the
| same kind, tried to force families of
to skilled sculptors, who lived in his states. But these
fled from his kingdom to the number of about four thousand
came to settle in this place, where, within the space of five years, they
accomplished these magnificent works. The prince having
heard about it and understood the mistake he had made
wanting to use violence, sent them to say that he
would submit to all their conditions and that he begged them
to return. So they returned to their country, leaving-
their unfinished work, as it exists now.

i 2 Pagodas or Brahmanic temples.

F Silon gives credence to local legends, the origin and the

construction of almost all Brahmanic pagodas
would go back thousands and even millions of years.
In this hypothesis, they would have served as a model for the tem-
Solomon's place in Jerusalem, with whom they have so much
similarities, as we have seen, Volume 4+r, page
44 and following. But if we strip these legends of
what they contain of apocryphal and absurd, we discover-
to see that none of these monuments is more than a thousand or twelve
| hundred years of antiquity, and that the greatest number has been
built in the four or five centuries preceding

immediately the current times.

We cannot, understandably, give details here.
| chronological on all the temples that cover the surface
| of the country, and even less tell their endless le-
| legends: it would be a job as useless as it would be tedious. I

will suffice, to achieve the goal we set ourselves, to
report what is said about the main pagodas, those

which appear to be like the! sources and the chief towns of the
Modern Brahmanism; even then we will have to limit ourselves to the
pagodas of the Deccan; for it does not appear that he ever
There were similar temples in Hindustan and Bengal.
to those that are seen in such great numbers in the south of India.

Djaga-Nadha Temple in Puri.

The temple of Djaga-Nadha (Jaguernath) near the town of
Puri, on the coast of Orissa, is undoubtedly one of the most
famous and oldest in all of India. Its origin and
that of the idol worshipped there have served as themes for various
legends; we will report some of them.

According to one of them, a first one was built
times in the Krita-Yuga or first age, in honor of
Vishnu; its walls were of solid gold, and it contained
inestimable riches. But little by little the sands, rejected by
the waves of the sea had covered it. It had disappeared and was
Forgotten for thousands of years, when King Indra-Mena
or Indradhyuma, informed of his existence by Brahma, began
to search for him. Guided first by an old turtle, then
by a crow endowed with immortality, he ends up discovering it
at the foot of the Nila (or Blue) Mountains of Orissa. But, by the con-
Brahma's seat, he did not rebuild it with the same magni-
license, in fear that the unfortunate mortals of Kali-Yuga
(the present or bad age), did not come to plunder and destroy it
To relieve their misery. He therefore built with stones and
bricks on the site of the previous one and the construction in
was completed around 1298 AD.

According to another legend, a king wishing to found a
city sent a learned Brahmin to choose a suitable site-
This Brahmin, after searching for a long time, reached the

seashore, and saw there a crow diving into the water
and who, after bathing, offered her homage to the sea.
As he understood the language of birds, he learned from the
crow that, if he wanted to stop a little while in this place,
he would understand the wonders of the country. The king, instructed by
this circumstance, built a great city and a temple

near the place where the crow had appeared. One night, he heard

in a dream a voice said to him: On such a day, cast your eyes upon
the shore of the sea; at that moment will rise from the bosom of the waves
a piece of wood 52 inches long and 18 inches wide; it is
the true form of divinity. Take it away and keep it hidden
in your house for seven days, and, in some form
Then let her appear, place her in the temple and worship her.
A third legend tells us what the origin was
divine and wonderful of this piece of wood. When Krishna,
she said, had been accidentally killed by the hunter Jara who
"had taken for a deer, its remains remained and corrupted-
at the foot of the tree against which the hunter's arrow
had nailed him. Finally a pious person having recognized his
bones, collected them and placed them in a box, where they
They remained until the day when King Indradhyuma, who was trying
to make Vishnu propitious, was ordered to have made
an idol and place these bones there. Consequently, In-
dradhyuma invited the divine architect, Visvakarma to please
sculpt this image. The architect of the gods consented, but
the condition that no one came to see him while he was working-
would be worthless, nor disturb him in any way; otherwise-
he would change his mind and leave the statue as it is.
would find. The king promised to observe this condition, and Visva-

Karma immediately set to work. In one night, he built

a large temple in the Blue Mountains of Orissa. It tra-
was worth to the statue, when after having for fifteen days
curbed his impatience, Indradhyuma tried to see the god at
the work. He noticed it immediately, and, in accordance with
his word, he immediately stopped his work and abandoned the
remains in the state she was in, with barely a face

stripped of limbs and without arms or legs. The king, greatly annoyed by the
As a result of his curiosity, he went to tell Brahmä about his disappointment,
who consoled him with the promise that he would return this image
Famous in this very form. Indradhyuma invited all the
gods to attend its inauguration; Brahmä himself accompanies it
fulfilled the office of high priest; he gave eyes and a soul
to the statue, and thus the reputation of Djaga-Nadha was established.

These various legends show us the origins of the
worship of Krishna as well as the construction of the temple
main one built in his honor, and fix Pun and the other
event in the thirteenth century AD.

2 SR RARE RE
Tirupatty and Kanjivaram or Kanjipuram.

Every year, around the month of September, we meet;
on all roads leading to the sanctuary of Tiru-
patty, in the Collectorate of North-Arcot, troops of
pilgrims who come from all parts of India. At the
at the head of each troop marches a Gossain or conductor,
carrying a sacred banner; from time to time he raises
the voice and shout: O Govinda! Govinda! and all those who follow
repeat: 0 Govinda! Govinda! Arriving at a place from where one
can see the temple, or rather the summit of the
mountain on which it is built, they bow down in the
Sire to worship the god who resides there.

This god was first Siva, and it is probable that his
cult had been established there by Sankhara-Atcharya in the hui-
twelfth or ninth century AD. In the twelfth
or thirteenth century, the famous penitent Ramanadja declared
that we had been mistaken until then about the nature and name
of this deity, that it was Vishnu and not Siva. Here is the
means he used to convince everyone.
Having had two special insignia of Vishnu made in gold,
the disc and the shell, he placed them in the evening at the foot of
the idol, saying that if the god took them during the night,

This would be proof that he was indeed Vishnu. On this point we
closed the doors of the temple and everyone withdrew. The
The next morning, when we opened the doors, we found
that the idol held these badges in both hands and per-
no longer doubted the transmigration that had taken place-
rea.

According to local traditions, the temple was built
established at the beginning of Kali-Yuga or current age of
world, 3101 BC But in reality, it was built by
Tondiman Chakravarti. This was the title of the Chola prince
Adondai who conquered the country in the tenth or eleventh century
of the Curumbars, and changed its name to that of Tonda or
Toda Mandalam (Volume 41°" p. 151). The Brahmanâda-Purâna
alludes to this fact: reporting a conversation which had
took place between Mahå Muni Narada and the supreme deity,
he makes the first say that the most delicious point of
the land is located two thousand miles south of the Ganges and
fifty of the Eastern Sea. To which the god replies that,
in Kali-Yuga he would be greatly honored by Chakra-
varti, the son of the Chola King, and placed by him in this place.

Not far from Tirupatty, between this place and the East Sea
or Bay of Bengal, is the town of Kanjipuram or
Kanjivaram, the ancient capital of the Curumba Pallava kings.
First converted to Buddhism, she then adopted the
Jainism, and finally became Brahmanist around the eighth or
the ninth century. The followers of Siva consider it
as equal to Benares in holiness. It is at Kanjipuram that he
bring down the three gods of the Trimurti to celebrate their
marriage. When the Chinese pilgrim Hiouen-Thsang visited her
In the seventh century, it had eighty Brahmin temples.
manicures, and a hundred Buddhist monasteries of which only one remains
today no trace; these monasteries were then inhabited
by ten thousand monks.

Tirunämaley.

About sixty-five miles west of Pondicherry,
at the foot of an isolated conical-shaped mountain, whose
summit rises to 2600 feet above sea level,
is the famous pagoda of Tirunâmaley, or more exactly-
ment Tiruvannâmaley; but the mountain itself is well
more famous than the temple, because it is considered
like a huge Linga.

It is likely that this mountain was venerated by all
time by the aboriginal populations of the region, who venerate-
would have the Linga long before the Brahmins had admitted
this symbol in their theogony. The pagoda itself does not
presents no vestige of antiquity. The first mention
which is made of it only dates back to the year 1753, when it was
uselessly besieged by a Marat army, supported by
a detachment of French troops. In 1757, the Marquis
de Soupires, who had just arrived from France with the regiment
of Lorraine, having first taken the fort of Chettupett, came
besiege it again. The city was defended only by a
hedge; but the pagoda was spacious, solidly- cons-
trout, and could have sustained an attack, as she had
done previously. Nevertheless, the governor and the garrison
withdrew on the approach of the French, who established themselves there and
kept it until the following year. In 1758, the command-
dant Râja Sahi, having gone with the bulk of his troops to do
an incursion into Tanjaûr, and having left Tirunämaley
that an insufficient garrison, the Marat governor of the for-
The landlady of Tiagar-Durga took advantage of this opportunity to attack;
he took it by storm and put the small garrison to the sword.
But while he was still there, he was in turn attacked
By a French detachment under the command of Saubinet. He
bravely repelled two assaults; at the third, the place was

carried off and the entire garrison massacred. In 1760, Tirunâ-
Maley was recaptured by the English. In 1790, Tippu Sahib,
Sultan of Maissur, seized it; but 'soon the English in

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became the masters again, and since then this place has no more
been tested by the war.
| Tirunâmaley is famous throughout the Karnatic for the gran-
festival which is celebrated there in the month of Kärtikei, Novem-
| bre- December. At the fall of the day of the full moon, the five
| idols of the pagoda are dragged in procession on
large tanks, around the base of the mountain which has not
| less than eight miles in circumference. The party then continues
| ten days. On the evening of the tenth, when the moon is about to rise
| | lever, the Brahmins who serve the pagoda carry, in front
| the linga which is worshipped there, a vase filled with burning camphor;
| this vase is covered so that the light of the fire does not
| can only be seen when they arrive at the place
designated. Then they suddenly remove the lid of the vase
kis and spread the camphor, blazing at the foot of the idol. Also-
| soon another flame lights up on top of the mountain and
| lasts at least forty-eight hours or even three days.
| It is fueled by offerings of liquefied butter, oil
and camphor that the devotees, climbing the mountain with
| a lot of pain, poured into a large dug basin
| in the rock that forms the summit of the mountain. The ugly one that
| rises in the middle of this gigantic lamp; consists of a
large number of pieces of canvas rolled together and which have
were also brought by the pilgrims.

This ceremony, as well as the entire festival, has the object of
celebrate the reconciliation of Parvati with Siva, her husband. Here
the legend that is told about this:

One evening, Siva and Parvali were walking in the flowerbeds
of Kaïläsa (paradise of Siva), when Parvati, by way
of play, approached quietly behind her husband and him
placed both hands over his eyes. Immediately the world en-
The third was plunged into darkness; the sun and the moon did not give-
were born more light; and, although this game seemed to both
husbands to have lasted only a moment, the unfortunate inhabitants
of the earth were deprived of all light for a long time

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period of years. They addressed_Siva and begged him to
to put an end to this terrible misfortune. The god heard them; but
In order to punish Parvati for her imprudence, he ordered her to
go to Bhuloka, on the Ganges, to do penance there. She
complied with this order. After a while, a voice
Heavenly God commanded him to go to Kanjivaram and start again there
her penance. She obeyed again and came to Kanjivaram,
under the name of Kämächi. It is one of the forms of Parvati,
as she is honored in the province of Assam and in Madu-
re; the word means she whose eyes are full of their wax.
A second time, the mysterious voice told him to go to Tirunà-
maley under the name of Gautama. She went there obediently,
did a more severe penance than the first two and deserved
finally the forgiveness of her husband, who appeared to her at the summit
from the mountain in the form of a bright flame, It is
on the very place where she accomplished her penance which was cons-
trout, it is said, the pagoda of Tirunâmaley. The Linga which is there
worshipped is a fire Linga, which only appears on the occasion of
the party: all those who can see it in this circumstance
are, by this simple sight, purified from their sins.

One of the peculiarities of this place is the innumerable quantity-
lined with small pagodas, Lingas and other monuments
of all shapes, which were built as ex-votos by the
pilgrims all around the mountain. The feast we have
described above attracts many pilgrims from all over the world
the surrounding countries, and we take advantage of this opportunity to
hold a cattle fair, which is the largest in the south
of India. (Translated from the Manual of South-Arcot, by JH
Garstin).

Singavaram, Gingi.

The ruins of the town and fortress of Gingi are
located about forty miles northwest of Pondi-
chery. The fortress consisted of three mountains covered-
green fortifications and connected to each other by walls

bastioned and by various works. It is in the plain
narrow, squeezed between these three mountains, which was
the city. The highest and most important of these mountains
is the one that is also called 'Râjaghiri or mountain of
king: it is a massive rock, rising steeply to five or six
a hundred feet above the plain and inaccessible to all
sides. Towards the southwest, another mountain runs alongside it, but
is separated from it by a narrow precipice, over which

there was a wooden drawbridge that could be easily
raised from the side of the citadel, To arrive at this drawbridge,
we climbed a magnificent staircase made of large stones
granite, cut from space to space by walls and
fortified gates with great art; so that the
citadel perched on top of the rock was regarded as
impregnable. The English historian Orme does not hesitate to admit
that it could be advantageously defended by ten
men against ten thousand. And yet a handful of
French took it by climbing in 1750. Here is how Orme
he himself recounts this brilliant feat of arms.

"A detachment of 250 Europeans and 1200 sepoys,
"with four field guns, commanded by Bussy,
"advanced towards Gingi before the rest of the French army which
"was under the orders of M. d'Auteuil at a distance of one
"forced march. His intention was, no doubt, to get rid of it-
"to parry by surprise; but, having arrived in sight of Gingi, Bussy
"found that five thousand men, who had escaped the defeat at Tri-
"vadi, had come to take refuge there and were camped on the
"city walls with some artillery pieces seri-
"lives by European soldiers. So he waited until the
"the bulk of the French army was in sight; then he advanced and
"attacked the troops; they offered little resistance and
"abandoned the battlefield as soon as M. d'Auteuil]
"approached, the French seized the artillery and
"killed most of the Europeans who served her. Then
"they blew up one of the doors of the
"lower town and captured it losing only three

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“Or four men; the whole army, with artillery and
"luggage, entered the city where she established herself strongly, in
"barricading the narrow streets with carts which
"carried the luggage and pointing the cannons at the
"large avenues. But these provisions did not put them
"no cover from the fires of the three mountains which dominate them-
" were born; and, indeed, the Moguls launched a
"large number of grenades and rockets in the hope of
"set fire to their supplies. It was already dark
"and the moon shone in the sky. The French bombarded the
"strong with mortars and did not cease to worry them
"until the moon sets: it was the sign of climbing
“the fortifications built on the tops of mountains.
"Only European soldiers were designated
"for this bold undertaking. They attacked the three

"mountains at once, meeting redoubt upon redoubt and
"carrying them away one after the other with their sabers drawn, until
"that they had reached the summits where the fortifications
"were even more considerable. Without being disconcerted,
"they blew up the gates with powder, and, at the point of
"day, they were masters of the three fortresses, having lost
"only about twenty men. Then examining the diffi-
"cults they had overcome, particularly for
€ enter the fort located at the top of the mountain of
"king, they were amazed at the speed of their own
"success and the extreme pusillanimity of their adversaries..."
When in 1761, the English in turn besieged the
Gingi fortress, which was defended by only a few: French:
all they could do was take the mountains
secondary ones already almost abandoned; the garrison of the
King Mountain only surrendered after learning of the
news of the capture and destruction of Pondicherry, and
stipulating that she would retire free and with all honor-
war mongers.
. It seems quite likely that this fortress owes its name
at the Singavaram pagoda, located three miles away:

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at least, according to legend, both were cons-
trout by the same individual and at the same time,
around 4342. This individual was a certain Tupakâla-Kistnappa-
Naikar, who lived in Kanjivaram and was a devout worshipper
of Vishnu. He owned a flower garden, all of whose
products were exclusively dedicated to the cult of Varäha-
Raja-Swami, his favorite deity. One day, the legend says,
the god, wanting to test the faith and devotion of his
servant, appeared in the garden in the form of a wild boar
and began to uproot all the flower plants. Informed of
the event, Kistnappa-Naïkar seized his bow and arrows
to kill the devastating animal; but it skillfully avoided-
ment all the arrows that were thrown at him; and, as Kist-
Nappa was relentlessly pursuing him, the supposed wild boar
drove, without him noticing, to the rock on which
rises the pagoda of Singavaram, about forty-five
miles south of Kanjivaram. Arrived at this place and satisfied
of Kistnappa's loyalty, the god suddenly dug
a cave in the rock, resumed its real form and,
revealing to his servant, he commanded him to build,
in this place, a temple in his honor. Kistnappa, seeing himself
in a country unknown to him and far from his family,
asked how he could obtain the necessary funds-

saries to carry out this order. In response, he was or-
given to address a paradesi (literally: stranger,
and by extension: mendicant ascetic) who lived among the
neighboring mountains. This paradisi possessed in its hermi-
tag a wonderful plant which had the property of
philosopher's stone: if one boiled in a cauldron-
drone a certain quantity of its leaves with the body of a
holy man, this one changed into very pure gold.

Kistnappa-Naikar therefore went to him: he made him
know his adventure, the order he had received and the embarrassment
where he was. The paradêsi, who waited in vain
for several years the arrival of a holy personage
to take advantage of his secret, cheerfully prepared all.

things with the secret intention of throwing his visitor into

the cauldron and convert it into gold. But Kistnappa, |

having guessed his wicked design, threw himself into it and saw
soon his corpse would turn into solid gold. He cut some
a leg, and the next day he found it had grown back.
Armed with this inexhaustible treasure, he first built the pagoda
of Singavaram and then the fortress of Gingi. After
What, he threw the body of the paradèsi into the reservoir located at
inside the fort where, it is said, he is still found.

The first historical mention of Gingi dates back to
in the year 1382; it is found in a deed of donation made
by the ruler of Vijayanagar (Bisnagar), and proves that
Ginji was already the capital of a province. This fortress
remained in the power of the princes of Bisnagar until 1564,
time at which this monarchy was destroyed. It fell
then in the hands of the Raja of Chandraghiri, then, towards
the middle of the 17th century, in those of the kings of Rajapür.
Thirty years later, it was taken by the Maratts, who
kept for twenty-two years, then by the Moguls in 1698.
Stormed by the French in 1750, it was retaken
by the English in 1761, then abandoned. It is not today-
today only an immense ruin. (Manual of South-Arcot).

Chidambaäaram or Stdambaram.

Chidambaram, or more correctly Chitt or Sitt ambalam
(the atmosphere of wisdom), is a fairly large city
with fifteen to sixteen thousand inhabitants, located on the
road from Pondicherry to Karaikal, not far from the sea. Ge
which makes the glory, the fame and the importance of this city,
It is the pagoda, one of the richest, the largest, and
the oldest perhaps in southern India. It is
located in the middle of the city and covers an area of nine
acres. It contains an air Linga (agâsa Linga), which passes

for one of the twelve great Lingas of all India, But, being
of air only. it is not seen: in the place where it is
supposed to exist, a curtain, on which there is an inscription,
is hung on the wall!, when visitors ask
to see it, we draw back the curtain; they see nothing, of course-
tense, but they must nonetheless be convinced that a
Linga exists in this place, address their homage to him and sur-
make rich offerings to him. This is the mystery of Sidam-
baram (Sidambara ragasiam).

The temple has two enclosures; the outer enclosure wall-
The upper part is made of granite stone; that of the inner enclosure,
made of bricks. Four massive towers rise in the middle of
each side; they are directed towards the four points
cardinals and are about one hundred and fifty feet tall, The
pagoda is dedicated to Siva and the Linga; it contains several
rooms and sanctuaries; two of the latter are dedicated to
Vishnu and his son Ganesa or Pulleyar.

From an architectural point of view, it is a marvelous cons-
construction. Situated in the middle of a vast alluvial plain,
where you don't find a single stone for thirty or forty
miles away, we notice an enormous profusion
of granite stones of all sizes: the exterior walls-
laughers are made of stone; the pavement is entirely formed of
stones; the rooms, the galleries, the sanctuaries are supported
by more than twelve monolithic pillars
hundred; the doors that give access to it are made of enormous
blocks of granite, more than thirty feet high and
more than three feet in width and thickness; the tank
or sacred pond which is located in the interior, and which is long
one hundred and fifty feet, one hundred wide and fifteen deep,
is fully furnished with magnificent staircases in beautiful
cut stones; one of the wells that were dug there, is
formed from blocks of granite, cut into rings in the rock
solid, and one foot thick by three feet in dia-
meter. All these stones had to be brought from a dis-

launches at least forty miles. Besides, it is a circum-
constancy which is reproduced in all the great pagodas
which are close to the sea.

That of Sidambaram is the property of a class of
Brahmins; called Dikshatars; who claim that it is of ori-
celestial engine. Here is the legend they tell about it:

When the fifth Manu, tired of power, shared
his states between his five sons, he gave the kingdom of Gouda
to Sweta Varma (the man with the white body)" who was affected
of leprosy and who, for this reason, refused the kingship. Having
set to travel, Sweta Varma arrived at Kanjivaram and met there
against a hunter to whom he asked what was curious
in the neighborhood. The hunter replied that there were some-
that a famous Richi was far away. This Richi lived in the
wood with which the places where today stand were then covered-
today the town and pagoda of Sidambaram, near a small sanc-
shrine occupied by an invisible deity and not far from a basin
of water. This Richi, he added, practices an extremely aus-
mother; he let his nails grow, to the point that they resemble-
injured in the claws of a tiger. Sweta Varma desired to see this saint
penitent and the hunter offered to take him to
him. He, warned by the divinity, knew in advance the arrival
of the prince and, at the suggestion of the god, encouraged him to bathe
in the pool that was close to his home. Barely
Had Sweta Varma entered the water, the white color
of her skin disappeared and was replaced by a magnificent
golden tint. From this comes that it is designated since under the
name of Hiranya Varma or the man with the golden body. In re-
knowing of the benefit he had received, he built Ja
Current pagoda to the invisible god, who was none other than the
Air Linga.

Before this time, the Dikshatar Brahmins were already living,
they claim, in the vicinity of the primitive sanctuary and
made their devotions there. The place where they lived, at
numbering three thousand, was called Tilley-Välanthanar-Pettey.

The town of Sidambaram is also called Tilley, and the Diksha-
tars still call themselves Tilley-mouvayrattars or

the three thousand owners of Tilley. They claim to be descended
of the divinity itself and tell that Brahma transported them
to Benares to offer a great sacrifice. They stayed there
until the day when Hiranya Varma, at the request of the god of
Sidambaram invited them to return to this place. They did
the journey, each in a separate chariot; but now
Arriving at Sidambaram, there were only two of them
nineteen ninety-nine. While Hiranya
Varma lamented the absence of the one who had disappeared,
a voice from heaven announced to him that the god himself, Sabbha-
Nayakar, was the missing Dikshatar.

Wilson, in his glossary, says that the term Dikshatar is
the title of a branch of the Brahmins of Canodj which we find
mainly in the vicinity of Allahabad. The fables
invented by those of Sidambaram had the aim of
to ensure their ownership of the pagoda and its income,
and they completely succeeded; even today, this
They alone administer the temple and its properties,
who receive and share the income among themselves, without
not accountable to anyone.

If we were to believe local tradition, the temple of Sidam-
baram is said to have been built five thousand years ago. But in
In reality, they were the kings of Chola and Chera, Vijaya-Raya-Aditya-
Varma and his grandson, who, from 927 to 977, built
the first sanctuary dedicated to Kali Devi, and raised a
part of the buildings that exist today. An author
English thinks that some parts may date from the fi-
eighth century, but that most of the pagoda
is from the tenth and eleventh centuries. Lord Valentia and Mr.
Fergusson are of the opinion that this monument is older
that the temples of Tanjaür and Râäméswaram (Manual
of South Arcot).

Tanjaür.

The number of large pagodas that exist in the Collec-
torat of Tanjaür, formerly kingdom of the Cholas, rises to more
of three thousand: it alone contains approximately half of the
pagodas that the entire Madras Presidency has. In this
This figure does not include the countless sanctuaries that we
meeting in the smallest villages. The town alone of
Combaconam has twelve large and rich pagodas and two
or three hundred small sanctuaries.

All these temples are of recent construction. The most
The oldest is that of Avudeyar in the district of Pattukottey,
which dates back, it is said, to the ninth century. The richest and
the largest, that of the city of Tanjaür, was built

by King Kulattanga-Chôla in the eleventh century. All
the others are more modern.

Siringham or Sri-Ranga.

The Siringham Pagoda, or more precisely Sri-Ranga
(Holy Pile), is probably the most Brahmanic temple
vast of the whole of India. It is located on the island of the same name,
formed by the Cavéry River, which divides at this point into
two branches, the Cavéry and the Coléron. The principal sanctuary

The principal is dedicated to Vishnu under the name of Sri-Ranga-Nâäda, the

lord of the holy island; it is surrounded by seven car-
formed, forming streets, the furthest from the center of which are
wind of dwellings to various castes, and the closest,
to the Brahmins.

According to local legend, the idol of Vishnu, the sanctuary
and even Pile itself would have been brought from the sky by
Ikshwaku, the founder of Ayodhya and the ancestor of Rama, who
deposited them in the Ganges. Then, Vibishana, brother of Rävar-
na, having accompanied Rama in his expedition against his
brother, took them away and placed them in the Cavéry, which was thus

divided into two branches. But 'when he wanted to remove the idol
to continue her march towards Lanka, she refused obs-
tinely, and Vishnu, speaking to him through the intermediary-
area of his image, Jui said he had long ago resolved
to remain in Sri-Ranga, in order to spread his favors there
his faithful devotees.

What is more positive is that in a list of admi-
ministers of the temple, we find after several names, a
date which relates to the year 1072. In the following century, the famous
Vishnuvite penitent, Ramänuja, attracted by fame
of the holiness of Sri-Ranga, came to stay there and established the
worship of Vishnu, under the title of Sri-Ranga-Nâda. It is pro-
It is likely that at that time there existed in this place only a modest
sancluary; because it is attributed to Viswanâda Nayakar, king of Maduré,
who died in 1563, the construction of the surrounding walls
and large towers. The pagoda having subsequently been ruined
in the wars that devastated the country, Tirumaley-Nayakar

(1622-1659) and Vijaya-Ranga Nayakar (1713-1732), repaired
They completed and completed the work of Viswanâda.

Opposite and to the east of the great temple of Sri-Ranga-Nâda,
that of Djambukeswara, dedicated to Siva, rises. Many
less vast than its rival, less renowned and less rich,
he prevails over him by the beauty of the proportions and the ma-
the licence of the sculptures that decorate it. It was built from
1550 to 1650.

Matured.

The great pagoda of Madure, which is very vast and strong
beautiful, must have been built after the conversion of the Räja
and of his people to Brahmanism; for one sees on the walls
of this temple of sculptures which represent the tortures
to which the Sramanas (Buddhists or
Djaïnas), whose cult had dominated the country until then.

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This event took place in the ninth or twelfth century,
and even in the thirteenth, under the reign of Küna or Kubja Pan-
dya. This prince, say local legends, was at first sectarian-
Siva's father, like the other members of the Pan- dynasty
dyas, then he embraces Buddhism according to some, the Djaï-
nism according to others. Whatever it was, having married fla
Princess Vani Daswani, daughter of King Chola of Tanjaür, who
was of the 'sect of Siva, he became again a devotee worshipper of
this god. This is how tradition tells of his con-
version. The king having fallen dangerously ill from a
fever that also resisted medicines and charms
employed by her sramana priests, the queen called to Madure
a famous master of the Siva sect, named Gnâna Saman-
dar or Sambandha who undertook to cure him by making
his restoration the proof of the superiority of his doctrine.
The Sramanas accepted the challenge; but they were defeated and
the king was cured. Then they proposed a new test
to which Gnäna consented without hesitation: leaves of
palm trees, on which sacred sentences were written
belonging to Pune and the other sect, were thrown into the
Vaïguay River, which passes through Maduré; it was stipulated that
those whose sacred leaves would go upstream, se-
would be regarded as having the best religion. These were
the Saivite leaves which won the victory: they went up-
they followed the river to a place that was later named
Tiruvedaka, or the holy religion. When they reached-
naked at this place, Siva, in the form of an old man, took them and

brought them to Gnäna Samandar. In memory of this event-
ment, a temple dedicated to Tiravêdaka-Nâda, was built in this
place by Kåna Pandya. The Sramanas were persecuted, during-
owed, impaled or banished to the number of eight thousand. Finally the
King Kana Pandya, who was hunchbacked until then, was cured of
this deformity, and consequently took the name Sundra
Pandya, or the beautiful Pandya. But some inscriptions which
date from the early years of his reign, seem not to
agree with the last part of this legend; for there is
named Sandra Pandya.

There is a roughly similar legend concerning the
temple of Siva, under the title of Vèdapari-Iswara, in the
village of Tiruvettur, on the banks of the Chegar River, no
far from Arcot,

Raämisseram or Räméswaram.

The pagoda of this name is one of the most famous in all
India. People come there from all sides, even from Hindustan and the
banks of the Ganges, to fulfill vows and bathe in
the sea that stretches beneath the walls of the temple. We see conti-
not pass on all the roads leading there,
troops of pilgrims, coming from Benares or Bengal,
or returning there after having paid their respects to the
alleged deity of Rameswaram.

This is how the local legend relates the origin
of this pagoda.

After Sita, the wife of Rama-Chandra, was abducted
by Ravana and transported by him to the island of Ceylon, the
divine hero pursued the kidnapper at the head of an army
of monkeys commanded by Hanumàån; this Hanumän was himself-
even an incarnation of Vayu, or rather his son by a prin-
ceases from the race of monkeys. Upon his arrival at Devipattanam, he
was stopped by the sea which I had no way of crossing.
Hanumän overcame this difficulty without difficulty; accompanied
of his monkeys, he transported himself in the blink of an eye to the
mountains of the Gates; there, each of them took charge of one or
of several rocks as big as hills and threw them
into the sea so as to form a causeway on which
Rama passed through the island of Ceylon, killed Ravana and delivered Sita.

But the victory itself created a new difficulty:
Ravana was of the race of Brahma, and Rama, in joy

of his triumph, [trembled at the thought of being exposed to the
revenge of Piramakottei, another giant demon, who had
for the special office of pursuing and punishing all those who

would have killed a member of Brahma's family. Under
Impressed by this fear, Rama withdrew to the mountain
Kautamathâna, and, having gathered there the sages and the leaders of his
warriors, he held counsel with them on how to atone for the
fault he had committed in killing Ravana.

They persuaded him to build a temple for this purpose
and to fix the god Shiva there by means of mantras or prayers
magical. Having built the temple according to their advice,
he sent Hanuman to Mount Kailasa or Siva's paradise,
with the mission of bringing back the Linga of this divinity, before
the day indicated by the augurs for the dedication of the sanc-
Hanuman, as quick as lightning, made only one
leap from Mount Kautamathâna to Kaïlâsa; but, so great
However diligent he was, he could not be back for the moment
auspicious. Rama's advisors, not seeing him arrive,
engaged Sita to knead with her own hands a Linga of
White sand; they put it in the pagoda and made it
thus the dedication at the appropriate time.

The ceremony was hardly over when Hanumäôn
arrived with the Linga he brought from Kailasa. Seeing the uselessness-
The nature of his journey made him feel mortal sadness, and
Rama begged to find some way to place
also his Linga in the temple and to fix the presence of
Siva. The hero replied to him: "O Hanuman, do not surrender yourself
"so despair and be full of confidence; for if you can
"remove the sand Linga that has already been established there, we do not
"we will not fail to put Shiva in the one you have ap-
"carried and we will establish it in its place, Otherwise, that
"can we do?"

At these words, Hanumääân, seized with rage, strives with his hands
to shake and overturn the Linga of sand; not being able to
succeed, he surrounds it with his tail like a cable, and makes
such efforts to tear it from the ground, that its tail
breaks and he falls unconscious; the sand Linga
kneaded by Sita had penetrated through the three worlds. This-

during, (Hanuman did not delay, through Rama's care,
to come to his senses.

Then Iswara and Iswari (Siva and Parvati), coming out visible-
ment of the Linga which had been consecrated, said to Rama: “O
“Räma, whoever visits this Linga which has been dedicated to us by
"you, and will bathe in the twenty-four sacred places,
"will be delivered from all sin and will deserve heaven." Having thus
spoken, they disappeared back into the Linga.

After which Rama, to console Hanumän, took the Linga
which he had brought, fixed Siva there and placed it to the north of the pre-
first; and declared that the pilgrims who would visit first
this Linga, then that of Rama, would be filled with all
kind of blessings. It is as a consequence of this double
Linga, that the temple was named Râämêswaram, Râma himself-
even having fixed the presence of Iswara or Siva there.

Before leaving to return to Ayodhya, Rama,
wanting to cut off all communication between the island of Ceylon and the
continent; shot some of his arrows against the
causeway built by Hanumån and his monkeys, and made the
breaches that made it impassable. The Indians call it
Rama Bridge; the Muslims then gave him the
name of Adam's Bridge under which it is generally known:
signed by the Europeans.

The Rameswaram Pagoda is located on an island which
bears the same name, but is of recent formation.
Before the fifteenth century, it was part of the continent
neighbor, and, on feast days, the idol was carried around the
villages on the mainland. In 1486, the sea, raised by a
hurricane covered the land that today forms the small
Pamben Strait. For a few years, the water was not
not deep enough to prevent pilgrims from passing
ford; but new storms came to dig the pass-
wiser and wiser, so that today it is pra-
suitable for low tonnage vessels.

Religious services are performed by Brahmins; but
temporal administration is entrusted to a Sudra who is

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He is obliged to remain celibate. His position is not hereditary.

| from a legal point of view; but it is in fact; because he can choose=
sir his successor, and he always takes him from among the members-
members of his family, on the sole condition of having his
Choice by the ruler of Ramnad.

Like all great temples, that of Rameswaram is
surrounded by a high wall, forming a rectangle which has
about a thousand feet one way, and six hundred and fifty in
the other. This enclosure wall has only three gates instead of
Four. The most remarkable portion of the monument is a
Magnificent colonnade, which supports a covered gallery,
leaning against the inside of the enclosure wall; the columns are
Monoliths of beautiful proportion and sculpted with beau-
A stroke of art.

There is no positive information indicating the precise time
to which it was built; but it is generally agreed
to consider it more modern than the pagodas of
Tanjaür and Maduré.

-We give here a list, in chronological order, of the
underground temples and the main pagodas of the Presi-
dence of Madras. This list is extracted and translated from a
very important work, entitled: “Lists of antiquities-Madras,
by M. Sewel, Collector of Trichinopoly.» This work was
compiled from inscriptions found on the premises and
Deserves all credibility. We will allow ourselves
to insert in this list, that of the various monuments of which
we talked about in the preceding study.

We have seen previously that the underground temples
of Karli were dug between the 3rd century BC and the 3rd century AD
AD; those of Ellora, between the 3rd century BC and the 12th
Century after JG; those of Kauchari, on the island of Salcette,
near Bombay, around the year 169 of Christian Father: those of
Nassick, between the same date and the 44th century; those of Adjanta,
in the 6th and 7th centuries; that of Elephanta, in the 8th or year
9th century,

OF THE BRAHIM. II. 22

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The- Sthupa or Buddhist temple of Amaravati, in the dis-
Krishna's story, dates back to the 4th century AD.

The scalped temples of Mahabalipuram, in the district
of Chingleput, were built between 650 and 700 AD.

The underground temple of Undavalle in the district of Krishna, in the seventh or eighth century.

The carved temple of Ganesa at Karugumalay, in the dis- Tinnevelly district, between the year 725 and the year 755, at the same period than the Kailasa of the hypogea of Ellora.

That of Avudeyar in Puducotta, in the 9th century, it is said.

. That of Tirupati in the 10th or 11th century.

The Brahmin temple of Chidambaram or Sidambaram, in the South Arcot district. According to Kongu Dèsa' Rajak- kâl (List of Kings of the country of Kungo, Salem and Coimbatore), the two inner enclosures of this temple were built by Vira Chôla, from 927 to 977, and by his grandson Ari Varma-Dêva Chôla in 1004; the Parvati underground, the great towers and the outer enclosure in the 44th or 45th century; the hall a thousand columns, between 4595 and 1685; and the room today in ruin, decorated with sculpted columns, in the first half from the eighteenth century.

The Somnatpur or Sämanädapuram temple, in the Mysore was built by Vinayaditya “Belläla dynasty of the Hoyisala Bellälas, who ascended the throne in 1045.

The one at Bailur, in the same region, was built by Vishnuvardana of the same dynasty, who ruled in 1114.

The one at Djaganäda, near Puri, was completed in 1298.

The temple of Hollabida or Dwarasamudra was probably- ment started by Vijaya Narasingha Bellâla, around 1145: but the Muslim invasion in 1310 stopped its completion. ment.

That of Hanumänkouda or Hammankouda, near Oran- gal, in the Nizam's States, was erected, according to an ins- description, by Pratapa Rudra in 1163. It is built in the

style of the Chalukya kings. The oldest temple of this kind is probably that of Bukropally, near Hyderabad.

The sanctuary of the Rameswaram temple in the district of Maduré, was built in the twelfth century. But since from beginning to end, the style of this monument, except for the ancient sanctuary, is so uniform and so well

preserved, that the construction can hardly have lasted
a century; and if so, it must have been made during the 17th
Century, It may have been started around 1550, but the con-
The construction of the towers may have extended into the 48th
century. The sculpted galleries are contemporary with the King
from Maduré, Tirumala Nayakar (1623-1659).

The Jaina temples of Mubidri in the South-
Canara, may have been started around 1300, but
more probably around the year 1498.

The temple of Tanjaür was built, it is said, by Kâdu
Vettya Chôla at the beginning of the 44th century, but more pro-
probably in the 44th century, by Kulotunga Chôla. That of
Supramanian, in the same city, is one or two centuries old
More modern. The king's palace, begun in 1675, was not
finished only in the present century.

The temple and fortress of Gingi are from the middle of the -

14th century.

Temple of Siringham or Sri-Ranga-Nâda near Trichi-
NOpoly. It is possible that the primitive sanctuary dates back
in the tenth century. But the current buildings date, some from the
Mid-46th century, the others from the 17th and 48th.

Vellore. According to local tradition, the temple and fort of
Vellore were built around 450 years ago, i.e.
around the year 1400.

The colossal Jaina statue of Yamur, in South Canara,
dates from roughly the same time. It is older
than those of Karikala and Srâvana Beligola in Mysore,
The one in Karikala says it was built in 1432. The one
of Srävana is from roughly the same period.

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The great temple of Kanjivaram or Kanjipuram, in the
| | Ghingleput district. The date of its construction is uncertain-
| taine: it is probably placed between that of the sanctuary

of Parvati at Chidambaram (14th or 15th century) and the great
the period of constructions due to the Nayakar dynasty,
| that is, around 1500. |
i | Vijayanagar or Hampi, in the district of Bellary. The
| main monuments of this famous city, today
in ruins, were built in 1500 and 1542.

The two great towers of the temple of Tudptari, in the dis-
Bellary district, were built in the first half of the 16th
century.
Maduré. The great sanctuary of the pagoda was cons-
k trout, according to local tradition, by Visvanâdha Nayakar,
| around the year 1520. The hall of a thousand columns, the unfinished tower,
fi - the greater part of the temple, the sculpted galleries and the
These palaces are due to King Tirumala Nayakar who reigned from
1623 to Pan 1659. The Kalyäna Mandabam or marriage hall, |
dates from the year 1707; the Tatta Suddhi is from 1770.
Ahobilu, Diguva Ahobila or Digga Hublum, in the dis-
Kadappa Trict. The carved hall of this place belongs to the
first half of the 17th century.
Conclusions. These are the chronological results of the
long study that we have made, following the most learned
Indianists, on literature, sciences and the aris of
India. Far from justifying the claims of Indians or
confirm the assertions of the enemies of Christian Revelation
hold (1), they demonstrate that everything that relates to
the present state of religion in this country, is of relative date-
modern ment: language, grammars and lexicons; real eras

(1) It must be admitted that, even among the ecclesiastics A
the most erudite and the best intentioned, there is a lack of them |
not who, too confident. no doubt, in the pre-
scientific tensions of certain Orientalists, have held
roughly the same language as the men hostile to the

current affairs, astronomy, mathematical knowledge; lit-
erasure and monuments; everything fits within the known limits
of world history; nothing in it is prior to what we
we see among other peoples, and could not, consequently,
serve as a model for them. Homer had written his immortal poems-

such many centuries before the Mahåbhårata and the Râmâ-
yana would have been composed; it was the Greeks who learned
astronomy to the Indians; Solomon had built the temple
of Jerusalem almost 2000 years before the first pagoda
Indian had been raised; the Christian Religion had been
preached and the books of the New Testament had spread
in India before the compilation of the Mahäbhäârata
was completed, and, & fortiori, several centuries before the compo-
position of the oldest Puranas: there will therefore be no need to
to be surprised that one “encounters a large number of maxims, of
legends and even theogonic institutions which recall
in such a striking way the Christian dogmas and stories
of our Eyangiles.

We can now, using the results we
have obtained, undertake the study of Brahmanism mo-

Christianity. Here, for example, is what we read on page 94
from volume 1" of the general history of the Church by the abbot
Darras: "The antiquity of India as a civilized country is
"indisputable; its monuments alone would suffice to at-
"test. The cave temples of the Himalayas and Cache-
"mire, those of Mahääbalipour, the catacombs of Ellora
"in the Deccan, with their inscriptions in Sanskrit pri-
"mitative, have not yet, like the Egyptian monuments,
"found by Champollion; more similar to cons-
"instructions of giants than to human works, they defy
"the efforts of time and political revolutions, and pa-
"the sisters of Thebes and Memphis, transported
"from the banks of the Nile to the banks of the Ganges." The reader can
To assure himself that there is in this passage pres-
as many errors as words: the engraved inscriptions
on the monuments of India were read; the dates they
assign are certain, and these dates are such that we
we have just reported.

SOR of its origins, its developments, its ramifications-
cations, indicate their sources and dates, and show how-
ment this gigantic and monstrous edifice, although seated on
ancient bases, is nevertheless of recent construction.
“However, as the purpose of this work is not to make an ex-
detailed and complete set of Hindu theogony, but of re-
to look for the transformations from a chronological point of view
that she has undergone and the influence that Christian ideas have
exercised on its dogmas and its cult, we will be content
to speak of the principal deities, doctrines and pra-
-tics which have some connection with Christianity.

CHAPTER THREE.

GOD. THE TRIMURTI OR THE INDIAN TRIAD.

We saw in the first volume (Part 2, p. 2 and following.
and Part IHI, p. 256 et seq.) that, from the most ancient times,
The Aryans knew of the existence of a Supreme Being. But,
originally, the idea they had of this Being was ex-
extremely confused and indistinct from the elements they are looking at-
were seen as being the representation and personification
sensitive. Later, they conceive it as a Spirit, the Soul
of the world, the Creator and the Father, in the material senses
of the word, of all creatures. Finally, he becomes Brahma,

- the being which extends, which develops incessantly and which has

no limits, the only essence that really exists, the
eternal germ of all things, of gods as well as
men and the entire material universe. Considered in its
intimate nature, before or outside creation, this Being was without
quality, without action: pure intelligence, he did not think;

infinite love, he did not love; absolute will, he did not want

nothing; boundless power, he did nothing. If we
considers in his relations with created beings , these
emanate from its very essence to varying degrees. “All
the gods, we read in the Atharva-Veda, are in
“Brahm, like a cow in a stable. At the beginning-
"Ly, Brahm was everything. Having created the gods, he placed them
"in the worlds; Agni in this one, Vayu, in the atmos-
"sphere; Surya, in the ether. And in the worlds which are
"even higher, he placed greater gods. After
"What, he ascended into the supreme sphere...". According to
"The Taittiriya Brahmana, Brahm generated the gods; he
"brought forth this whole world. In it are contained all the
"worlds and the entire universe. It is Brahm who is the most
"great of all beings. Who can compete with him? In
“Brahm are the thirty-three gods; in Brahm are contained
“Indra and Pradjapati; in Brahm all objects are contained
"like in a ship."

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"But," asks the Vishnu Purana, "how does creative action-
"can it be attributed to Brahm, who, being a spirit
"abstract, is without qualities, without limits, and free from imper-
"fections? It is," he replies, "that the essential properties of
"existing things are objects of observation, of which one does not
"can have a priori knowledge; creation and cent-
"Some properties belong to Brahm as being
"parts of its essence, just as heat is in-
"inherent to fire." (1) The same work then teaches
how creation was effected through
Brahma, the first manifestation of Brahm; and he adds:
"There are two states of this Brahm; one with form, the other without
"form; one perishable, the other imperishable, which is inher-
"to all beings. The imperishable is the Supreme Being; the
"The whole universe is perishable. The brightness of the fire that burns in one
“only place spreads light and heat all around;
"so the world is nothing more than manifested energy
"of the supreme Brahm; and as well as the light and the
"heat (spread by fire) are stronger or more
"weak depending on whether we are closer or further away,
"thus the energy of the supreme Brahm is more or less intense
"in beings according to whether they are more or less close together
"of him. Brahma, Vishnu, Siva are the most powerful ener-
"gies of Brahm; after them come the lower deities;
"then the spirits who are at their service, then the men,
“animals, birds, insects, plants; each
"becoming weaker and weaker, as it moves away from
“the primitive source. » (2)
"Glory to Brahm," he adds, "who is addressed by the
"means of the mystical word (Om or Aum), eternally as-
"society with the triple universe, (earth, ether and sky);
"glory to Brahm who is one with the four Vedas, who, being
"also in the destruction and renovation of the world,

(1) Vishnu Purana, Liv. I. ch, 3.
(2) Ibid. p. 157.

"is called the great and mysterious cause of the in- principle
"tellectual; which is without limits in time and space,
"free from diminution and decadence . . . . It is he who is
"the invisible and imperishable Brahm; varied in its forms,
"invariable in substance; the first principle, generating itself
"himself; who illuminates the caverns of the heart; who is indi-
“visible, radiant, unalterable, multiform.”(1)

We have just named the three characters, who cons-
represent the Trimurti or Indian Triad, Brahma, Vishnu and
Siva. But we must not believe that this result was
reached with a leap, if one can express it that way. Brahma had
for a long time the honor and privilege of representing
to feel alone the supreme divinity, inaccessible to the senses, and to be
thus the only object of the adoration of the multitude; it was not
that after a long incubation period, when the persona-
The powers of Vishnu and Siva had supplanted that of Brahma,
that, by a sort of compromise between the supporters of each-
that God, he had to share the glory with his two rivals
to be the active personification of Brahm. This evolution
appears to have been definitively accomplished around the 10th century
Christian father.

The idea of a divine Triad seems very ancient in India.
"At first sight," wrote Colebroke (2), "the deities invoked-
"in the Vedas appear as varied as the others-
"the prayers addressed to them; but, in conformity-
"ment to the oldest annotations of the sacred books, these
"names of almost countless people and objects are
"range under the different titles of three divinities and final-
"ment of a single god. The Nighanti, or glossary of the Vedas,
"concludes with three lists of divine names: the first com-
"takes everything that seems synonymous with fire; the second,
"with Pair; the third, with the sun. In the last

(1) Ibid. p. 273.
(2) Asiatic Research of Calcutta, 8th vol. p. 397.
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T4 III PART. BRAHMANISM: ITS TRANSFORMATIONS,

"part of the Virukta, which relates entirely to the di-
"vinities, it is stated in two places that there are only three
"gods: Tisra eva Devatas. The consequence that one deduces
"then, that these three gods represent a single deity,
"can be justified by many passages of the Veda, and
"It is clearly indicated at the beginning of the index
"of the Rig-Vêda, on the authority of the Niructa and of this Veda itself-
" even. "

“The deities are only three in number, of which
“The places are the earth, the middle region and the sky:
"these are: fire, air and sun. They are called indis-
"tinctly the gods of mysterious names; but Pradja-
"pati, the lord of creatures, is the collective deity of
"all. The monosyllable Om applies to every deity; it
“belongs to Brahm, the immeasurable; to Dêva, to Adyätma,

"(the primitive or supreme soul). The other deities, be-
"belonging to various regions, are portions of these three
"gods, they are variously named and described because
"of their varied operations; but in reality, there is only one
"only God, the great Soul (Mahatma). He is called the
"sun, because it is the soul of all beings, according to the word
"from the wise man: The sun is the soul of all that moves and of
"everything that is immobile. The other deities are por-
"tions, according as it is expressly declared by the wise man: The
"wise man calls fire Indra, Mitra, Varuna, etc; but in truth
"There is only one God."

"This passage, taken from different parts of the Vedas,
"shows," adds Colebroke, "that the ancient Hindu religion, in
"as long as it is based on the sacred books, did not recognize in
"reality that only one God, but did not sufficiently distinguish
"the creatures of the Creator."

The idea of the Triad is then represented in another
form in the philosophical schools and in the Upanishads.
The principal outward acts of the Divinity consisting in
to create, preserve and revive what dies or is destroyed,
Indian philosophers competed and represented these acts

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By three distinct deities, but who were the
personification of the Supreme Spirit: Parameswara, Hiranga-
Garba and Viradj; and at the same time they preserved for them
the privilege of representing the three worlds, earth, air and
the sky: or the three principal objects of nature, the earth,
water and fire; or the three forms of matter, the
Solid, liquid and gas. |

The Vedantist school, in turn, assumes that, in the act
to create, to preserve - and to dissolve the world in order to create it
again, the Supreme Spirit undergoes one of the three qualities
(Gunas) which are considered inherent in every object
Material or any external act, namely: activity (Radjas),
kindness (sattwa) and indifference or ignorance (Tamas), and
It represents the supreme God in this triple form. He is
subject to the influence of activity, when it creates; to that of the
goodness, when it preserves; to that of ignorance, when it
destroyed.

These are the processes by which one is then
came to form the Trimurti, composed of Brahma, Vishnu and

Siva. Brahma, the Creator, personifies at the same time the
solid earth and the quality of activity; in Vishnu, the conserv-
vator, air, water and the quality of goodness come together:
Siva, the destroyer, represents the sun, the sky, the element
Sazeux and the quality of indifference and ignorance.

It is quite generally assumed that this phase of the triple
personification coincided with the time of Buddhism's progress.
dhism, but with this variant that the third person
was Rudra and not Siva; the latter supplanted his proto-
type that later.

_ Theoretically, these three external personifications of
the supreme and abstract divinity must be equal to each other
and can even exchange their places and their
respective attributions. This is what the poet Kali-
dâsa in this passage from his Humära-Sambhava: “The God
“one is manifested in these three persons; each

O!T HI PART. THE BRAIMANÈME: ITS TRANSFORMATIONS.

"one of them occupies the first place and each one the last;
"they are never isolated. From Siva, from Vishnu and from
“Brahma, everyone can be the first, the second or the
"third among the three sacred (persons)." (1)

But soon the rivalries that arose between the sectarians
of each god soon disturbed this order.
same Vishnu Purana that we heard earlier
proclaim the legality of Brahma, Vishnu and Siva, as being
the most powerful energies of Brahm, teaches elsewhere that
Vishnu replaces his two colleagues in the act of creation
and in that of destruction: “Having equipped himself with the quality
"of activity, Hari, the lord of all things, becoming himself-
"Even Brahma, takes care of the creation of the universe. Vishnu,
“with the quality of goodness and with immeasurable power,
"preserves all things through successive ages until
"end of the period called Kalpa. And then the same god
“Janârdana, invested with the quality of ignorance, takes the form
"terrible of Rudra and swallowed up the universe. Having thus devoured
"all things and changed the world into a vast ocean, this
"(Spirit) supreme rests on the bed which is formed for him, au-
"above the abyss, by the coils of the great serpent. Having
"awakened after a period, he takes the form of Brahma
“to bring about a new creation” (2).

"The Padma-Purâna, which also belongs to the sect
“Vishnuvite, relates as follows the very creation of the
Trimurti: “At the beginning of creation, the great
“Vishnu, wishing to create the universe, became three: creator,

“preservative and destructive. To create the world, this Es-
"taken supreme produced from the right side of his being, himself,
"as Brahma; on the left side, Vishnu, for the con-
"server; and from the middle, the eternal Siva, to destroy him. What-

(1) The Humâra-Sambhava, whether it is the work of Kali-
dâsa or another author could not have been composed before the year
350 AD.

(2) Vishnu Purana, 19th century.

SECTION II. MODERN BRAHMANISM. 117
"Some worship Brahma especially, others visbnu,
"and other Sivas. But it is Vishnu, one and three together,
"which creates, preserves and destroys; and, therefore, that:
"the pious man makes no distinction between them."

"I will make known," he says elsewhere, "this form (of the
"supreme god) composed of Hari (Vishnu), Hara (Siva)
"and Pitamahà (the great Father, Brama) and combined into one
"alone who is without beginning, without middle and without end,
"imperishable. He who is: Vishnu`is Rudra; he who is
“Rudra is Pitamahä; the substance is one, the gods are
“three, Rudra, Vishnu and Pitamahä.”

The Bhagavata-Purana, which is of the same school, tells
in the following manner (1) how the wise men recognized
that Vishnu was the greatest god of the Triad. "A dis-
"Discussion," he said, "once arose among the wise men on the ques-
"Lion to know which of the three gods was the greatest.
“They addressed the greatest of sages, Bhrigu,
"praying to determine this point. To this end, he resolved} to
"subject the three gods to a severe test. Having
"first having gone to Brahma, he refused him any mar-
"what respect. The god's indignation burst forth violently;
"In the end, however, he allowed himself to be calmed. Bhrigu then surrendered
"to the abode of Siva, and failed to return: the salvation that the
"God had addressed him first. The irascible Shiva entered
"in a furious anger; his eyes "threw flashes
"and he raised his trident to destroy the wise man. But his wife,
"Parvati interceded on his behalf. Finally, Bbrigu
"ascended to the heaven of Vishnu, whom he found asleep. For
"to test his patience, he gave him a good kick
"in the chest and woke him abruptly. Instead of
"showing anger, Vishnu asked forgiveness from! Bhrigu for not
"having not greeted him upon his arrival, he then declared that he
"considered it highly honored by the kick that
"the wise man had given it to him, because he had thus imprinted it on
P {12 Padma-Purâna, Twelfth, Nineteenth and Sixteenth

"his chest an indelible sign of good fortune. Finally, he
"expressed the hope that the wise man had not harmed himself in
"hitting him, and gently began to rub his foot. Bhrigu
"was so touched by these kind words that he did not
" was able to answer and he withdrew in silence, his eyes filled
"tears of tender devotion. He recounted what had happened
"passed to the wise men gathered on the banks of the Saraswati;
"all their doubts were immediately dispelled and they re-
"knew by common consent that Vishnu was the most
"great of the gods, since he was free from impatience and
"passion." (1)

As for the works which belong to the sect of Siva,
far from admitting that Brahma is, even in theory phi-
losophical, legal of their favorite deity, there is no
ridiculous and grotesque legends that they tell for the
depreciate and make him despised.

We see from this presentation that the idea of a triad of
higher gods in which would concentrate, according to
their respective affinities, the multitude of inferior divinities-
hours, we see, I say, that, although it is ancient
In India, however, it did not take the form of the Trimurti
in the person of Brahma, Vishnu and Siva, that long
after the advent of Christianity. The very word Tri-
Murti belongs to the literature of the Puranas, and does not exist
in books certainly prior to this period. Hence
it is legitimate to conclude that this word, as well as the idea
particular that it expresses, must have been borrowed from the doctrine
Christian, which already had many in India
followers at the time the Puranas were composed.

It will not be useless to note, moreover, that the dogma
of the Hindu Trimurti differs essentially from that of the
Christian Trinity. In it, it is the supreme and eternal God-
nel who is himself three persons, while the Trimur-

(1) Bhagavata-Purâna, X, 89, Twelfth century,

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The Indian god consists of three lesser gods, created by
the supreme divinity, to whose rank and dignity they
can neither aspire nor reach. They are only the repre-
external feelings of this supreme divinity; It is by their
means that the adoration of mortals reaches him. Well
moreover, to reach her, these adorations must not
necessarily pass through the intermediary of these three gods;
each can choose a mediator from among them at will, or
even repudiate all three of them equally. He can even
to pay homage to the supreme divinity by means of
lower deities, whatever they may be, gods or goddesses,
souls of the deceased or living men, animals or plants,
idols or rough stones, good spirits or demons, since everything
what exists is the personification of the supreme god.

CHAPTER FOUR.
BRAHMA.

Brahma, we have already noticed in the first vo-
lume, pp. 239-240, is not a Vedic deity. It is not
not that we do not frequently encounter in the Hymns of the
Rig-Vèda the words Bråhmana or Brähmnas and Bråhmanas-pati;
but they only refer to men who are employed
to prayer, to sacrifice, or even Agni, the father of sacri-
writers. In the literature of the Bråhmanas, they retain this
meaning, with the difference that sacrifice is often present there
represented as a god, the greatest and most powerful
of the gods. It is in the known philosophical treatises soas
the name of Upanishads, that the Supreme Spirit begins to be
called by the name defBrahma or Brahm, and it is only in
the laws of Manu that Brahma the first emanated being appears
of the purely spiritual and absolute Being, and created to produce
then the universe. (1)

This is how the Manava-Dharma-Sastra narrates creation
of this firstborn of divinity. “This universe was enveloped
"in the darkness, unseen, indistinguishable, unable to be
"discovered nor known, since he was plunged into sleep.
“The Lord existing by himself, irresistible, unknown,
"creating this universe with the five elements, and all the
"other things, manifested itself by dispelling the darkness. The one
"which is beyond all sense knowledge, subtle, im-
“perceptible, eternal, which is the essence of all things, in-

(1) Let us recall that the most ancient Brâhmanas do not re-

do not go beyond the 8th century BC; that the lit-
The erasure of the Upanishads extends from the 6th century BC to the 12th century AD.
century after the Christian era; that the composition of the Code
of Manu did not begin before the 5th century, that of the Code
Yajnavalkya before the 1st or 2nd century AD,
and that of the Code of Parasara was only much later.

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"conceivable," he manifested himself. Desiring, wanting to pro-
"to produce from his own body various creatures, he created
“first the waters, on which he placed a seed.
“This seed became a golden egg, resplendent like the
"sun, in which he himself was born in the form of
“Brahma, the father of all worlds . . . Being thus formed
"by this first cause, imperceptible, eternal, at the same time
"existing and non-existing, this Male is known in the world
"by the name of Brahma." (1.

It was to Brahma that the clothed deities were then attached.
Janardäna, Visvakarma, Hyranyagarbha and Pradjà-
pati.

Brahma, as we have already said, had at first
no connection with Vishnu and Rudra or Siva; he was the
sole representative of the supreme and invisible Being. As such,
he is the first and greatest of the secondary gods, the
creator of the universe, the guardian of the world, the person-
the first of the priests, having learned
to the Brahmins to offer sacrifices to the gods, the first
and the preceptor of poets, the author of the Vedas; Pradjàpati,
the father of creatures; Pitâmahä, the supreme Father of the genus
human.

,However, it is hardly honored separately from the
other gods, except by the Brahmins, either because, the work
since the creation of the world is completed, men have no
no longer need him; that is, according to the Skanda-Purâna, for the
punish him for a lie he had told. However,

if we are to believe the historian of Sankara Atchârya, who
wrote in the 8th or 9th century, his cult was then very
widespread. Today there is only one left in India
temple, in Pushkara in Rajputana, which is special to him-
ment dedicated.

ki- Sakti, active energy or wife of Brahma, is Brah-

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We: Manava-Dharma-Sastra, ch. IV
OF BRAHM II.

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mini, more commonly known as Saraswati, the goddess of
imagination and invention, fine arts, literature,
poetry, eloquence and music. It is up to her
which is attributed the invention of the Sanskrit language and the
Devanagari phabet. She is represented in the figure of a
young girl, white-skinned, with four arms and four hands:
in one of her two right hands she holds a flower
which she offers to her husband, and in the other a palm leaf-
first to write; one of his two left hands holds a
string of beads, the other a small drum.

The word Saraswati means flowing, clear; it is
the name of a small river, which flows between the Suttledge and
the Djamna and gets lost in the sands. She is a goddess
of great importance in the Rig-Vêda; it is sung there
both as a river and as a deity. Ordinarily,
no doubt, it was like a clear river, with fresh water
and salutary, with pleasant and fertile banks, which the poets
celebrated it. The hymns and the Brahmanas are filled
of allusions to the sacrifices and ceremonies which were ac-
completed on its banks, and which borrowed from its waves a
special holiness. From this it comes that it has powerfully contributed-
bué to the reputation of sanctity enjoyed by the country called
Brahmavarta, whom she waters. Saraswati was thus, for
the first Aryans, what the Ganges later became for

their descendants, a sacred and divine river. When a
Once she had acquired a divine character, it was quite natural to
to regard her as the patron saint of the ceremonies which are accom-
folded on its banks, to implore its protection and its direction-
tion to celebrate them in a regular and happy way.
there to attribute to him influence on the composition of the hymns
and the songs that accompanied these ceremonies, to make
the goddess of poetry and music, there was only one
not; and as Brahma was the father of sacrifices, he con-
came that she became his wife. |

The Puranas are filled with legends which have as their ob-
throw to defame and discredit Brahma on the occasion of Saras-

wati. The Matsya Purana (1) claims that she was the daughter of this
God, who did not fear, to satisfy his passion, to CON-
to have an incestuous union with her. According to the Vish books-
Nuvites of Bengal, she was first, jointly with
* Lakshumi and Ganga, the wife of Vishnu. But concord
rarely existed between these ladies, so that in the end Vish-
naked, at the end of his tether and deciding that one wife was enough
did amply even to a god, passed Saraswati to Brahma
and Ganga to Siva.

Saraswati, in Puranic poetry, is referred to as
several names. "Brahma," says the Matsya Puräna, "formed of
"her own and immaculate essence a woman who is cele-
“bred under the names of Satarupâ, Savitri, Saraswati, Gâyatri
and Brâähmini." Although each of these titles relates
legends that seem to regard them as being
different people, it is nevertheless Saraswati who is
actually the object.

We give here an example which will show both
how the gods of the Hindu pantheon treated each other
between them and how the union of Brahma and Savitri remained
sterile. The following legend is borrowed from the Skanda Purana
(2) and narrated by Siva to his wife Parvati.

“Listen, goddess; I will tell you how
Savitri abandoned Brahma, and how he married her
Gayatri. The Vedas have declared the great benefits that de-
originate from the sacrifice by which the gods are satisfied and ac-
rain to the earth... In order to ensure the
three worlds, greenery and life, I myself offer sacri-
services, and, following my example, gods and men offer them equally-
ment. For this purpose, Brahma and his wife Savitri, with the
immortal gods and virtuous sages, went to Push-

kara. But, when everything had been prepared to accomplish the Sacrifice in accordance with the prescribed rules and ceremonies,

(1) The Matsya Purana is later than the twelfth century.

(2) The Skanda Purana was written in the beginning of the eleventh century, |

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Savitri, kept at home by some domestic business, was absent. A priest having gone to call her, she replied: "I have not yet finished my toilet and "prepared some other things. Besides, Lakshumi, “Bhavåni, Ganga, Swaha, Indrâni and the wives of others "gods and virtuous sages have not yet arrived; "How can I present myself alone in the assembly of "gods?"

“The priest having returned said to Brahma: “Savitri is busy "and cannot come; but without a wife, what advantage re- "will result from this sacrifice?" The god, angered by the conduct of Savitri spoke thus to Indra: “Haste, and obeying my "Order, bring me a woman from anywhere." Indra went out accordingly, and as he passed by in all haste, he saw a milkmaid, beautiful and pleasant-looking, who wore a vase filled with butter. He took her and led her into the assem- wheat. Then Brahma spoke thus: “O gods and virtuous sages, "If it seems good to you, I will marry this Gayatri, and she "will become the mother of the Vedas and the source of purity for

"these worlds." Whereupon he was united with Gayatri, who was con-
led into the grove of young wives, dressed in clothes of
silk and adorned with the most precious jewels.

“At this moment, Savitri, accompanied by the wives of
Vishnu, Rudra and other gods arrived at the place of sacrifice.
Seeing the milkmaid in the grove of wives and the priest
already busy with sacred ceremonies, inflamed with rage, she
addressed Pitämahä in these terms: “O Brahma, how
"Did you have the guilty intention of rejecting me?
"Who am your lawful wife? Do you no longer have any feelings-
"ment of modesty to have, under the influence of passion,
"committed such a reprehensible act? You are called the great
"father of the gods, and yet you have just acted publicly
"so as to excite the mockery of the three worlds. Com-
"How can I now show myself, and, abandoned by
"My husband, still call me a married woman?" — Brah-
I replied: "The priests informed me that the time

"propitious for sacrifice was about to pass, and that it could not be
"accomplished in a useful way if my wife were not
"presents . . . and Indra having introduced this Gayatri, Vishnu
"and Rudra gave her to me in marriage. So forgive me
"this one fault; I will never offend you again."

"At these words, Savitri cried out: "By virtue of the powers
"that I have acquired through my long penances, that Brahma does not
"be ever more honored than one day a year, in a
"temple or a sacred place . .. For you, Indra, since you have
"bring this milkmaid to Brahma, you will be thrown into irons
"by your enemies and banished to a foreign land; your city
"and your dwelling —will be occupied by your enemies." Address-
Then she said to Vishnu, "Since you gave her in
"marriage to Brahma, you will be born among men, in virtue
"from the curse of Brigu, and you will experience the pain of seeing
"your wife taken away from you by your enemies; and
"For a long time you will wander through the fields in quality
"of shepherd." To Rudra she said: "By the curse of the
"Wise men, may you be deprived of your manhood." To Agni: "You
"You will devour all things, whether clean or unclean."
priests and Brahmins: "From now on you will not accomplish the
"sacrifices only in the desire to obtain rewards
"earthly; it will be only out of greed that you serve-
"Go to the temples and sacred places; you will not like
"that the food that will be offered to you by others, and will be
"dissatisfied with that which you will find in your own
"houses; and, in your thirst for riches, you will accomplish
"in an irregular manner the sacred rites and ceremonies . . . "

“Having uttered these curses, Savitri left the assembly-
wheat and was accompanied to some distance by Lak-
Shumi and the other goddesses. When they made known to him
intending to return to their husbands, Savitri entered
in an inconceivable fury, and spoke to them in these terms:
“O Lakshumi, since you abandon me, may you never de-
"to die Never stationary in any place, and always habitu-
"to deal with what is vile, inconstant, contemptible, sinful,

"cruel, senseless and barbaric! And you, Indrâni, when Indra en-
"will incur the crime of brahmanicide by killing the son of Twastri,
"then Nahusha will take possession of his kingdom, and in his
"desire to possess you, he will cry out: Am I not Indra?
"Why is the young and lovely Indräni not waiting for me?"
"No? If I don't get it, I'll kill all the ten. So,
“You, when you hear these words, will hide yourself in your house;
“plunged into the donor and overwhelmed by the weight of my curse-
"diction." Then, addressing all the wives of the gods
without distinction: "May you all," she said, "remain sté
“Riles and never know the joy of having children!”
Vishnu tried in vain to appease her, and she left.

“After Savitri left, Gayatri changed the curses
that she had pronounced. She promised all kinds of blessings-
tions, with the final absorption in Brahma, to all those who
would honor him. For Indra, personally compromised, his
son would deliver him. Vishnu would recover the wife he had
lost. Rudra could not, it is true, recover his virility;
but the Linga, its representative, would be universally worshipped.
Men, by making donations to the Brahmins, would act thus
because they would revere them as gods. As for the
goddesses, although they cannot have children who
belong, this deprivation would not cause them any regret."

The Padma Purana (1) gives a more detailed outcome to this incident.
happy. According to this work, Vishnu and Lakshumi, at the
prayer of Brahma, followed Savitri when she left Passem-
and decided to go back. As soon as she got back,
Brahma asked her what she wanted him to do with Gayatri;
but Savitri was too ashamed to answer. So
Gayatri threw herself at her feet. Savitri lifted her up, and having taken her-
brewed, said: "A woman must obey the desires and orders
"of her husband: for a woman who reproaches
"her husband, who complains about him, who quarrels with him, and, instead

(1) According to Wilson, no portion of the Padma Purana is not earlier than the twelfth century, and the last parties can belong to the fifteenth and even the sixteenth-

"to be his life, deprives him, by his conduct, of several years "of existence, will most certainly, after his death, have to go to "Hell. Therefore, a virtuous wife must do nothing € that displeases her husband. Therefore, let us all "both attached to Brahma" — "So be it, re- " Gayatri replied; I will always be submissive to your orders, and "I will value your friendship as much as my life itself. I am your “Daughter, goddess, deign to protect me!”

In short, Brahma is no longer in India and in worship even to which he gave his name, that a philosophical divinityphical, speculative; the followers of Vishnu and Siva have it stripped of its ancient preeminence, its attributes, its action on the world, of what was most honorable in his legends, to adorn their favorite gods with them. Hardly he have they left a shred of divinity; it is without public worship, without temples, without attraction or influence on the masses popular. We will see in the rest of this study how- a certain number of Indians, educated in schools English and recognizing the absurdity of gross polytheism which is practiced by their compatriots, have tried, in these in recent times, to constitute 'a theistic cult, the Brahma- Somaj, with Brahma as their only god. But their enterprise does not seem to be born viable.

CHAPTER FIVE.

VISHNU CYCLE.

First paragraph. Vishnu, Lakshumi and Kama.

Vishnu the second person of the Trimurti or Indian Triad, is undoubtedly a deity of Vedic origin. The Rig- Veda contains a number of hymns or passages which were composed in his praise. "Please the gods, is- "He says in a hymn, to preserve us from the place from which Vishnu "set out to travel the seven regions of the earth. “Vishnu spanned this universe; in three places he placed his "feet, and the world was enveloped in dust." A

commentator interprets these three steps as being the mani-
celebration, in three forms, 'of Agni on earth, of Indra or
Våyu in the atmosphere, and the sun in the heavens. A
another explains them as being the rising, the culminating point
and the sunset; and this interpretation is general-
ment received. If therefore Vishnu is not precisely the sun
himself, he is at least the personification of his
walk, its rays and its action in relation to the earth.

"Vishnu," says Mr. Muir, "is represented in the Rig-Vêda
as having established the heavens and the earth; as embracing
the whole universe in his strides; as having, with Indra,
emptied the atmosphere, expanded the worlds, produced the sun,
the dawn and the fire; as having received the homage of Varuna;
while his greatness is described as limitless and de-
passing the range of sight of present and future beings.
attributes granted to Vishnu in these passages are such that,
If the latter met alone in the Rig, we would be

led to think that the Vedic Rishis considered this god
as the first and greatest of all. But Indra is as-
society to Vishnu, even in some of the texts where this
last is the most highly exalted: indeed, in one passage,
the power with which Vishnu accomplished his three leaps-
bees is described as deriving from Indra; in another, Vish-
Nu celebrates the praises of Indra, while elsewhere it is said
that Vishnu was begotten by Soma. It is also a fact that
the hymns and verses which are dedicated to the praise of In-
dra, Agni, etc., are extremely numerous, while those
who sing the glory of Vishnu are in much smaller number-
bre... Vishnu, as the object of praise, is placed in a
group of other deities, with respect to which he is treated
on an equal footing. From this we can conclude
that in the eyes of the authors of the hymns, he possessed no
superiority over other Vedic deities. Moreover, the Rig-
Veda contains numerous texts in which the Rishis
attribute to Indra, Varuna and other gods the same qualities-
and wonderful functions which are spoken of elsewhere as
belonging to Vishnu... If therefore we consider from a
apart from the large number of texts in which some of the
other gods are celebrated, and on the other the comparative figure-
ment small of those who sing the greatness of Vishnu, we
we inevitably come to the conclusion that this last divinity
occupied only a secondary place in the esteem and affection-
lion of the ancient Richis.

"If one can rely on the Manava-Dharma-Sastra
which represents public opinion on the relative importance

Hindu deities at the time this work was written,
neither Vishnu nor Siva had yet held a great place.
The first is only mentioned once as being
Present in the human body to print movement
to his muscles: the second, under the name of Stara, appears there
also to give them strength.

"It is in the Ramayana and the Mahäbhärata that Vishnu takes
OF BRAHM II. 29

a predominant situation. According to these works, it is the
son of Kasyapa, one of the Pradjäpatis or fathers of all
creatures, and Aditi, one of Daksha's daughters. "Of
"Kasyapa," said the Mahâäbhäârata, "son of Märitchi, son of Brah-
"My, the gods and the Asuras were born; he was the source
"from which all beings came. Aditi had twelve sons, of whom
"The first was Sakra. The youngest was Vishnu, on whom the
"the world is carried." And elsewhere: "The twelfth of the Adytias,
"son of Kasyapa, is called Vishnu, who, although born
"the last, surpassed all his brothers in his attributes."
However, although some parts of this poem celebrate him-
brent as the highest deity, others represent him-
tent as inferior to Siva, paying homage to him and recognizing-
born the superiority of this god over himself. These varia-
tions will not surprise, if we remember that the composition-
The construction of this work took several centuries, and the
various parts of it have been written, some by followers
of Vishnu, the others by exclusive worshippers of Siva.
But in the Ramayana, Vishnu unquestionably occupies the
first rank, that of the Supreme Spirit. "Visvamitra, is he there
"said, speak in these terms to Rama: At this time, to Rama,
"the divine Kasyapa, as luminous as fire, shining with
"splendor, assisted by the goddess Aditi, and having accomplished
"an act of austerity that had lasted a thousand years of the gods,
"thus celebrated the praises of the beneficent Madhusûüdana
"(one of the epithets of Vishnu): It is by means of a

_"intense austerity that I see in you, to supreme Spirit,

"you whose essence is austerity, who are a mass of aus-
"terity, the personification of austerity and whose wealth
"is austerity. In your body, O Lord, I see this
“entire universe: you are without beginning and ineffable;
"It is to you that I address myself as my refuge.— Then
“Mari, from whom every stigma of sin has been washed away, enchanted,

"He said to him: Ask for a good deed; may every good thing be done to you-
"roped; you deserve a favor. Having heard these words,
“Kasyapa, son of Maritchi, replied: To the sinless Lord,

“become the son of Aditi and myself. Destroyer of
“Asuras, become the penniless brother of Sakra (Indra). It is necessary
"that you come to the aid of the gods oppressed by pain.
"—Then Vishnu, endowed with sovereign energy, was born
"of Aditi, protected by an umbrella, in the form of a men-
"diamond, remarkable for a gourd, and with a wick of
"hair on his crown."

"In the presence of these legends, one wonders if Vishnu has not
not been a historical figure, the leader of some tribe of
Kshatryas, later deified by his descendants. He is about
almost certain that Kasyapa is not an absolute character-
legendary. Several modern authors regard it
as the father of some tribes of Central Asia;
Brahmins count him among the authors of their Gotras or
families, and the solar race of Ayodhya boasted of having it
among his ancestors.

"Be that as it may, from the composition of the Råmåyana,
Vishnu became one of the great deities of India, that is
by himself, or by his multiple avataras, incarnations
Or more precisely descents. In the opinion of its secta-
tors, he is the supreme and eternal Spirit, or at least his
unique representative. “Glory to Vishnu, immutable, holy,
“eternal, supreme; to Him who is both Hiränyagarbha
"(Brahma), Hari (Vishnu), and Sankara (Siva), the creator,
"the preserver and destroyer of worlds (1)... The
"Supreme God Narayana," we read in the Varaha-Purana,
"(2), having conceived the thought of creating this universe, understood
"also that it was necessary to protect him after he would have
"was created; but as it is impossible for a being without a body
"to exercise an external action, it is necessary," he said, "that I produce
"from my own essence a corporeal being, by means of which
"I will protect the world. Having made this reflection, the pre-exist-
and while Nâräyana produced from his own substance a form
"divine and unbegotten, upon which he poured out his bene-

(1) Vishnu Purana. (2) Twelfth century.

"sayings: Be, to Vishnu, the author of all things! be
"always the protector of the three worlds, and the object of ado-
"ration of men! be omniscient and very high; accomplished
"at all times the desires of Brahma and the gods. — The Spirit
"supreme then resumed his essential nature. Vishnu, having
"put to meditate on the task for which he had been
"produced, fell into a mysterious sleep; and, in this
"sleep, having dreamed of the production of various things, a
"lotus came out of her navel. In the center of this lotus appeared
“Brahma; seeing this, Vishnu was delighted.” — Finally,
In the Padma-Puräna, Siva is made to recognize the supre-
Vishnu's priority: "I want," he said to his wife Parvati,
"teach you the real essence and form of Vishnu. Know
"so that in truth he is Närâyana, the supreme Spirit; Para-
“Brahma, without beginning or end, knowing everything, pre-
"feels everywhere, eternal, immutable and supremely happy-
"He is Siva, Hiränyagarbha and Surya; he is superior
"to all the gods and to myself. But it is impossible for me,
"as well as to Brahma and the gods, to express the gran-
"dread of Vasudèva (Vishnu), the creator of the universe."

Among the thousand names or epithets that the followers of
Vishnu gives to their favorite god, we will only mention the
following:

Näräyana, who hovers or moves on the waters for the
fertilize and dispose them to produce the earth. In truth,
Nârâyana rather means the Supreme Spirit, and it is in this sense
that it is used in the Manava-Dharma-Sastra. But the
Vishnuvites applied it to Vishnu, as we just
see him.

Madhusudana, the destroyer of the giant Madhu, and

Kaitabhajit, the conqueror of Kaitabha. These two demons
were born in Vishnu's ears while he slept
on the Serpent Sesha or Ananda, and were about to
destroy Brahma, born on the lotus that emerged from the navel of Vishnu,
when he killed them.

Késava, the one who has excellent hair.

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Madhava, the one made of honey, or the descendant of Madhu.

Janddhana, the one who deserves and attracts the adoration of the men.

Hari, the Savior, or the one in possession.

Ananda, the one who is limitless.

Dämadara, the one who is bound by a rope.

Purusha, the Male par excellence, or the supreme Spirit.

Purushotama, the Supreme Male.

Vajneswara, the Lord of Sacrifice.

Associated with Vishnu is Lakshumi, the goddess of fortune, prosperity. It is commonly referred to as Sri, the saint. Like Vishnu's Sakti, she is his complement. If Vishnu is the creator, Lakshumi is the act of creation; and so on. "When the lord of the worlds, the god "of the gods, Janârdhana, descends among men under dif- "different forms, so does his companion Sri. When Hari "son of Aditi, was born as a dwarf, Lakshumi appeared "on the lotus, like Padma or Kamatâ; when he was born "in the form of Parasu-Rama of the Brighu race, she was "Dharâni; when he was the son of Raghu, Râma-Chandra, she "was Sita; when he was Krishna, she was Rukmini. In "the other avataras of Vishnu, she was also his "associated. If it takes a celestial form, it appears as "a goddess; if he takes mortal form, she becomes "mortal, transforming his person in accordance with the character- "the task that her husband is pleased to assume." (Vishnu-Purâna).

In the Ramayana, she is represented as being born from the churning of the ocean; according to the Brahma-Purâna, it is a portion of Prakrit, the material nature; elsewhere it is given as the daughter of Brighu, one of the sons of Brahma. In as a goddess as she is recognized today, Lak- shumi is not mentioned in the Vedas, although her name is there to signify good fortune and prosperity.

Vishnu and Lakshumi had only one son: Käma, the

Indian Cupid and the god of love. However, some
books make Kama the son of Krishna and Rukmini,
while still others make him a son of Brahma.

According to Mr. Muir (1), Kama (desire) is the first senti-
ment which occurred in the unique Being when he came out of his
state of abstraction. Similarly in the Atharva-Veda, desire,
not of voluptuous enjoyment, but of good in general
is a power superior to all the gods, and is addressed to it
supplications to be delivered from his enemies. According to a
hymn of the Rig-Veda, Kama is honored as a god
superior to others; and in another hymn, he is repre-
felt like the god of carnal love: "May Kama, y
"it is said, to direct his arrow happily, who has pain
"for wings, expectation for a beard and desire for a sting,
"pierce the heart." It is in this latter sense only that
The Puranas adopted this god.

We will not follow them into the legends they tell
on his account; they are foreign to our subject.

Paragraph II
Avataras (incarnations, metamorphoses or better.
descents) of Vishnu.

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The most important character of Vishnu, the one who is the
principle of its great popularity in India is the privilege
which is attributed to him to incarnate, or more exactly to des-
ashes on the earth in various forms to deliver,
in His capacity as curator, the world and men of
dangers that threaten them.

(1) Original Sanskrit Texts, V. 402.

It is not, in truth, that the idea of a kind of incarnation-
nation, of an external and material manifestation of the
divinity is new in Brahmanism and particular

to Vishnu. As we have seen, the whole theogony
Brahmanic theory is based on this principle: the supreme Spirit, in-
Visible and eternal, it only appears externally through enamels-
corporeal movements of his substance,; for the gods themselves-
themselves, and the greatest, like Brahma, Vishnu and Siva,
Have bodies. These in turn, by creating or producing
the world, only reproduce and multiply their own
Substance. In a narrower sense, Brahma is said to have
incarnate himself, and it is first to him that were attributed
the first three incarnations that the followers of Vishnu
were then applied to it.

We must not, moreover, lose sight of the fact that the design
of incarnation in Hindu literature is very different
of the Christian idea. In Christianity the incarnation of the
Son of God, the second Person of the Trinity, is the union
hypostatic, personal, of the divine nature with nature
human, so that each nature remains distinct
in one and the same person; in Brahmanism,
on the contrary, it is the change, the metamorphosis of one
in the other, the descent, the infusion of the first in the
second, and in many cases, a kind of generation
in which natures merge. This is what will
clearly show the legends that tell of the Avatars
of Vishnu. |

Some Puranas have twenty-four and even twenty-
eight Avatäras of this god; but ten is the number generally
admitted. These are the following: 4° The Matsya Avatâra, or the
metamorphosis into a fish; 2° the Karma Avatära, or the meta-
Mmorphosis into a turtle; 3° The Varahà Avatâra, or the meta-
morphosis into a boar; 4 The Nara-Singha Avatâra, or the
metamorphosis into a lion; 5° The Vâmana Avatara or the meta-
morphosis into a dwarf; 6° The Parasu-Râma Avatara, or the des-
cente, birth in the form of Rama with the axe; 7° The

Rama-Chandra Avatara, the birth or descent into Rama
similar to the moon; 8° The Krishna Avatära, the birth or
descent into Krishna; 9° The Buddha Avatära, the birth
or descent into Buddha; 10° The Kalki Avatära, the metamor-
phosa in man horse.

We said earlier that each of these descents,
births or metamorphoses aims to deliver the
world, gods and men, dangers that me-
This is how the Matsya Purana explains
the general one,

“The Asuras or demons, having been beaten several times-
taken by the Suras or gods, and stripped on all sides
in the sacrifices, thought of withdrawing from this conflict
uneven and fruitless, when Kavya, their preceptor, resolved
to make oneself propitious to Siva by severe penance and to ob-
to hold from him a charm by means of which they could
finally defeat their opponents. Having left them to ac-
to accomplish this project, the Asuras said to each other;
"Since our tutor has spent his weapons to take-
dress the penitent's habit, how can we win
victory over the Suras? Let us take refuge with his mother,
Sukra, and let us bear this humiliation until his return,
After that we will fight." Having made this resolution,
They hastened to go to Kavya's mother, who,
taking them under his protection, said to them: “Do not be afraid!
stay with me."

“The Suras, seeing the Asuras thus protected, were on
the point of attacking them, when the irritated goddess said to Indra:
"If you do not desist, I will strip you of the sov-
rain from the heavens: " Alarmed at this threat, and fearing
the magical power of Sukra, he was about to surrender
to his orders, when Vishnu appeared and said to him: "Do not yield
point; I will assist him." The goddess seeing that Indra was su-
held by Vishnu, said angrily: "It is good! that the enemies-
put them to the test of the strength of my prayers and see how I
will defeat Indra and Vishnu!" Then foreseeing that they were going

being overcome, they asked each other: "How
Will we get out of this difficulty? Indra said to
Vishnu: “Haste to conquer before she has finished her in-
chants, or we are lost." Vishnu, considering
the great evils that the gods would experience, if the mother
Kavya successfully completed her magical ceremonies, and
ruling that the murder of a woman was permissible in such circumstances
circumstances, grabbed his disk and cut off his head. But
Brighu, having seen this horrible crime committed against the person
of his own wife, flew into a violent rage and cursed-
said Vishnu in these words: "Since you have knowingly killed a
woman, you will be born seven times among men." However,
having been softened, he modified his curse of the ma-
next; “Each of these births will take place for
"the advantage of the world and the restoration of justice."

We will now study these one after the other.
ten Avatars, indicate the works in which they are found
the story, and research its origins and character.

1° The Matsya Avatdra where metamorphosis into fish.

The legend of the Matsya Avatra is, in reality, only the account of the story of the universal Flood. The oldest book The Indian who reports it is the Sathapatha-Brahmana, which is glad to say that a wonderful fish steered the ship- bucket in which Manu was without alluding to a any incarnation. In the Mahäbhärata, of which we gave the version on p. 20 of the 1% volume, the fish became a form of Brahma. But in the Puranas, this West plus Brahma, it is Vishnu who transformed into Fish.

We give here the text of the Sathapatha Brahmana. “A

"In the morning," he recounts, "it happened that water was brought to Manu,

"as is customary, to wash one's hands. As he washed,

“A fish came into his hand and spoke to him, saying, ‘Take
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“take care of me, and I will preserve you. — From what will you preserve me- "You?" Manu asked him. "A flood," replied the "fish, must carry away all living beings: that is what "that I will save you." — And how, asked Manu, must "accomplish my preservation?" - The fish replied: Pen- "As long as we are young, we are exposed without "ceases to be destroyed; the fish themselves devour each other "each other. You must first keep me in "an earthen vessel; when I have become too big for it "to be able to stay, you will dig a pit in which you "will put; and when I have become even older, you will "You will carry me into the ocean, and then I will be out of all danger. “Having spoken thus, he quickly became a great fish, "and grew still more and more. Then he said: After so much "of years, the flood will take place; build a ship, "pay homage to me, and when the waters rise, between "in the ship and I will save you." — Manu then, having con- "served the fish according to the direction he had "received, threw him into the ocean; at the precise time that he had been told "indicated, he built a ship and paid homage to the " fish. When the flood rose, Manu entered the "Ship, and the fish having swam towards him, he tied the "the ship's cable to its horn. In this way he passed "beyond the northern mountains. The fish then said to him: I

"I saved you; now tie the ship to a tree; but
"Be careful not to let the water flow beyond-
"under while you are on the mountain: as you go
"that she will come down, come down with her. It is in this way
"that Manu came down from the northern mountain. The flood
“had destroyed every living creature; Manu was left alone.
“Wanting to have children, he offered a sacrifice. At the end
"A year later, a woman came out of it. She came to Manu, who
" said: Who are you? - She answered: Your daughter. - And Manu
"asked: How, woman, are you my daughter? - She replied:
“The oblations which you offered in water, namely: butter
"clarified, curdled milk, whey and thick milk; it is

"these objects that you have engendered for me. I can provide you with
"blessings." - Both offered with great difficulty
"another sacrifice in the desire to have children. By her
"he had children, called the children of Manu, and all the
"the blessings he asked for were granted to him."

We saw on page 298 of the first volume that, according to
the common opinion of Indianists, the period of the Brahma-
nas extends from the 7th to the 5th century BC, but that it is
a number which are clearly of a later date
recent. Assuming therefore that the Sathapatha-Brahmana,
from which the preceding passage was extracted, one of the most
ancients, (which is not at all proven), one could not
nothing to conclude against the Genesis account of the Flood, especially
more than Hindu narration is little more than the expression
legendary ancient traditions found in press-
than all peoples about this great event.
would not be allowed to say the same about the lessons of the Mahi-
bharata and the Puranas: it is found there, in the midst of the details
fabulous that they contain, coincidences that we cannot
can only be attributed to communications between Jews and
Christians on one hand and Indians on the other. But it is
recognized today that the compilation of the Mahäbhääârata, in
even admitting that it was started in the 5th century before
Christian father, was not completed until several centuries later,
and that of the Puränas belongs to our Middle Ages; and
It is also certain that Jewish colonies were established
in India around the sixth, or, at the latest, in the fifth-
1st century BC.

2 LelKarma Avatära or metamorphosis into a turtle.

This Avatära is a sequel to the previous one: lots of objects

precious, necessary to gods and men, among others
cladding, had been submerged with the earth in the
waters of the flood: it is to recover them that Brahma, according to

some, Vishnu, according to others, transformed himself into a tortoise.

The first indication of this legend is provided by the
Yadjur Veda, but in confusing terms. The Sathapatha Brähmana
is more explicit: “Having taken,” he says, “the form of a turtle,
“Pradjäpati created the descendants of Kasyapa, (which means
"Turtle). This Turtle is the same as Aditya."

The Ramayana and the Puranas have not failed to take it upon themselves.
parry and apply it to Vishnu. The reader may not see
This curious legend is not without interest as it is
narrated by the Vishnu-Purâna.

“A saint, named Durvâras, who was a portion of Siva,
was traveling when he met a celestial nymph adorned with a
garland of fragrant flowers that she left for him at his
prayer. Excited by the fragrance that emanated from it, he began to
dancing, when Indra appeared riding his elephant. For
to please the god, the saint presented him with the garland, and
Indra put it on the head of his elephant. This in turn
became furious, grabbed the garland with his trunk and threw it
on the ground. Durväras, seeing that his present was thus me-
prized, became angry, cursed the god and announced to him that his
kingdom would be ruined. From that moment on, the power
of Indra began to decline; the gods were oppressed by
the Danavas, to the point that, for fear of not being able to
resist, they resorted to Brahma. He replied that he
was unable to protect them and urged them to approach Vish-
naked. [He led them to this god and, having filled him with lou-
angels, he disposed him to listen to them favorably. Then the
The gods addressed their prayer to the great Vishnu in these terms:
“Defeated in battle by the demons, we come re-
“cry out for your help. Soul of all things, have mercy on us
"and by your sovereign power deliver us." — Then Hari,
the lord and creator of the world, invoked in this way
by the gods, deigned to answer them: "O gods, your strength
"will be returned to you; only do what I am going to com-
"mander: unite in peace with your enemies; gather-
"Let's explore the whole world of plants and herbs together

“medicinals of every kind; throw them into the sea of milk;
"Take Mount Mandara as your staff and the serpent Vasuki
€ for rope; and all together start churning the ocean
"to produce ambrosia, the source of all strength and im-
“mortality. After that, count on me; I will see to it that
"that your enemies share your work without having part in
"the reward, and that they may not drink the drink
"of immortality."

"Thus advised by the god of gods, they made an alliance-
this with the demons. Having gathered to gather herbs
varied, they threw them into the ocean; they took the mountain
Mandara to serve as a pivot and rolled around her ser-
pent Vasuki. When these preparations were completed, Krishna
placed the gods on the side of the serpent's tail, the Daityas
and Danavas on the side of his head; so that the demons,
burned by the flames that came out of the serpent's mouth,
were stripped of their glory, while the clouds that he
exhaled came to refresh the gods and give them a
new energy.

“In the midst of the sea of milk, Hari himself, in the form
of a turtle, served as support for the mountain while it was
made it spin around. At the same time it was present,
in another form, among the gods and helped them to draw on
the king of serpents, while, in a third form, he
appeared glorious on the mountaintop; with a
portion of his energy, invisible to gods and demons, he
Supported the serpent king; with the other he infused vigor
to the gods. |

"Then the gods and demons began to churn the sea
of milk. First came out the sacred cow, Surabhi, source
eternal supply of milk, butter and all kinds of goods. After
the cow, appeared to the astonished gaze of the Siddhas, the goddess
wine, Varuni or Sura-dèvi. Then, the beautiful tree of paradise,
the Parijata, who delights young girls with his flowers
embalmed. The Apparasas, a troop of celestial nymphs, who
are unequaled in grace and perfect in amiability, were -

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then produced. Then the moon with fresh rays came out of the sea,
and immediately Mahâdêva (Siva) took her. After the moon, came a poi-
his mortal that the serpent gods claimed for themselves.
So, seated on a lotus flower, the brilliant goddess of
beauty, the incomparable Sri, rose from the bosom of the waves, and with
she appeared the doctor of the gods, Dhanwantari, dressed in a

white robe. In his right hand he held a cup filled

of nectar, the drink that gives life and after which sou-
also pirated gods and demons. |

“When the demons saw the cup of nectar, they
rushed to seize it; but Vishnu, taking the form
of a very beautiful woman, attracted their attention, and during this
At that time the gods emptied the divine cup. Furious at this de-
ception, the demons threw themselves upon the gods to destroy them;
but the chances of the fight were no longer the same, and the
demons were defeated.

30 The Varaha Avatära or the metamorphosis into a boar.

Commentators have made this Avatära a memory all-
goric of how the creator took the earth from the womb
from the waters in which it was originally submerged: and
This seems to be the original meaning of the legend.
In the Caittirya Sanhita of the Black Yadjur-Vêda it is said:
“The universe was first water. On it, Pradjäpati became
"wind, set it in motion. Then becoming a boar, he su-
"lifted the earth." The Taitirya Brâähmana, seizing this
given develops it in the following terms: "The universe
"was first water, fluid. With this water, Pradjäpati practiced
"austere devotions, saying to themselves: How can this universe-
"Will it be removed from it? He saw a lotus leaf which
"held on the surface. He thought: There is something on which
"This leaf rests. Having taken the form of a boar, it
"dived into the water towards the lotus root. He met the
"earth to the bottom, and having broken off a portion, he returned to the

"surface,"

According to the Sathapatha Brahmana, which borrows the same
legend, the earth was at the beginning only one size
Palm; a boar called Emusha pulled it out of the bottom of the water.
_ In the Ramayana, the allegory of the boar appears in the form of
two forms. In the first, which is considered the
Older, it was Brahma who metamorphosed into
Boar: "Everything was only water, and it is in this
"water that the earth was formed. Then Brahma, existing through him
"even, rose with the deities. Changing into a boar,
"He raised up the earth and created the whole universe with the saints, his
“son.”—In the second, Brahma is identified with Vishnu.

The Vishnu Purana follows the same version: “Tell me, y
"We read, in what manner at the beginning of the age
"present, Nâräyana (Vishnu), who is called Brahma, pro-
"sit all existing things. — At the end of the previous age,
"the divine Brahma, endowed with the quality of goodness, awoke from
"his night of sleep and saw the universal void. He, the Supreme
"Närâyana, clothed in the form of Brahma . . ., having concluded
"that the earth was submerged by waters and desiring to
"bring it out, created a new form to accomplish
"this project, and as in previous ages he had assumed
"the shape of a fish and a turtle, so in this one
"he took the appearance of a wild boar. Having therefore adopted a
"form which is composed of the sacrifices of the Vedas for the con-
"preservation of the whole earth, the eternal, supreme and
"universal plunged into the ocean . . ."

For the understanding of this last sentence, one must know
That, in Puranic literature, the boar is consi-
depicted as the personification of sacrifice: his feet are
the Vedas; its tusks, the poles to which the victim is
attached; its teeth, the offerings; its mouth, the altar; its
tongue, fire; its hair, grass; its eyes, day and
night; his head, the place of Brahma; his mane, the hymns
of the Vedas; his eyebrows, the oblations; his snout, the spoon
oblations; his grunts, the chanting of the Säma-Vêda; his
body, the sacrificial room; its joints, the different cere-

monies; his ears have the properties of voluntary rites and
obligatory. In this order of ideas, the legend of the earth sou-
rising from the bottom of the ocean is the allegory of {the deliverance of the
world, through religious rites, from a flood of iniquities.

According to a legend from the Bhagavata Purana, Jerya and Vijaya,
the gatekeepers of Vishnu's paradise, one day offended some
Armed men who asked to be introduced there; they were consequently-
consequence condemned to lose this position in the sky and to

be reborn on earth. They became the sons of Kasyapa and Aditi
under the names of Hiranyakasipu and Hiranyaksha. The first
conquered the three worlds, and the second ascended straight to heaven to
also subjugate the gods. They implored the assistance-

_ tance of Vishnu, who, at this period, was still in the form

of the mysterious boar and who killed it... We will find
Hiranyakasipu in the following Avatar.

4° The Narasingha Avatära, or the metamorphosis into man

lion.

This Avatar, as well as the following one, although very popular
among the followers of Vishnu, does not offer the same interest,
from our point of view, than the previous ones: they have one and the other-
to be intended to celebrate the great power of Vishnu.
Perhaps they are referring to internal struggles between the cul-
the aboriginal tribes and Brahmanism and the triumph of
second on the first; but we can only make
conjectures in this regard.

Hiranyakasipu, son of Kasyapa and Aditi, having practiced
great austerities, had obtained sovereignty from Brahma
of the three worlds and the promise of meter killed nor by animal
nor by man. Consequently, he had usurped the sovereign-
Indra's side, exercised the functions of the sun, of Pair, of lord
of waters, fire and the moon; of the god of riches, of the judge
of the dead; and he had appropriated everything that was offered in sa-
crifice to these gods. They had therefore fled from heaven and er-
would walk on earth disguised as mere mortals. This state of

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things could not be tolerated, and Vishnu took it upon himself to put an end to them
a term.

Hiranyakasipu had a son, named Prahlâda, who, from his
childhood, had conceived a very lively faith, an ardent confidence
in Vishnu Prahläda. Having manifested his feelings to his
Father, this one entered into a violent fury, chased him from a-
edge of his presence; then, seeing him obstinate in his faith,
he ordered his officers to massacre him in turn,

snakes to bite him and kill him with their venom, to the ele-
Phants to crush it, to the fire to consume it, to the Brahmins to
convert or destroy it by their magical incantations,
to his servants to throw him from the top to the bottom of his palace,
to the magician Sanvara to disenchant him; then he had him thrown away
in the sea, and as it returned it, he had it piled up on
him huge rocks. But all these means remained useless-
the; the young prince, through his faith in Vishnu, emerged victorious and
except from these various trials, and Hiranyakasipu reconciles-
linked with him, but without being converted.

One day when they were talking together, Prahläda having said
that Vishnu was in him, in his father and in all things:
"How!" cried Hiranyakasipu, "if Vishnu is in everything,
Why is it not visible in this pillar?" And striking the
pillar, he added: "If he is there, I will kill him." Hardly
Had he spoken these words, the pillar opened; Vish-
naked came out in the form of a man - lion, seized the impious
By the thighs and tore it in two parts.

Brahma had promised Hiranyakasipu that neither man nor
animal would kill him; Vishnu, by transforming himself into
lion-man to destroy him, did not contravene this pro-
Mass; for a lion-man is neither a man nor an animal,
(Abridged from Vishnu and Bhagavata Purana.)

5° The Vâmana Avatära, or the metamorphosis into a dwarf.

This Avatära resembles the previous one, at least in its
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causes and its object. The giant and demon King Bali, great-grand-
son of Hiranyakasipu, having obtained from Agni, the god of fire, a
absolute power over the three worlds, used it to attack-
questing the gods and forced them to flee from Amaravati, the capital
from the heaven of Indra. In this extreme danger, they implored the
help of Vishny. This deity, responding to their prayer,
incarnates as a dwarf Brahmin and presents himself to Bali. The king-
giant receives him kindly and invites him to ask him
a present, promising to grant it to him, The dwarf, with a

feigned modesty, is content to ask him for as much space
that he will be able to step over it in three steps. The monarch
grants. Then the dwarf, suddenly taking on dimensions
gigantic, travels the entire universe in two steps, and a-
standing in Bali; "Asura," he said to him, "you have given me space
"for three steps; and behold, in two steps I have covered the uni-
"full verse; find me room for the third step,
"If not, you are a disgraced man and you deserve to go to
"Hell." Bali replied, "I fear hell less than a name."
"dishonored; put your foot on my head." This was what
wanted Vishnu, and Bali was thrown into hell. (Abridged from
Bhagavata-Purana).

Commentators find the germ of this legend
in these words of the Rig-Vêda, which we have already quoted:
“Vishnu traveled through this universe; he placed his steps in three
places." Some think that by these three steps, the friend has
meant to signify that Vishnu manifests himself in three ways,
in the form of fire on earth, in that of lightning in
the air, and under that of sunlight in the sky. Others
understand the three steps of Vishnu in the sense that they represent-
feel the positions of the sun at sunrise, at noon and at dusk
to sleep.

In the Sathapatha Brâhmana, the three steps of Vishnu are
presented in another way: "The gods, it is said, and the
“Asuras, also engendered by Pradjäpati, fought the
"against each other. The gods having been defeated, the Asuras
" cried out: Now this world belongs to us; share-

"Let us manage it among ourselves." —The gods having heard these words,
"they said to themselves: The Asuras share the world; wings,
"Let us go to the place where this sharing takes place. — Placing at
"their head Vishnu, which is the sacrifice, they went into
"this place and said: Put us with you - ourselves in pos-
"session of the earth, and let us take our share of it.—
“The Asuras, displeased, replied: We are dis-
"posed to give you as much space as can be covered
"this Vishnu lying down. — Now, Vishnu was a dwarf.
"However, the gods did not reject this proposal.
“Having placed Agni in the east, they walked while working
"with pain and worshipping Vishnu, who grew up gradually
"measure; and in this way the gods obtained all the
"earth." It seems obvious to us that this legend allu-
Sion to the struggles that took place between the Aryas, (the gods)
The aboriginal populations or the Asuras.

It is in the Ramayana that the Avatara of Vishnu as a dwarf,
To destroy Bali, appears in its modern form. The
Mahâäbhârata also mentions it, but as an event
future, which the Puranas then recount as an actual fact-
compli. ;

6° The Parasu-Råma Avatára, or the birth of
Vishnu in the person of Parasu-Räma.

We come to the category of Avatåras through which Vish-
naked is no longer content to metamorphose into a fabulous being-
them, but is represented as incarnating in men,
Or rather reproducing in them by a kind of generation
More or less supernatural.

Before examining them in detail, we believe it is useful to meti-
bring before the reader the following reflections of the Pro-
Professor Monier Williams | i) on the heroic mythology of
Brahmanism. "Buddhism," he said, "as well as

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(1) Monier Williams, Religions Thought and Life in
India, p. 41.

"Philosophical Brahmanism, was a repudiation of the
"belief in the efficacy of ritual, and, like him, taught
"the uselessness of ceremonies united with sacrifice and even of
"austere to attain true knowledge. He professed
"that Knowledge could only be acquired through self-sacrifice-
"self-gation. For God he substituted emptiness; he denied existence
"of the soul, whether personal or supreme, and of all things,
"except the body, thought and sensations, the earth, the
"heavens and hells, which, always subsisting by the force of
"acts and works, constantly tend towards destruction and
"reconstitution in perpetual cycles. But, while it
"repudiated the priesthood and the priests, he presented to the
"populations an object of veneration in the person of his
"founder Gautama, later called the Buddha. His successes
"were due, in large part, to the respect inspired by the
"character of this extraordinary personality. It was Phom-
"my ideal, the perfection of humanity. He practiced faithfully-
" he preached. The members group together perf
"thousands around his person and Gautama became himself

has the god of faith that he announced. All across India,
"The crowds flocked to his instructions. His doctrines of
"universal charity, liberty, equality and fraternity
"exerted an irresistible attraction. The only way to stop
"This movement towards Buddhism consisted of inventing
"human gods and an equally attractive m, . ological system-
"yant, also suitable for the needs and aspirations
"of the mass of the people.

"In all probability, the Brahmins began to
"popularize their pantheistic doctrines around the time when
"Buddhism arose in the 5th century BC. The Buddha
"died, and, according to his teachings, was personally
"annihilated; but the remains of his body were preserved with
"care as relics in various parts of India, and
"memory was honored with almost as much devotion as
"his person had been venerated. The Brahmins were witnesses
"of this cult. They understood that religious aspirations

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and the mass of the Indian people could not be long
"satisfied either with the propitiation of the elements or with their pro-
"before philosophy so cold and so dry, either tributes ren-
"due to a being, such as Buddha, who was considered to be
"no longer existing. They therefore undertook the task of providing the
"peoples of existing gods and humans, taking them into
"their own heroic poems, the Rämäyana and the Mahà-
"bharata. They applied themselves to giving a Brahmanic form
"to the songs and popular stories of a people who, when-
"that it spread anciently in India, was composed of
"warriors and not priests. The main heroes, including the
"exploits were the subject of epic songs, were subjected to
"a process of deification. The origins of the war dynasties-
" were attached, through the intermediary of the wise brah-
"potholders, to the sun god and the moon god. Myths and
"legends, confirming the divine origin of each great hero,
"were invented and introduced into the body of poems. It is
"thus a sort of anthropomorphic mythology was formed-
"that perfectly suited to the tastes of the people. And in
"this combination, there was nothing, polytheism, anthro-
"pomorphism, poly-demonism, or even fetishism, which

"was incompatible with their own pantheistic dogmas:
"the Brahmins, in their popular teachings, do not-
"knew only how to apply their doctrine of evolution. The only pro-
"the problem they had to solve was how
"theory of evolution could be arranged in such a way that
"understand all the existing superstitions, and what
"would be the one that would best apply to aw development
"from a popular mythology.
"Nothing was easier for them than to maintain the
"dogma of the unique Being, existing by itself, the only Es-
"sence existing in reality, and to suppose that it was exercised,
"as if to have fun, in an infinite creation, in in-
"finished manifestations of itself, in dissolutions and crea-
"new tions by means of infinite varieties and diversities
"of operations. The very name of Brahma, (derived from the root

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"brih, to increase}, given to this unique and eternal Essence,
"expressed exactly this continual development, this
“power of expansion, this universal diffusion.” (1)

This theory, which embraced all beings without exception, applied a fortiori to men who are the most perfect beings, and among men, to the greatest, to the most virtuous, to kings, to heroes, to wise men, to penitents and even to famous criminals.

The most popular of these deified heroes are the two Rama, Krishna and Buddha, of whom we have now study the legends. But before doing so, it will not be needless to say that the Vedas and the ancient works which relate to it, make no mention of these persons- swimming; which seems to us a peremptory argument against the high antiquity attributed to them, it seems to us; impos- possible than the Vedic hymns, which sing the exploits of so many individuals whose memory has not otherwise been con- served in popular traditions, have omitted or forgotten precisely the four personalities who left the most big names in India.

Parasu-Râma is only known through the legends of Mahå- bharata, Vishnu, Padma, Bhagavata and Agni- Purana. His first name Parasu (axe) comes from the fact that he

usually served as an axe in combat, and in
particular that, on his father's orders, he cut off his head
of his own mother with this instrument. It is said of him that
the incarnation of Vishnu in his person had as its object

(1) These reflections seem to us to be correct, generally.
consistent with the facts, either that the Brahmins actually went-
ment and explicitly designed such a plan, or that this
plan is born from the very situation of things. But it is not necessary
not to lose sight of the fact that the accomplishment lasted one
many centuries, and that it is not yet completed.
The author cites many new deifications, in-
incarnations or personifications of various gods, who have
been made in our days. (Same work, Chap. X: Hero-
Worship and Saint-Worship:)

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to exterminate the caste of Kshatryas or warriors, who seek-
were trying to rise above the Brahmins; but I am told
It is not clear how this incarnation is accomplished.

Regarding his birth, this is what Vishnu tells us-
Purana. A prince named Gadhi, son of King Kusamba, founder-
The father of Kaüsamba, later Canodje, had a daughter named
of Satyavati. An old Brahmin, called Richika, descendant
of Bhrigu, having asked for her hand in marriage, the king demanded
him, as a wedding gift, a herd of a thousand horses
light in the race, all white, each with a black ear.
He hoped to get rid of the old man's insistence
Brahmin; but this one, having offered sacrifices to Varuna,
obtained from him the thousand horses that the prince asked for and
received in return the hand of Satyavati.

In order to achieve the birth of a son, Richika prepared
a dish of rice, barley and vegetables, with butter and
milk, which his wife was to eat; at her prayer, he dedicated a
a very similar mixture for his mother who, after having
taken, was to give birth to a prince of bravery
martial. Having left the two dishes to his wife, with
precise instructions regarding what she should eat
and the one who was destined for his mother, he withdrew into the forest.
When the time came to take the prepared dishes, the queen
said to Satyavati: “All mothers desire to have children
"endowed with excellent qualities, and would be mortified to
"to be surpassed by the merits of their mother's brother. Give-
"I therefore have the food that your husband has prepared for you,
"And you, eat the one who is my destiny. The son she owes

"to procure me will be the monarch of the whole universe; while
"that the one who will be born from your dish will be a Brahmin, also
“deprived of wealth, value, and power.” Satyavati
M: that to this proposal, and they exchanged their
dishes.

Upon his return, Richika, recognizing what his
wife: "Sinful wife," he said, "what have you done? I see

"that your body is of a terrible appearance. You have eaten
“the consecrated food that I had prepared for your mother;
"You have committed a fault. In this food, I had infused-
"the properties of power, strength and heroism;
"in yours, the qualities that are suitable for a Brahmin:
"kindness, knowledge and resignation. Because you have
"Overturned my plans, your son will follow the military career. He
"will use weapons, he will fight, he will kill. Your mother's son
"will be born with the inclinations of a Brahmin; he will apply himself to
"peace and piety." Satyavati, hearing these words,
fell at her husband's knees, and begged him to make sure that
his son does not have the inclinations he had just described, or
that at least it was not his son, but his grandson. That he
so be it, replied the appeased Muni. Consequently,
At the proper time, she gave birth to Jamadagni, and his
mother gave birth to Visvamitra. After that, Satyavati, became
the Kaüsiki River.

Jamadagni, the Mahâbhärata relates, became a very wise man
pious, who, by the fervor of his devotion and by his application-
tion to study, acquired full knowledge of the Vedas. Having
went to King Prasenajit (1), he asked for his hand in marriage
daughter Renuka, and the king granted her to him. The descendant of Bhrigu
led the princess to his hermitage and remained there with
she. She shared his ascetic life with pleasure. They had
first four sons, then a fifth, Jamadagnya (Rama)
which was the last, but the most glorious.

One day when his sons were away to pick the
fruits that the family ate, Renuka, who was exact
in the performance of all his duties, went to the
nearby river for swimming. As you approach the shore,

(1) Rome Wilson thinks that this Prasenajit lived
in the 6th century BC All commentators agree
that he was the younger brother of Dhruvasandi, king of Ayodhia,

that he lived at the time of Buddha, and was converted by the Re-
trainer himself. {Volume 1°". p. 405. T. II p. 95)

she saw Chitrarata, prince of Mrittikâvati (1), who; carrying
around his neck a garland of lotus flowers, played in the water with
His wife, and she envied their bliss. Defiled by thoughts
Impure, wet but not purified by water, she returned all
agitated at the hermitage. Jamadagni, understanding that she was
fallen from perfection and stripped of the splendor of his holiness,

there cursed with excessive harshness.

At this moment his sons returned from the forest, and to each
of them, as he entered, he gave the order to kill
their mother; but astonished and restrained by their filial affection,
The first four remained silent. Then the anger of
Jamadagni knew no bounds; he cursed his four sons
and they became fools. Finally Rama also returned to the hermitage,
and immediately the great and pious Jamadagni said to him: "Kill your mother
who has sinned; and do it, my son, without hesitation. Rama
Immediately seized the axe that Siva had given him and
with one blow severed his mother's head. That's where he came from
came the name Parasu-Râma, or Rama with the axe.

Jamadagni's anger immediately subsided, and satisfied with the obedience-
his son's ance, he said to him: "Since you have obeyed my order
"and accomplished such a painful act, ask me for such bene-
"diction that will please you and your wishes will be granted." Rà-
asked me for the following graces: the return of his mother to life,
with the forgetting of the fault for which she had been killed;
restoration of his brothers to their natural condition, and
For himself, the gift of being invincible in sin-
regulars and a long life. His father granted him all these
favors.

Now, it happened on another occasion, during the absence of the
son of the Rishi, that the powerful monarch Kårttavirya, son of

rîttavirya and sovereign of the tribe of the Haiheyas (2), came to

(1) Mrittikâvati, was the capital of Malwa, whose
SOVEREIGNS belonged to the Bhojas family.
(2) These Haïheyas (the Riders, from Haïhey, horse),
descended from Yadu and formed one of the five tribes com-
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at the hermitage of Jamadagni. This Karttavirya had received by the favor of Dattatreya (4), a thousand arms and a golden chariot which went of his own accord wherever the king wished to go. Swollen with his strength he had oppressed the gods, the Rishis and all the creatures; and the gods with the Rishis had resorted to Vishnu who, in concert with Indra, had devised the means of destroy it. Jamadagni's wife received him with the respect that was due to him; but the king, proud of his power, did not showed no gratitude for the hospitality shown to him offered; on the contrary, he took away the sacred cow that provided milk for the offerings(2), and overturned the tall trees which shaded the hermitage.

When Rama returned, his father told him what had happened. Seeing the cow's misfortune, he entered a furious anger and seizing his splendid bow, another gift of Siva and destroyer of enemies, he attacked Karttavirya and defeated him. He cut off his thousand arms with arrows and Karttavirya perished. To avenge his death, his sons attacked their turn the hermitage of Jamadagni while Rama in was again distant, and massacred without resistance the pious sage, who called in vain for his son's help. They

taken under the common name of Yâdavas. (see what we we said p. 112-113 of the 1% volume).
(1) One of the three sinless sons of the patriarch Atri: he

'was said to be both an incarnation of Brahma,

of Vishnu and Siva.

(2) The Ramayana gives the following description of the sea- fertility watchman of this cow. "At the command of "his pious master, the cow from whom all abundance "derives, produced all kinds of meats according to the taste of "each one, honey, roasted grains, mixed mead "aromatic flowers, sugar canes, drinks "delicious and dishes of all kinds; mountains "hot rice, sweet cakes, curdled milk, lakes of "sauce; cups filled to the brim with beverages

“sweet; exquisite treats composed suddenly.”
Moreover, on occasion, it supplied entire armies.
with all the war paraphernalia they needed.

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They went away after committing this crime, and Rama, in ren-
carrying wood, found his father lifeless.

Having mourned him with deep sorrow, he accomplished
His regard, the last duties and himself set fire to the
funeral pyre. Then he vowed to extirpate the entire race
of the Kshatryas. To fulfill this vow, he took his ir-
resistible; without pity, with deadly rage, he killed a
to one all the children of Kärttavirya, and after them, all the
Kshatryas he could meet. Three times seven times he purged
the land of the Kshatryas race; with their blood he filled
the five vast ponds of Samanta Panchaka, and from this blood he
offered libations to the race of Bhrigu.

After a life devoted to glorious and holy deeds,
Rama distributed all his wealth in alms, and retired,
with a number of Brahmins, in the Konkan, for
live in contemplation and penance. Like this coast
was then almost entirely covered by the sea and that it did not
could properly establish the Brahmins who had it
Followed, he climbed to the summit of Mount Dilly, and from there, throwing
arrows against the sea, he forced it to withdraw.

This last part of the legend means, without any
doubt, that Rama opened trenches and canals on the
Malabar coast to collect the waters which covered the whole
country and made it a vast swamp. In any case, the
Namburi Brahmins of Travancore and Cechin claim
descend from the companions of Parasu-Râma and have received from
him their institutions. This is why the west coast of the
Southern peninsula of India is often called Parasu-
Râma-Kshetra, or kingdom of Parasu-Râma. Traditions
They still claim that it is to him that the parades and
the Passages which connect the two sides
of the Ghats, as well as the erection of large stones and dol-
lies that are found on the mountains.

In the first chapter of this volume (p. 44 et seq.), regarding
from the coming of Hercules to the south of India, we

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We have expressed the opinion that this Hercules is none other than Parasu-
Rama, and that this hero was, through his daughter and wife Pandäya, the
line of the Pandyar kings of Madure.

There is an episode in the Ramayana which tells of
In what way did Parasu-Râma and Râma-Chandra meet?
rent and how the first was obliged to recognize the superiority-
ority of the second. "When King Dasaratha," it is said, "returned-
born in his capital with Rama-Chandra, he was frightened by the cries of
bad omen that certain birds were uttering. The event
The unfortunate thing that these cries announced was the arrival of Parasu-
Rama. He was terrible to behold, shining like fire, carrying
on his shoulder his axe and his bow. Having been welcomed with
honor, he told Rama, son of Dasaratha, that he had heard
to speak of the bravery he had shown in breaking the bow of
Janaka. He had brought another one. He defeated the young prince
to bend it and place an arrow on the taut string, offering,
if he succeeded, to engage him in single combat-
bind. He even went so far as to say that the archerized by Rama-Chan-
dra was only a bow of Siva, while the one he carried
was of Vishnu. The gods then addressed a request to
Brahma to know the relative strength and weakness of
Siva and Vishnu. As a result, Brahma aroused enmity
between them, and a great battle ensued. The bow of Siva of a
terrifying power, was released, and Mahâdêva, with the three eyes, was
stopped by a whisper. The gods, appeased, judged that Vish-
naked was superior. Then Parasu-Rama said: "This bow that I
dares you to get an erection is that of Vishnu." So dares again-
calf by Parasu-Râma, Râma-Chandra seizes the bow, bends it,
places an arrow on the string, and says to his opponent: "Com-
"If you are a Brahmin, I don't want to kill you; but where I am-
"I will raise your superhuman capacity for movement, or I will pri-
"I will see of the holy dwelling which you have acquired through your aus-
"terities." Parasu-Räma, seeing himself defeated, prayed to his adver-
It is important not to take away his power of movement, but
rather than destroy his home: "Because you have bandaged this
"bow," he said to him, "I recognize you as the imperishable victor
"of Madhu and for the Supreme Lord."

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Then Rama-Chandra shot the arrow and destroyed the abode
of Parasu-Rama.

All commentators agree that the pas-
Sages of the Ramayana who represent Rama-Chandra com-
like an incarnation of Vishnu, are introductory interpolations-
introduced after the fact in the original poem, and that the legend
the foregoing is only intended to sanction this claim
Far an example. For, if Parasu-Rāma recognizes that Rama-
Chandra is superior to him, this is indisputable proof that
This one is also divine.

The cult of Parasu-Rama is very little widespread; it is not found-
compared to hardly any in Konkan and Malabar.

1° The Räma-Chandra Aväâtara, or the manifestation of
Vishnu in the person of Rama-Chandra.

We have previously recounted the life and adventures of
Rama-Chandra, sought the approximate time at which he
lived and that of the composition of the famous poem which sings
his exploits. It is therefore useless for us to return here to these
subjects. We will simply recall the judgments which
were carried on this hero, as well as on Krishna, by India-
nists whose perfect competence no one can dispute
nor suspect righteousness. "We do not find in the Vedas,
" said Colebroke, no trace of the worship of Rama and Krishna.-
"The real doctrine of the Vedas is the unity of God, in which
"the whole universe is understood, and the polytheism which they mon-
"Trent, consists in the deification of the elements, of the planets
"and stars. The three main manifestations of the divi-
"unity (Brahmä, Vishnu and Siva), with their energies and their
"personified attributes, and most of the other gods of the
"Indian mythology, are barely mentioned or indicated there
"vaguely; but the cult of deified heroes does not
"part of the system, and the incarnations of the deities are not
"are not marked. The worship of Rama and Krishna by the

"Vishnuvites, that of Mahâdéva and Bhavâni by the Si-
"Vaites were introduced after the persecution carried out CON-
"between Buddhists and Jains. The worship of Rama and Krish-
"na succeeded that of the elements and the planets, and all that
"that we find in the Upanishads in favor of these divi-
"new units, must be considered as having been written
"after the birth of their sects." (Asian Research-
ques).

"It is true," says Dr. Muir, "that in the epi-
"que, Rama and Krishna are represented as incarn-

"nations of Vishnu; but at the same time, they appear to us-
"feels like human heroes; and these two characters (the
"divine and human" are far from being inseparably united
"together, that the two heroes are hardly more than men
"endowed with superior qualities, acting by motives
"human and taking no advantage of their superiority
"divine. It is only in certain sections, which have
"were added on purpose to the original poem to bring out
"their divine character, that they take the nature of Vishnu..
"It is impossible to read these two works carefully
"(the Ramayana and the Mahäbhârata), without being struck by the
"modern character of the sections in which nature
"divine is attributed to Rama and Krishna, and in the manner
"clumsy way in which these passages were introduced into the
"text; without finally noticing how loose the link is which
"links them to the body of the narration, and how many they are
“little necessary for its progress.” {Original Sanskrit Texts).

Some authors, relying mainly on lyrics
of Megasthenes that we reported in the first chapter-
three of this volume, suppose that the Rama-Chandra of the Indians
is the same as the Bacchus or Dionysius of the Greeks; and such
seems to be the opinion of MM. de Riancey. (History of the world,
Volume 1% p. 288, 289). But this interpretation seems to us
based on very shaky foundations. The Greek hero par-
ran, it is said, through Greece, Egypt, Assyria, and western Asia-

tale; but no Indian tradition gives reason to think
that Rama came out of India. On the other hand, there is absolutely no-
there is no similarity between the character of the debauchee and the
Xurious Bacchus, and that of the pious son of Dasaratha, of the
Virtuous and noble husband of Sita. If any Rama can
to be regarded as the Indian representative of Bacchus, this
It would rather be for Bala-Rama, the brother of Krishna, that it would be suitable-

would attribute this honor: just as Bacchus was the

god of wine and debauchery, Bala-Rama also loved, says
the legend, to gorge oneself on wine until drunk.

The cult of Rama-Chandra is not ancient; the author of
the life of Sankara-Atchârya, who lived in the 8th or 9th century
of our era, in the enumeration of these gods who were
honored of his time, does not mention the cult of Rama,

neither of Hanumän nor of Sita. It appeared in the 11th century.

to have begun, thanks to the teachings of Rama-Nanda and
to the sect of the Rama-Nandis or Ramavats, to the poems of
Sûr-dâs and especially Tulasi-Dâs (1544-1624), the author of the Rå-
Hindustani Mayana. We will meet these characters again during-
That we will talk about sects. On the other hand, today it is
very popular from one end of India to the other, and especially
in the plains of Hindustan. He shares with Krishna the
favor of the Indians from the mountains of Kashmir
as far as Cape Comorin. All sects venerate him; his name
is worn by an infinite number of people, and invoked in all
Occasion, especially on the occasion of funerals. This veneration
universal is due to the benevolence he showed in all
circumstance to his parents, to his friends, even to his enemies,
to his subjects, whom he took with him to heaven, says his legend,
Without them having to suffer death.

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8° The Krishna Avatära, or incarnation of Vishnu
in the person of Krishna.

This Avatåra is without a doubt the most important of all
the alleged incarnations or manifestations attributed to
Vishnu; he is the most popular and the one whose worship is the
more extensive. It is also the Hindu myth which presents the most
a large number of analogies with the events of birth-
this, of the childhood and public life of Our Lord Jesus-
Christ. We have reported these reports in the first part
of this work (1 }), and in the analysis that we have given
above of the Bhâgavat-Ghita (2). At the same time we have
undertaken to show that the writers' claims
vain people who take advantage of this to claim that Christianity has
borrowed these analogies from Brahmanism, are entirely
false. We will try to keep this commitment.

This claim seems to us to be based on two erroneous opinions-
ronées: the first, which Krishna describes in the Puranas
is exactly the same as that of the Mahäbhääârata; the second-
of the Puranas, as well as passages from other works
which represent Krishna as a god, are earlier
at the advent of Christianity.

The name Krishna occurs a number of times
in the Vedic hymns. But the character or persons
The names that this name designates are in no way those of the Ma-
Habhärata and the Purânas.

It is also found in some Upanishads; but the books
who give it are considered modern, and the mention
even which is made there of the cult of Rama and Krishna, of that
of Siva and Bhawäni, is, in the eyes of Indian scholars,
proof that they were composed at a relatively early time
recent. We have just seen the opinion expressed on this subject
by Colebroke and Dr. Muir.

(1) Legend of Krishna, volume Ip, 57: and following.

(2) Volume IT. p. 66 et seq.

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The Mahâbhârata is the oldest work in which
Krishna appears as being clothed with divine nature.
But let's not forget that this work is made up of pieces
reports written at various, often disparate, times
like the different pieces of a marquetry. "Ge mest,
"the learned Dr. Muir has just told us that in certain
"sections, which were added on purpose to the original poem-
"mitative to bring out their divine character, that they (Ràma
"and Krishna) take the nature of Vishnu. It is impossible
"to read these two poems (the Ramayana and the
"Mahäbhärata) without being struck by the modern character of the
"sections in which the divine nature is attributed to
"Rima and Krishna, and the clumsy way in which these
"passages have been introduced into the text" . . . "Krishna is
"No doubt," Professor Wilson had already written, "Krishna
"is undoubtedly the prominent character of the Mahâbhäârata;
"but he is represented in contradictory aspects.
"Usually, he only performs the acts of a simple
"mortal; however, several passages attribute to it the nature
"divine. But this poem contains absolutely nothing of his
"youthful mischief, its games and entertainments
"Vrindävana, of his amusements with the shepherds, nor even
"of the destruction of the Asuras sent to kill him. All
"These stories have a modern appearance; they re-harmonize
"do not fit in with the tone of the ancient legends, which is gener-
"rally serious and sometimes majestic; they are the pro-
"produced by childish taste and a wanton imagination."
(Preface to the Vishnu Purana).

It is mainly in the episode known as
Bhâgavat Ghita, and whose lana we have presented above-
lysis according to Dr. Monier-Williams, that the divinity of Krish-
na and his identity with Vishnu and with the Supreme Being are
clearly affirmed. But at the same time we saw
that, by Dr. Williams's own admission, the composition of
This book does not go back beyond the 2nd century of the Christian era.

ne, while other authors put it back to the 12th century.
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e In the Mahäbhärata, says Professor Goldstüker (1), we
"represents Krishna sometimes paying homage to Siva and
"therefore recognizing his inferiority with regard to this di-
"Vinity, or recommending the worship of 'Uma, the companion of
"Siva, or receiving favors from these two deities. In other-
"Three passages, he only offers the character of a hero
"endowed with extraordinary power; in others still,
"his divine natare is doubted or even denied by
"adversaries, although they are punished for their unbelief.
"In his intimate relations with Arjuna, he claims the rank
"of the supreme divinity; but in other passages of the Mahå-
"Bharata, Siva's claims to this dignity are admitted,
"and we try to bring the two rivals into agreement, in de-
"declaring that they are one and the same deity. Sometimes
"again, in this same poem, Krishna declares that he represents-
"feel only a tiny portion of the divine essence
"of Vishnu. It follows that the Mahäbhärata, which moreover
"keeps silent about several of Krishna's adventures, ra-
"told in the Puranas with long details, does not admit
"in an undisputed manner the cult of Vishnu in this Ava-
"târa, as the Purânas of the Vis- sect later did
"Hnuvite. It follows that the conception of the Avatära
"Krishna had not, at the time this poem was com-
"posed, the consistency that is noticed in the works
"most recent."

As examples of the deferential relationships that existed
between Krishna and Siva according to the Mahâäbhärata, Dr. Mur quotes
the following passages from this poem (2): “Krishna then returned
"homage to Siva of the voice, of the mind, of the understanding,
"and by his deeds, that is, when he accompanied Arjuna to
"the abode of Siva to ask him for celestial weapons.
“Siva replied: I have been properly worshipped by Krishna,

"Therefore, no one is dearer to me than Krishna. — In
"a hymn, Krishna celebrates as follows the praises of

(1) Chambers Cyclopædia.
(2) D' Muir: Original Sanskrit Texts-IV. 184.

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“Siva: I know Mahadova and her various works of old,
"He is the beginning, the middle and the end of all
“creatures.— Bhisma said: Because of his devotion to
“Rudra, the world is pervaded by the great Krishna. This
“Mâdhava (Krishna) performed austerities for a
"a whole period of a thousand years, in order to obtain the right
"graces of Siva, the god who grants favors. Ge was in se
"making it propitious for Siva that Krishna had a son by Jambavati;
"that he received from him the Sudarsana disc; that Siva granted him
“eight gifts, to which Uma added eight others. Among the
"Siva's favors include that of having engendered a hundred times
"one hundred, or one hundred thousand sons; and among the gifts of Uma, that of
"to possess sixteen thousand one hundred wives. According to Krishna, Siva is
"the most excellent being in the three worlds. Because
"that he is the greatest of the gods, he is called Mahädéva;
"because he protects all men in their inter-
"taken and seeks their welfare (Siva), he is app-
"Peeled Shiva."

[It is true that in other passages of the Mahabharata, Siva
gives equal praise to Krishna and makes press-
that are identical about his divine character. House thinks
generally that these passages were introduced into the
poem at a later time, by the followers of Krishna.

So it is only in later compositions
to the Mahñäbhärata and the advent of Christianity, in the
Vishnu Purana which is from the 11th century, in the Sri-Bhâgavate-
Purana or Prem-Sägar, the Ghîta-Govinda and the Brahma-Purana
Which are from the XII and XIII, in the Brahma-Vaïvarta and
the Agni-Purana which are even more recent, which are found
absolute affirmation of Krishna's divinity and the story of
events in his life that offer analogies with the circumstances-
aspects of the birth, childhood and life of JC Le
Bhâgavat-Ghita, which contains such a large number of passages
almost identical to texts in our New Testament,
belongs to the same literary period.

It clearly follows that the similarities which are re-

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that on either side cannot have been borrowed from the
Indian books by our Evangelists and our other sacred Authors
and that Krishna cannot be the type of Christ. If we reflect-
then it is said that the Christian Religion was preached in
India by an almost uninterrupted succession of apostles, of-
then Saint Thomas until our days, that these apostles had there
introduced our Holy Books, and that in particular the Nes-
Torians had brought the apocryphal Gospels of Len-
childhood of the Savior, of the Virgin Mary, of the Apostles, whose
legends are found in those of Krishna; it will be easy
to understand how these loans were made.

The apocryphal Gospels, which are in question here, are
writings that date from the earliest days of Christianity.
some, works of the faithful endowed with a more tender and more piety
naive as well as enlightened, had no other goal than to collect the
wonderful traditions that were current among the first
Christians on the birth, childhood and person of the Sau-
woman, on the Holy Virgin and Saint Joseph, on the first
origins of the Christian Church. Others were composed by
Heretics or their first disciples, to justify and
support their mistakes. There are some that have been put under the name
of the Apostles; others present themselves as the work of their
immediate successors. Born in the very cradle of the Church,
in Judea and Palestine, they spread into Syria,
Arabia, Egypt and throughout the East. From the Hebrew language-
that they passed into other Asian languages, in the
Greek, and, around the fifth century, in the language, Latin. Reje-
considered false and apocryphal by the Catholic Church, they have
been preserved by heretical sects, especially by the
Manicheans, Gnostics, Nestorians, who carried them
in all parts of Asia and as far as India, several-
several centuries before the time assigned to the composition of the
Puranas.

The cult of Krishna does not appear to have existed, or at least
to have been popular before the 11th or 13th century AD
era. Around this time it was recommended and preached by Nim-

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bärka or Nimbäditya and the poet Jayadêva, the author of the Ghita-Govinda, who both lived in the 12th century; by Mädhava-Achârya, born around year 4200; by Vallabha-Achärya, born around the year 1479; by Chaitanya, born in 1485, and by their disciples. We will have the opportunity to speak in detail about their doctrines, their practices and their action, when we We will deal with Sects.

It is very likely that Krishna is a historical figure- that, a powerful chief or prince of the warrior tribe of Yädavas. His mother Devaki belonged, according to legend, to the race non-Aryan of the Daityas. The Yâdavas, descendants of Yadu, that several authors identify with the ancient Getae and Saces, and with the present Jats of Punjab and Rajputana, formed a turbulent and powerful confederation, established, in the time of Krishna, on the right bank of the Yamuna (Djamna), south of Mathura, between Agra and Delhi. Admitted to the rank of the Kshatryas, although they were of Scythian origin, they were then expelled with several other tribes who were in the same situation.

If the following legend were true, we could find a clue to the approximate time when Krishna lived historical. While he was defending the city of Mathura against the repeated attacks of Jarâsandha, father-in-law of Kansa, ap- a new enemy appeared, Kalayâvana, king of the Yävanas, who wanted to measure himself against Krishna and his Yädavas. The hero, judging that he could not resist two adversaries at the same time saries, persuaded his people to emigrate with him in a con- very remote. They went to the Guzarat peninsula where they built, on the seashore, the beautiful city of Dwaraka, and surrounded it with fortifications so powerful that single women, says the legend, could have defended it.

It is certain that Seleucus Nicator sent an army of Greek-Bactrians in India in 342 and 280 BCE. Around 256, Antiochus, grandson of Seleucus, made a treaty with Asoka. In the following century, Eucratides, king of Bactra, con-

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left the countries on the banks of the Indus and sent a
expedition to Catch and Guzarat (181-161). Menander,
the Milindu of the Buddhists, pushed his conquests towards the east and
perhaps as far as Mathura; for some of his works have been discovered there
medals. (1)

Now, it is these Greek-Bactrians that the Sanskrit books ap-
called Kala-Yavanas, or Black Greeks, because they were de-
black people came as a result of their alliances with the women of the
country. If therefore Krishna's struggle with Kalayavana has any
historical basis, it would be either with Eucratides or with
Menander that it would have taken place.

The city of Dwaraka and the entire nation of the Yadavas, with
Krishna himself, were soon destroyed. Here are some
how the legends tell these events.
Yâädava children, having decided to amuse themselves at the expense of
Narada and some other Rishis while they were performing-
knew their devotions, disguised as a girl Samba, one of the sons
of Krishna, and leading him into the presence of the Rishis, they de-
asked: "What child should this woman bear?"
world"? The Rishis, offended by this bad joke,
replied: "She will give birth to a club that will crush
"the whole race of the Yädavas." In accordance with this word,
a club came out of Samba's belly. King Ugrasena gave
the order to reduce it to dust and throw this dust away
into the sea. But some of it fell on the shore and
transformed into a rush, and another portion, as big as a
spear head, could not be broken. Having been thrown into the sea,
she was swallowed by a fish; this fish was caught by a father-

(1) Ad hæc usque tempora, writes Arrien, in Barygazis
(Baroch, near Surat), antiquæ drachmæ reperiuntur
græcis sculptæ litteris, cum insignibus Apollodoris et
Menandri, who post Alexandri obitum ibi rerum fuerunt
potiti. In hoc emporium maximae ex parte deportatur vinum
italieum, laodicenum et arabicum, œs, stannum, plum-
bum, corallium, chrysolitus, vestis omnis generis, etc.
(Periplus Maris Erylhræi p. 66).

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choir, and the spear head became the property of a hunter,
named Jara, who made it the point of an arrow.

Meanwhile, a messenger sent by the gods came
to warn Krishna that his work was finished and that he should
thinking of returning to heaven. He was quite willing to do so; but
wishing to save his people from the destruction from which they were
threatened, he advised the Yadavas to abandon the city of Dwa-
raka and go to Prabhâsa who was not far from it. This
advice only hastened their loss: on arriving on the shore
from the sea, they began to drink and fight among themselves;
having no other weapons, they seized the rushes which were
born from the dust of the club that came out of Samba's belly
and killed each other. Of the entire tribe, only Krishna remained
and his brother Bala-Rama.

Fr As they were both sitting and talking to each other-
on the edge of a river, suddenly a snake came out
from the mouth of Bala-Râma: it was the serpent Sésha of which he
was an incarnation and whose departure left him lifeless.
Krishna, left alone, meditated, his foot placed on his knee,
when the hunter Jara, armed with the fatal arrow, passed through
the neighborhood and mistaking it for a deer, killed it. Thus his
death was caused by the last portion of the club.

Jara left Krishna's corpse to rot under a tree.
However, after many years, some people
pious women collected his bones and enclosed them in a
shrines and threw them into the Ganges which carried them to the sea.
At that time there lived in Avanti, in the province of Orissa, a
very pious king, named Indradyumna, who was ordered to
Vishnu to make an image of Krishna, under the name of Djaga-
nâdha (the lord of the world), in which he would place his
bones, and to build him a temple. The construction of
This building was completed in 1198, and at the same time, the
The sea brought the shrine which contained the bones of Krish-
na. Such is the legend; here now is what would be, according to
Dr. WW Hunter, the true origin of the Djaga cult-

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nädha and its temple at Puri. “Djaganâdha,” he writes {1 }, “re-
"presents, with unmistakable clarity, a union of doctrines

"Brahmanic and Buddhist who constitute the basis of the
"Vishnu worship. In his temple at Puri there are three
"crude figures which represent, without the knowledge of their worshippers-
"tors, the Brahmanic triad, while these look at them-
"tooth like the images of Krishna, Bala-Râma and their
"Sister, Subhadrà. The feast of her chariot is the reproduction,
"formerly well understood, of the Buddha's tooth festival;
"but today its original meaning is forgotten. The
"Chinese pilgrim, Fa-Hian, describes the annual procession of
"the sacred tooth of Buddha from his sanctuary in Anuradha-
"pura until Mehentele, and of his return after a certain
"stay in this last locality, It was in the 5th century. This
"description fits so exactly with the feast mo-
"last of the tank, that Fergusson (History of architecture
`"Indian, 2nd vol. p. 590), does not hesitate to say that the second
"is only a copy of the first." Another clue to this
origin, it is the striking resemblance that exists between the
architectural forms of the primitive buildings of Puri or Djaga-
nâdha, with those of the Buddhist pyramids or reliquaries.
Thus, everything contributes to demonstrating: 4° that the Krishna of the
Puranic legends were unknown to the Vedic authors;
2° that his divinity is not clearly admitted by the Mahäbhà-
rata himself, except in the episode of the Bhâgavat-Ghita,
_ whose composition is, by the admission of all Indianists, pos-
later than that of the Gospels; 3° that the Krishna of the Puranas
is quite different from the Krishna of the Mahäbhärata; 4° that the
legends that they tell about his birth and his childhood have
could easily be A ph either to the true Gospels, or
to the apocryphal Gospels; 5° that the cult of this so-called
divinity, the works which | AA has HE to the temples where he is
famous, the sects which practice it in a special way,
date only from the 11th century and later; and

(1) The Indian Empire p. 208-209,

finally that Krishna, instead of being the type of our Christ, wen
It is often a burlesque and ridiculous copy.

9° The Buddha Avatàära or the incarnation of
Vishnu as Buddha.

We have given in the first volume (p. 440), some-
some of the legends that were invented by the authors
Puranas to distort and decry Buddha, his teachings-
ments and the religion he had founded in India. The Siva-

Upa-Purâna tells another less hostile one, here is
the abstract as given by Kennedy. (1)

“A famous Rishi, named Gautama, with his virtuous
wife Ahalyà, performed severe penance for a thousand
years in the southern regions, near Mount Brahmädri.
During this time there was a great drought. To make it
cease, Gautama paid Varuna special honors
for six months, at the end of which the god, having appeared to him,
promised to grant any favor he asked for. Gautama
asked for rain; but Varuna replied: "How
"Could I contravene divine orders? Ask what-
"what other favor it is in my power to grant you."
Gautama then asked him to create a delightful hermitage, which
would be sheltered from the sun's rays by fragrant trees-
bearing fruit, where wise men and
pious women would be delivered, through holy meditations,
from all pain, sorrow and anxiety; "and
"As," he added, "you are the lord of the waters, do
"May this garden be beautified by an inexhaustible source."
Varuna granted this request, and Gautama's hermitage
became the most pleasant place to stay on earth.

€ One day when Gautama's disciples had gone to the

(1) Hindu Mythology, p. 253.
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source to draw water, some Brahmins take them
fished until they had filled their vessels.
Ahalyà herself was subjected to this every day
hassle. What's more, these women, not content with annoying
so the hermits complained to their husbands about the ill-
treatments that Ahalyà, they claimed, inflicted on them
was going every day. The Brahmins went to Gané-
This one, satisfied with their devotion, promised to grant the
favor they would ask; then they begged him to do so
so that Gautama was forced to leave his hermitage,
without being able to accuse them of the crime of having driven him out.
Ganesa only agreed to this request with great
pain. But finally, having committed himself to it, he transformed himself
into a thin and weak cow, and having entered a field
rice where Gautama was standing, he began to eat the grain. The

wise man, who suspected nothing, took a straw to hunt
the so-called cow; but he had hardly touched it with this
straw, that she fell dead. Having thus committed the crime
huge to kill a cow, the poor man was left with nothing left
no other option to take than to move away.

“Gautama and his wife went far away; but until
even if they had expiated the crime committed, it was not for them
possible to offer the gods homage that would be
pleasant. Having asked the Brahmins for advice on the mo-
yen to be delivered from his fault, Gautama received as a reply that he
had to walk around the mountain of Brahma a hundred times,
bathe in the Ganges, consecrate and worship ten million
figures of Siva. He did not hesitate to undertake this repar-
ration. As he once worshipped Siva with great fer-
worshiper, this god enchanted by his devotion, appeared to him, Jui ra-
told the trick Ganesa had used to force him to abandon-
give his hermitage, and brought the Ganges so close to him
that he could bathe there at his ease. The confidence of
Siva inspired the sage with such disgust for the Brahmins that he
separated from them and founded a new religious system which, for
for a time, eclipsed Brahmanism."

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10° The Kalki Avatåra or the appearance of Vishnu
in the form of a horse-man.

This Avatar has not yet been accomplished; it will take place at the
end of the Kali-Yüga. Then, says the Vishnu-Purâna, a portion of
this divine Being, who exists of his own spiritual nature with
the character of Brahma, the one who is the beginning and the
end, which includes all things, will descend to earth.
village of Sambhal, and in the family of Vishnu-Yasas, will be born
in the form of Kalki, an eminent Brahmin, adorned with the eight
superhuman faculties. By his irresistible strength, he will destroy the
Mlechchas, (casteless people), thieves and all those
whose spirit is defiled with iniquities. He will restore justice to
the earth, and the spirits of those who will live at the end of the age
Kali will wake up and become as transparent as the
crystal. Men who will be changed by the virtue of this
special time, will become the seeds of other human beings-
hands, and will give birth to a race that will observe the
rules of the Krita age or the age of purity. ;

We have said that the ten preceding Avatars are not
not the only ones attributed to Vishnu, there is one
many others in the beliefs and legends po-
Pulaires. Once, in fact, that the incarnation or infusion of
divinity in a mortal being has been a received doctrine,
the imagination of the stoves and the devotees was able to give free rein
Career and she did not fail to take advantage of it to identify
with Vishnu, or with other gods, the characters of which
she wanted to exalt merit. Moreover, the pre-
Mothers, like Rama and Krishna, were incarnated in turn.
The five brothers Pandus or Pandavas, Yudhisthira, Bhima, Arju-
na, Nakula and Sahadèva, are represented as children
and the manifestations of various gods. Karna, one of the heroes of the
Mahäbhârata is also the son of the sun. In Pandharpur,
In the Deccan, a Brahmin named Pundarika was deified
as a form or manifestation of Krishna and is widely-

honored in the Marat country, under the title of Vithobâ. The
poet Tukâ-Rääma, who lived about 250 years ago in Dehü,
near Poona, and who devoted his talent to celebrating the
praises of Vithobâ, received in turn the honors of the divi-
nity. In the same country, another character called Khan-
dabà or Khanda-Rav is worshipped as a personification
of Siva, while Vishnu is said to have incarnated in the
person of a Brahmin, named Gnâneswara, and that another
Brahmin named Dattètreya, who lived around the 10th century, is
regarded as a common manifestation of Brahma, of
Vishnu and Siva.

It was natural that the authors of the various sects which
are formed in modern Brahmanism, were raised
by their adherents to the rank of divine beings; we will see more

late that this honor was not refused to them and that cha- y
' each of them is considered, by his followers, as the mani- |
statement of the particular god whose religion he founded or propagated
the cult.`
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CHAPTER SIX.

CYCLE OF SIVA.

First Paragraph: Siva.

"Siva," said Professor Withney, "is a god unknown to the
Vedas. His name is a word used quite frequently in the
hymns; but it simply means propitious or graceful and
is used as an adjective, Not even in the Atharva-Veda,
it is not the particular epithet of any divinity, distinct from
any other qualifier, as applied to the one of which it is-
came the proper name, it seems to be one of those euphemisms
so frequent in the Hindu religion, to appease and flatter
the most irascible god in the entire pantheon. .. We could not tra-
still satisfactorily confirm the existing relationship
between Rudra and Siva. It was assumed that a new
new deity of the northern mountains, which was grafted
On the ancient religion and identified with Rudra; Siva can
still be a local form of Rudra, born of the parti-
particular of the inhabitants of a district, and easily admitted by a
people who already tended strongly, as the Athar demonstrates-
Go, towards terrorism in religion.

Other authors, on the contrary, do not hesitate to recognize
that the present Siva is incontestably the Rudra of the hymns
Vedic; consequently, that it has an origin as ancient as
that of Vishnu and even that he occupies in the Vedas a
higher place than his rival.

What is certain is that the epithet of Siva (propitious,

gracious and generous} is often applied to Rudra, the god
hurricanes. "What can we," it says, "express to
“Rudra, the intelligent, the strong, the generous, who is the most
"pleasing to his heart, so that Aditi grants healing | who
"is in the power of Rudra) to our herds, to our men,
"to our cows, to our children? We ask his favor
"auspicious to Rudra, the lord of songs and sacrifices, who
"has infallible remedies; to Rudra who is also brilliant-
"as the sun, which shines like Por, which is the best-
"their and most beneficent of gods.—" We invoke
"with submission the wild pig of Pair, with bristling manes-
"seized in the form of a spiral, with a brilliant shape." — "That his
"Sword, which kills cows and men, depart from us."
"You rightly carry arrows and a bow,

"and that you are adorned with a necklace of every kind of beauty." —
In the Samhita-Vajasanéyi of the Yadjur-Vèda, the epithet of
SWA, graceful, is attributed in a more special way to
Rudra: "You are named Siva," or "Your proper name is
“Siva, (gracious)”.— “Shine above us, inhabitant
“from the mountain, with your body which is Siva (auspicious).”—
"Let the one who slides away, with the blue neck, with the cou-
"their red, may Siva (propitious) be to us."— "Respect to the one
"who has a blue neck, who has a thousand eyes, who is Siva (gen-
"reux), to the lord of spirits, to the protector of thieves."
But although these passages and many others like them
have subsequently served as texts to justify various le-
legends about Siva, it does not appear however that one
can see something other than the indication of useful effects
or harmful storms and hurricanes; if, in some
In this case, they bring destruction, floods, and
sudden colds which kill men and livestock, in others,
They purify the air laden with deleterious miasmas, they bring
beneficial rains restore health to what is sick,
to all that suffers from excess heat and drought-
This is why he is invoked as a healing god,
as a generous and propitious benefactor. It is not necessary

besides losing sight of the fact that the more the Indians fear a
being or an evil god, the more they overwhelm him with epithets which
are pleasing to him, in order to obtain that he does not do them
Evil; thus the capel serpent, the most fearsome of serpents
of India, is generally referred to under the title of Bon-
snake.

The same is true of the story of Rudra's birth which we
found in the same book and which was subsequently reproduced by
different Puranas: “The lord of beings (Agni) was a
"head of the house, and Ushas ('the Dawn') was his wife. At the end
"A son was born to them a year old. As soon as he was born, he began to cry.
€ Pradjäpati said to him: Child, why are you crying, you who have
"was born amidst pains and austerities? —
"The child replied: My illness has not been taken away from me; one does not
"hasn't given me a name yet; give me a name.— Pra-
"Jàpati said: You are Rudra.— And because he gave him this
"name, Agni became the form of Rudra, and Rudra is Agni. He
"was called Rudra because he wept, (from Rud, to weep}."

He is in the same way identified in turn with Indra,
the god of the air, with Kâla, time; he is the father of the Maruts
Or stormy winds; he is accompanied by Bhava, the Pros-
father, of Sarva, Archer; and little by little he absorbs these divinities.

In the Samhita-Vâjasaneyi of the Yadjur-Vêda that we have
already mentioned, his personality becomes more and more concrete,
its attributes and functions multiply and take the forms-
the most diverse or the most contradictory: it is at the same time
destroyer and liberator, murderer and savior, terrible and good-
watchful; he gives sickness and health, misfortune and good-
happiness, pain and joy; he has yellow hair, the cou-
their body color is brown and similar to that of copper;
His height is that of a dwarf and that of a giant; his neck is
blue in color; he has a thousand eyes; he lives on the mountains-
gnes, he has countless troops of servants who carry
his orders everywhere; he is the general of several armies, the
lord of the souls that wander in the air, of the elves, of the dreams-
animals, beasts, horses, dogs, drink

Sôma; the patron saint of thieves and brigands, of carpenters-
third parties, blacksmiths, hunters, architects, potters,
merchants; beggars, fakirs, penitents of
all kinds, of those who wear long hair and
those who shave their heads; he resides in the clouds and in
the wind, in the houses and in the fields, in the fountains-
nests in rivers; he particularly likes forests and
the wild mountains; he enjoys storms and de-
order of the elements, as well as in the calm of na-
ture; he communicates himself to people of nothing so willingly
than to the Brahmins, etc., etc.

We already find in this passage multiplicity and variety
characters that are attributed to modern Shiva. However,
Rudra is not yet represented as the supreme deity.
me; but we can see that he is destined to become one,
and in the Mahâbhäâraia he approaches this place.

Indra's conventional sovereignty is still con-
served in this poem, but only for form's sake; in
In reality, Rudra or Siva and Vishnu share the main
roles and attract all the attention; Siva is already Mahadeva there
or the great god. It should not be forgotten, however, that the
passages of the Mahäbhârata which attribute to him these titles and this
preponderance may have been inserted in the following
time and at the time of the Puranas, as we have already
points out.

Some authors believe that Rudra's transformation
in Siva and his elevation to the rank of sovereign divinity are

much earlier than the beginning of the Christian era
and that it is to him that what Megasthenes says of the
cult of Bacchus; according to them, Siva would be the Dionysus who was
especially worshipped on the mountains, while Hercules (Krishna
where Rama) was the favorite god of the inhabitants of the plain.
We saw previously, after reporting the words
of Megasthenes, that one can only make conjectures about this
subject. Whether Shiva was first the god of one or more

mountain and wild tribes, that he was then
adopted by the Brahmins and grafted onto the Arya type of Rudra;
there is nothing in this that should surprise, nothing that is con-
tradition with the process followed by the authors of the Brahma-
modernism. We have just seen that it has been widely
applied to Vishnu by means of his alleged incarnations-
tions. Besides, the characters so strange, so disparate and
So many contradictory things have been brought together in the personality of
Siva and his many wives, demonstrate almost evident-
clearly that it is a composite of original designs
various. Thus, the emblem of the Linga which was attributed to him and
Under which he is universally honored, is, without contradiction,
of non-Aryan or aboriginal origin. In form and name
of Pasu-pati, the protector of herds and in particular
cows; of Sambhu, the auspicious; of Maitiyunjaya, the vain,
quer of death; of Viswanàdha, the lord of all
beings, and especially of Siva, the gracious, it is of conception
Brahmanic; but, like Ayhåra the horrible; Virûpâksha
with frightened looks, Ugra the cruel, Kappâla-mâlin adorned with a
garland of skulls, he is an aboriginal. As a Des-
creator and reproducer of beings, he is arya; but when
he is represented as enjoying himself among the bones
of the dead (Smasäna-Vâsin, the one who inhabits cemeteries),

as the usual companion of elves, of the souls of the dead
and demons, one cannot see an Aryan conception there.
Finally, the legends that tell of his favorite games and pastimes-
laugh.his love of hunting, dancing and intoxicating drinks-
fes, his debauchery parties with dwarves and jesters, who
like their leader, love coarse pleasures,
good food and drunkenness, are clearly of aboriginal origin.
gene; while those who represent him as an ascetic,
a contemplative, a scholar deeply versed in the

Vedas, grammar and rules of poetry, must be

due to the Brahmins. The same is true of his wife Devi;

as an Aryan goddess, she is Uma, the kind daughter of the King of

the Himalayas, Arya the revered, Gauri the brilliant as then
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Djagat-Gaüri, the most beautiful in the world; Bhaväni, the source of Existence; Djagat-Mâda, the mother of the universe; as goddess of aboriginal origin, she is Durga, the inaccessible, Käli the black and the terrible one, Chandi, the cruel one, Bhairavi the fierce one, Ractå-danti with blood-stained teeth, etc. (1)

The Puranas give Siva one thousand and eight names which designate his various attributes or recall his exploits and his adventures-tures. We will cite some of the most popular ones-
He is Mahädéva, the great god; Maheshwara, the soul-verain lord; Iswara, the lord, the glorious; Käla or Mahäkäla, time; Hara, another Vishnu; Anala, fire; Mahä-Yôghi, the great ascetic; Mahä-tapah, the great penitent; Digambara, the one who is clothed in air, who is naked; Dhürjati, who wears his hair untidy; Chandrashekara, he who carries half the moon on his head; Bhuteswara, the sei-lord of demons or wandering souls; Mritunjaya, the one who conquered death; Sadd-Siva, the one who is eternally happy; Sankara or Sambhu, the one who is benevolent; Srikanta, who has a beautiful neck; Gangadhara, the one who wears the Ganges in his hair: Sthanu, the one who remains motionless; Ghirisha, the lord of the mountains; Bhägavat, the lord; Isäna, the lawgiver; Tryambaka, the one with three eyes; Panchänama, the one who has five heads; Ardha-Nari, the one who is half male, half female; Bhairava or Bhima, the terrible one; Pasupati, the master of the herds, etc.
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To bring some order to this confused variety of titles and personalities, Professor Monier Williams the ranges into five categories. (2) In the first, he places the power, which is attributed to this god to dissolve and destroy all things. He is then represented as a terrible being which nothing can resist, Sarva-Bhůta-Hara; at the end of every great age (Kalpa), it destroys not only men-mysteries and other created beings, but also gods and beings

! 1) WW Hunter: The Indian Empire p. 197.

(2) Religious though and Life in Indian p. 83 et seq.

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pris. He is Mahâ-Kàåla, and wears as ornaments the skulls
and the bones of the gods themselves. According to a legend,
It is with a single glance of his third eye that he reduces the gods
into ashes, with which he then rubs his body. It is in this
Quality that he likes to destroy only for the sake of destroying,
that he loves to dwell among the bones of the dead,
with wandering souls and demonic spirits, and that he
is called Bhairava or Bhima, the terrible.

To the second belongs the personification of Siva as
regenerating and reproducing all things after having de-
trout; hence the names of Bhüta-Bhâvana, Sadä-Siva,
Sankara and Sambhu. It is in this capacity that he is univer-
It is widely worshipped throughout India in the form of the Linga.
To this same category relate the legends and the
images that depict him as half male and half
female, Ardha-Nâri, in order to symbolize both duality
and the unity of the generative act and the production of the universe
By the union of the two principles Purusha and Prakriti, Atman
and Maya.

In the third category are placed the various characters
who represent him as the type of ascetics, of penitents
and contemplatives Mahâätapâh, Mahäyôghi. In this capacity
he has only one face and is completely naked, Digambara; his body is
all smeared with ashes, his hair is matted (Dhûr-
jati); he sits motionless {Sthanu) under a Pippala tree,
immersed in deep meditation, without movement, without
pay no attention to what is happening around him, without
suffer nothing from the variations of the atmosphere, in order to teach
to men the means to achieve the highest perfection-
tion and to deserve the bliss of Kaïläsa (Siva's paradise).

The following legend from the Yamana Purana will give an idea
of the life that Siva led when he was engaged in penance.
“Devi, his wife who lived with him in the forest, did not
able to withstand excess heat more, said to his
Lord: “O Teha, the heat is becoming more and more unbearable-

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"portable; don't you have a house in which we
"may we take refuge and be protected from the wind,
"hot and cold?" — Sankara replied: "My good-
“Beloved, I am homeless, wandering endlessly in the forests.”
Having thus spoken, Sankara with Sati remained all summer in om-
bre of the trees. When summer was over, the rainy season
with its dark clouds succeeded it. Then Sati said again-
calf to Siva; “O Maheswara, here come the winds
"that trouble the heart, and that the torrents that roar
"rush, let me beg you to build
"a house on Kailasa, where I can stay with you
"without suffering."—"My beloved," replied Siva, "I am
“I can’t afford to build a house; I don’t own anything.”
"something other than an elephant's skin to cover me, and
"for ornament only snakes." Hearing these harsh words
words, which were only apparently true, the wife
of Siva bowed his head in sorrow and looking at the ground with
shyness and sadness, replied: "Then tell me, Sambhu,
"How can we get through the season peacefully?
"rains, having only trees for shelter?" — "We
"We will pass through covered with a cloud, and the rain will not fall
"on you." — Having spoken thus, Hara stopped a cloud and
established his abode with the daughter of Daksha; from where he came
the name of Jimula-Kitu, (the one whose banner is a cloud).

But the divine wife of Siva did not always show the
same submission and the same respect towards her divine husband.
Both the Mahabharata and the Ramayana narrate a
famous argument they had together about Rama-
Chandra and Ravana. At the beginning of the fight
between these two rivals, Rama could not come to an end-
to reassure Ravana, because he was protected by Siva. Then the
gods who were on Rama's side, went with him
to Siva to beg him to withdraw his protection from
Sita's abductor. Siva consented. But Durga, his wife,
having learned, intervened in turn with him and re-
bitterly approached to abandon his devout worshipper,

who honored him in the worst season as well as in the
In the midst of summer's heat, standing in the water at its strongest
from the cold of winter, and amidst torrents of rain; she
called him an impotent old man, a drunkard, who smoked
intoxicating herbs, lived in cemeteries, covered his
Body of ashes, and finally refused to accompany him.
Siva, irritated by these insults, replied that she was only a
woman who knew nothing; he reproached her, in turn, for
not to behave like an honest woman, to be conti-
annually by ways and by roads, fighting with one or

the other, indulging in drink, spending his life with beings degraded, killing the giants, drinking their blood and wearing their skulls hanging from her neck. Hearing these invectives that she deserved, Durga became furious, and one does not know what would be happened, if the gods, with Rama, had not thrown themselves at his feet to appease her. She finally relented and consented to the destruction of Ravana.

In the fourth category, Siva is a sage, a philo-
Sophe, a learned Brahmin, who knows the Vedas perfectly, the rules of poetry and grammar.

In the fifth, he is the complete opposite of a wise man, of a philosopher and ascetic; he is a wild mountaineer and jovial who loves hunting, wine, dancing; who leads a life dissipated and noisy, and devotes herself passionately to pleasures the most disorderly and licentious. |

In summary, all classes of the Indian population have provided some attribute to the composition of this divinity to the multiple and disparate forms; and this is because each finds in her something of his own character, of his qualities or its defects, that it has followers everywhere, among the Brahmins as well as in the nomadic tribes and barbarians.

As Siva led an ascetic life and practiced great austerities, its followers suppose that the best way to to please him is to live as penitents and to practice acts

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extraordinary cruelty towards themselves. We encounter them-
three thousand who wander around the country, barely or not at all
fully clothed, with dirty and untidy hair and beards,
covered in ashes, without homes, without shelters, living on other-
monks. There are some who hold their arms, their legs in
the same posture for years, so that then
they cannot move them; others let their on-
until they sink into the flesh; some-
Some persist in staring at the sun until they
become blind; some others impose silence on themselves
so absolute and so prolonged that in the end they can no longer speak;
some get drunk, others get used to eating the objects
more filthy to show their devotion to their god.
But the dissolute character of Siva has no fewer imitators;
we will have the opportunity, in the rest of this study, to examine
their licentious doctrines and practices.

Second Paragraph.

The Linga of Siva.

In the first volume we have explained the origins,

#the meaning and variations of Linga worship. It does not
It remains to show here at what approximate time and
how this emblem was admitted into Brahmanism.

It is mentioned for the first time in the Mahäbhärata;
which is not proof of antiquity, since this poem is
a composition of various pieces, written at different times
and some of which are modern. It is in the Puranas.
especially in the (Linga, the Padma, the Bhâgavata, the
Vämana and the Siva-Purâna, composed between the 9th and 15th centuries

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of our era, that he is specially treated with this filth
divinity and its worship.

Here is the legend by means of which one tried to justify
This adoption. One day, says the Sri-Bhâgavata-Purâna;
That the Gods and the Rishis were gathered at a sacrifice offered
By the Pradjåpatis; at the time when Daksha, the father-in-law of
Siva entered the assembly, everyone stood up to make him
honor. except Rama and Siva. After offering his ho-
Magi to Rama, Daksha sat down at the invitation of this god;
But was offended to see that his son-in-law remained impassive.
Looking at him askance, he spoke thus: "Listen to me, you Ri-
"Is Brahmins, gods and Agnis, while I describe to you
"with full knowledge and without passion, what is the use of
"virtuous people. But this shameless being harms the reputation
"guardians of the world, he who, in his stupidity, tramples
"at the feet the customs followed by the good. He presented himself
"to be my disciple, and I granted him this favor,
"because, like virtuous men, he married,
"before the Brahmins and the fire, my daughter Uma who resembles
"Savitri. This monkey-eyed god, after receiving the
"the hand of my daughter with the eyes of a gazelle, did not deign to mho-
"to speak with a word, he who should have stood up and greeted me.
"In spite of myself, I nevertheless gave my daughter, like the word
"from the Veda to a Sudra, to that impure and proud being, who
"takes pleasure in abolishing sacred rites and demolishing barriers.
“He prowls through filthy cemeteries, accompanied by trou-
{ weights of souls and wandering spirits, like a madman, naked,
"disheveled hair, wearing a garland of skulls
"humans and ornaments made of bones. He claims
"to be Siva (auspicious), while in reality he is A-Siva (non-
"propitious"), foolish, beloved of fools, the lord of the de-
"mons, whose essential nature is darkness. To this me-
“Song lord of the furious beings, whose purity is lost,
"I, alas! gave my virtuous daughter at the instigation of

"Brahma." Having thus insulted Siva, who kept a deep
silence, Daksha more and more irritated, having touched the eaw

sacred, began to curse him: "May this Bhava, the last of the
"gods, never receive a share, like the gods Indra,
“Upindra (Vishnu) and others, in the sacrifices which they .
"will be offered."

He then left the assembly. After his departure, one of the sectarians
of Siva, the cursed in turn as well as the Brahmins who were
of his party: "that Daksha," he said, "this brute, abandons himself to
& excess to women and that he ends up having the head of a
"goat! May this stupid being continue to live in this world in
"ignorance of sacred rites"! On this, Bhrigu, brother of

Daksha, cast the following imprecations on the followers of
Siva: "Let those who practice the rites of Bhava be
"regarded as heretics and men opposed to the
“Sacred books! Having lost their purity, filled with illusions,
"wearing tangled hair, ashes and bones-
"human ments, that they undergo the initiation of Siva, in
"which spirituous liquors are the divinity".

After hearing these curses, Siva and his followers
left the assembly, while Daksha and the other Prad-
jäpatis celebrated for a thousand years sacrifices in Ihon-
Vishnu's leader. At the end of this time, Daksha having been
appointed by Brahnra chief of the Pradjäpatis, wanted to celebrate this
circumstance by a great sacrifice, to which he invited all
gods except Siva. Uma having knowledge of this
insisted that her husband go there, even though he did not
was not invited; on his refusal, she decided to go there at her own
place; but her father received her with contempt. Then she
reproached her hostility towards her husband and declared that she would
to strip off one's bodily envelope, in order to break the bond which
Punishing such an unnatural father. Which she actually did.
Seeing her thus dead, the followers of Siva wanted to throw themselves
On Daksha to kill him; but they were prevented and put
on the run. When Siva learned that Uma, having become Sati, was
dead, he flew into a furious rage, and, having torn off a
lock of his hair, he formed a gigantic demon,
named Viräbhadra, whom he ordered to destroy Daksha

and his sacrifice. The giant carried out this order, tore from Bhrigu
His beard, Bhaga his eyes, Puchan his teeth, cut off his head
to Daksha, put the other gods to flight, seriously wounded
the sun and the moon and made the three worlds tremble.

The gods, on the advice of Brahma, humbled themselves before
Siva, who agreed to calm down and even return Daksha to the
Life. But when he wanted to put his head back on his shoulders,
She was no longer found; in the middle of the fight, she had fallen
in the fire and had been consumed. A goat having been found
at the right time, Siva cut off his head, fitted it to the inanimate body of
Daksha, who came back to life, but with a goat's head, con-
formally to the curse that had been cast against him.

Then taking the body of his beloved Sati, Siva traveled
seven times the whole world, weeping over its misfortune and finding nothing
nowhere to find consolation. In this frantic race,
The deceased's limbs dislocated and fell into various
places, where they are honored with the Linga of her husband. (1)

According to another version, Siva, having placed on his head

(1) Around the time of the Mohammedan invasion, we comprehend-
There were twelve main places in India, which were re-
kept as the chief places of the Linga cult. There
saw ancient Lingas of enormous dimensions; some-
that some still exist and are the goal of very pilgrimages
numerous, especially at the time of Siva-Râtri, or night of
Siva. |

The Siva Râtri, in the estimation of the followers of Siva,
is the most sacred of their observances, the one which is the
pins effective in obtaining forgiveness for all crimes,
'fulfillment of all desires during this life, lu-
union with Siva or emancipation. final after the word. We
claims that it was Siva himself who declared to his e-
wife, Uma, that on the fourteenth day of Phalguna (December-
January, if observed in his honor, has the pri-
vilege to deliver from all the consequences of sin and
to provide final liberation. According to the Isåma-Sanhita,
It was on this day that Siva manifested himself for the first time
times in the form of a wonderful and endless Linga,

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Sati's corpse, began to dance like a madman on
the world, threatening it with destruction. Then Vishnu, at the
prayer of the other gods, seized his disk with which he cut
the corpse into fifty-one pieces. Siva, in his dance
furious, dropped them in as many places, which are
places dedicated to the worship of the Yoni. Having returned to himself,
he ordered that his Linga would be honored in the same
places.

According to the Vämana-Purâna, after the death of Sati, Siva began
wandering from place to place, lamenting the loss of his wife
darling, but unable to find rest. As he passed
by the hermitages of the Brahmin Rishis, their wives
followed him. The irritated Rishis cursed him and, by several im-
precautions, deprived him of his virility. A great
trouble in the world, so that Brahma and Vishnu inter-
came to the solitary ones who agreed to withdraw their

in order to confound the rival claims of Brahma and
Vishnu, who were fighting for first place. To resolve
the dispute, it was agreed that this one would be looked at
as superior, who would reach the first one of the ex-
ends of the extraordinary object which came from their appar-
master. So they go in opposite directions, Vishnu
towards the base, Brahma towards the top; but after a court-
which lasted a thousand divine years, they found themselves all
as far from the ends as they were at the beginning.
So they both returned, bewildered, humiliated and
confessing the superiority of Siva.

_ Three practices are essential to observe the Siva-
Râtri; fast rigorously for the entire duration of the
lunar day, watch and worship the Linga during the night, without
talk about invocations, prostrations and cesticalations in-
numerous that it is necessary to employ. The ma in il
must take bath, offer San Kalpa, visit again
the Linga in the evening and offer him ablutions.

The Siva-Râtri, known as WIson (Works vol. 11 p. 210),
despite the sanctity and antiquity attributed to it, is
clearly an institution of sectarian and mo-
last, and offers no point of analogy with the practices
of ancient Brahmanism.

curses, but on the condition that Siva would henceforth be
represented by the Linga.

Finally, the Padma Purana tells another legend according to
which Siva and Parvati were cursed by the great sage
Bhrigu and condemned to be honored only under the image of the
Linga and Yoni.

This is how the Puranas explain admission, in the
Brahmanic pantheon, symbols of the generation, already
worshipped for a long time: by the aboriginal tribes. This cult
is universal in India, from the Himalayas to Cape-
Comorin. We will see elsewhere than in the eleventh or twelfth
century, Bassava made it the object of a special sect which is
very widespread in the south.

Many European enthusiasts like to claim that the ima-
Linga ges, which are found everywhere, and the cult which is associated with it
is rendered, do not exert any harmful influence on the ima-
habits and customs of the Indians. For us, we think
quite the opposite: these representations, as well as many

others of the same nature and the licentious legends of
gods, irritate, inflame and justify their already existing inclinations
corrupt. Human nature is the same everywhere; in the
India's unnerving climate is even weaker than elsewhere:
and it is not with impunity that one exposes him to temptations and
to excitements of this kind.

Third Paragraph.

The Saktis or wives of Sira.

What the Avatars are to Vishnu, the Saktis are to him.
For Siva: as well as the followers of the first, in the

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H goal to exalt his greatness and to further extend his worship,
:. They have added, in the form of incarnations or metamor-
phoses, a considerable number of lesser deities,
but popular; by a similar process and in the same
design, the followers of the second gave him as wives
the many female deities that the populations worshipped
aborigines.

We have already seen (1) that the conception of the divinities
females, wives of the gods, goes back to the very origin of the
Brahmanism. We read in the Rig-Vêda, a hymn to Paramâtma,
(the Supreme Soul, God): “In the beginning, the desire for love-
"rous (Käma, feminine) was in him, and from his soul sprang forth the
"first seed." The Sama-Veda says in turn: "The Eternal-
"nel felt no pleasure in being alone; he desired a com-
"companion; immediately he became two, and was husband and
"woman. He approached her, and that's how the beings
"humans were produced."

The Indians, in fact, have never been able to conceive of creation.
or production of the material universe only by way of genera-
ration; or the divinity is androgynous, as in the case
of Purusha and Viradj, and alone is sufficient to produce beings
external; or, they personify thought or desire itself
that she conceives to create, and this thought or this desire is a
woman. The theory of Brahmanism is that the existing Being
by itself is an abstract, impersonal spirit, and that this
spirit is life without having any object for which it lives,

thought without any object to think about, enjoyment
without any object to enjoy. But as long as this
unique self-existent Spirit begins to have cons-
science of his existence, to exercise his thought and to experience
joy, he comes out of his abstraction and assumes an organization
material. He becomes a personal god; and when this god
staff wants to manifest their energy to create a world
outside of itself, its nature necessarily becomes

(1) Volume I. III° Part. chap. I p, 261-62.

ace

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double, male and female." (Professor Monier Williams PE
Religious Thought and Life in India. P. 480.) THE

This conception was not peculiar to India; if it is necessary 5

according to modern Orientalists, it is found in the \
theogonies of Egypt, Chaldea, Assyria,
Phoenicia and Syria. "The Egyptian inscriptions," says
"Mr. de Vogüé (1), under the degenerate symbols of a coarse
"polytheism, revealed the existence of true dogmas.
"The learned interpreters of these inscriptions have demonstrated,
"with the help of formulas and figurative representations, that at
"background of the Egyptian religion, and despite appearances con-
"milking, there is the belief in the one and eternal god; less
"personal than the God of the Bible, and above all less distinct
"of created matter, the Egyptian god is nevertheless incorporeal,
“invisible, without beginning or end. The countless di-
"The attributes of the Pantheon are the personified attributes, the
"divinized powers of the incomprehensible and inaccessible Being-
"possible. Cause and prototype of the visible world, it has a double
"essence, it possesses and summarizes the two principles of all ge-
“earthly generation, the male principle and the female principle;
"it is a duality in unity: a conception which, as a result of the
"doubling of symbols, gave birth to the series
"female deities." |
"At the bottom of the Kushite religions," says Mr. Mas-
"pero (2), we find at the same time a single and multiple god:
“one, because matter emanates from it; multiple, because
"each of the acts that he performs in himself on matter,
"is considered to be produced by a distinct being and carries
"a special name. At first, these distinct beings are not

“still grouped and distributed according to a regular hierarchy;
"they coexist without being subordinate, and each of them is
"worshipped in preference to all others in a city or by
"a people: Anu in Uruck, Bel in Nipur, Sin in Ur, Marduk

(1) Miscellany of Oriental Archaeology p. 50-51.
(2) Ancient history of the peoples of the Orient: Assyria,
Babylon and Chaldea, 6. 148.

"in Babylon. Anu, Bel, Sin, Marduk are only one substance
"unique, and yet the unique substance, of which they are the
names, has a double essence; it unites in the same
"no one the two necessary principles of all gene-
“ration (human), the male principle and the female principle.
“Each god splits into a corresponding goddess, Anu
“and Sin in the goddess Nana, Bel in Bélit, Marduk in Zaparmik.
Divine beings are no longer conceived in isolation, but by
"couples, and each of the couples they form is only one
"expression of the primordial god, unique despite the split-
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ment of its nature, as it is unique despite the
multiplicity of its names”.

"It has already been demonstrated," says Mr. de Vogüé (1), "that the
The cult of the Phoenician god Baal involved belief in the God
"unique, as well as the neighboring cults of the Assyrian Bel, of the
“Syrian Hadad, from the Ammonite Moloch, from the Philistine Marna,
"etc, whose names contain the notions of unity and
"the supreme domination . . . Let us return to the female divinities;
"Here again we meet unity, and under different names-
"towards, we find the adoration of the same power,
considered from different aspects. We can therefore,
"to make us complete with its very essence, to study
"indistinctly the formulas applied to Pune or the other
"of his secondary personifications.

HAS

"The first formula we encounter is the one that
"is so often repeated in Carthaginian inscriptions*"
in which Tanil is named facies or persona Baalis,
"which Mr. de Saulcy translates by the word manifestation of Baal.
Mr. Zotemberg demonstrated that it also contained a
idea of conjugal association. Tanit therefore does not differ
"essentially of Baal; it is, so to speak, a form
"subjective of the primitive divinity, a second person
"divine enough distinct from the first to be able to be

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That
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(1) Miscellany of Oriental Archaeology: Phoenicia, Canaan,
Syria, p 01-56.

"marital partner, but yet being none other than the
“divinity itself in its outward manifestation.

"The second formula is even more explicit: Astarte, the
"goddess of Sidon, associated in the inscription of Eshmunazar
"to the Baal of Sidon, is called Nomen Baalis. The abstraction
This is stronger than in the previous example. In Carthage,
"the goddess was a divine person; here, she is not, for
"so to speak, that a theological expression: it is Baal,
€ less under another aspect than under another name, and for-
€ as long as the personality is distinct enough that by designating
"the set of two male and female deities, the author of
"the inscription used the plural; he calls them the Gods
"of the Sidonians. . ,"

In India, just as desire or will has been for
the supreme god, a female manifestation or personification
of its essence, likewise the energy, the power in action of the
other deities became their wife or their Sakti, emer-
giant of them, essentially making only one person
with them, nevertheless distinct enough to constitute a
Separate personality, at least in popular opinion. He
does not seem, however, that this conception was so clear
in the origin that it has become in the course of time;
the first hymns of the Rig-Vêda do not attribute to the wives
of the gods no such origin, nor does he
Put on the same level. It is in the Sama-Vêda that we

we find, as we have reported above, the
First indication of duality (masculine and feminine) in the
divine Supreme Essence. It is more formally expressed
in the Brahmanas and the Upanishads. The Manava-Dharma-
Sästra teaches, in turn, that Being existing by itself
divided his own substance and became male and female for
Produce the universe. This is also the systems doctrine.
Philosophical Sankhya and Vedanta, and the Helhero-Puränas
doxes. In these various works the male god and the goddess who
associated with him are only the two halves of the divinity
Primitive. But little by little this conception degenerated from its

first simplicity: each god and each goddess, although
considered as spouses, became se-
adorned and distinct, having their origins, their genealogies,
their action and their particular attributes. Moreover, under
the influence of the Tantras, the goddesses were elevated above-
above their husbands and were the object of a special cult and
superior,

This degeneration occurred mainly in
Shivaism; the wives of Shiva, borrowed from the popula-
aboriginal peoples, had to necessarily preserve their per-
primitive sound; despite the efforts made by the Brahmins
to make them only the various forms of the same being and to
adapting the ancient design to them, they constantly escape
to this process they take on their own characteristics.

These wives or Saktis of Siva gave occasion to
sects, called by their name, the Saktas, of which we will speak
later. For the moment, we are content to indicate-
to explore the various origins and legends.

1° Uma. The first wife of Rudra or Siva, of whom he is
mentioned in Sanskrit books, is referred to as
of Uma "The oldest work, as far as I know, says the
"D" Muir (1), in which the name of Uma is found, is the
"Talavakära or Kena Upanishad. It is reported in the
"third section of this treatise that on a certain occasion
“Brahma won a victory in favor of the gods. Com-
"but these were nevertheless willing to take credit for the me-
"rite of this success, Brahma appeared with the intention of
"cure of this illusion. But the gods not having re-
"known, first charged Agni and Vayu to examine what
"signified this apparition. When these two divinities
"presented themselves to question Brahma, they boasted
"to have the power, one to burn, the other to overthrow all
"things. Whereupon Brahma invited them to burn or uproot

"a tuft of grass. Having failed to do so, Brahma did not

(1 } Original Sanskrit Texts. IV. 420.

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"did not make known who he was. Indra was then charged with
"the commission; but when he approached the mystical being-
" serious, this one disappeared. Then appeared in the air a woman-
“shining with light, Uma, daughter of Haimavat or of
€ the Himalayas. Indra having asked him what this app-
"parition, she said: "It is Brahma; the one who won this
"victory." He knew that it was Brahma. On this pas-
"wise, commentators state that Uma means knowledge-
"sance, and that Uma is the personification of knowledge-
"divine session."

In the following passage from the Ramayana, Uma is represented
tom the daughter of the Himalayas and Mena, and is thus confused
with Parvati. "To Himavat, the king of the mountains, he was born
"two girls of a beauty that had no equal on earth.
“The daughter of Mera, called Mena, the gracious and beloved
"wife of Himavat, was their mother. The eldest was Ganga, the
¢ second Uma, rich in austere observances. This Uma,
"distinguished by her austerities and adored in the three mon-
"was given by his father to the valiant Rudra." (4)

Elsewhere, she is the daughter of Daksha; one of the sons of Brahma:
We saw above that her father did not want her
marry Siva, but was persuaded to do so by Brahma. When
Daksha and Siva fell out with each other and Uma was
given death, she took the name of Sati, which means: woman
honest and virtuous. This is the name that was later given to the
widows who deliberately burn themselves with the corpses
of their husbands so as not to outlive them.

The Kurmä-Purâna attributes to Uma an even more
higher than the previous ones. "Brahma," he said, "being displeased
"of his sons who had adopted an ascetic life and refused
"thus to perpetuate the human race, a half-male form
"and half female was born from his anger. Brahma said to him: divide-
"you, and having said this word, he disappeared. The male became Rudra,

(1) Ibid. 430.
OF BRAHM II. a

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"the female became the daughter of Daksha, under the name of Satis
"and was given in marriage to Rudra."

Uma is called by various names including some, like
Parvati, Ambika, Sati, Haimavati, refer to the wife of
Siva, while Durga, in a hymn of the Taittiriya-Aranyaka,
is an epithet of the flame of sacrifice, which Kåli is the
name of one of the seven languages of Agni, the God of fire, and that
Gauri relates to Nirriti, the goddess of all evil.

2° Parvati. Si Uma, is the first of Siva's wives,
Parvati (the mountaineer) is the most excellent, the one who
is considered more especially than others as
energy, the Sakti of Sivä. It is therefore rare that it is attributed to him
independent acts, and, when it manifests its power
personal, it is under the names of Durga, Kåli, etc. |

We have just seen how Uma, having killed herself,
was reborn as the daughter of the Himalayas and Mena, and took the
name of Parvati. The Varâäha-Purâna attributes another name to her
origin. "One day," we read, "Brahma had gone to visit
“Siva on Mount Kailäsa, Siva spoke to him thus: Say without
"Ambages, O Brahma, what is the motive that determined you to
"come see me."—There is, replied Brahma, a powerful
“Asura, named Andhaka (darkness), who tyrannizes the gods;
"They are begging for protection, and I have come running to inform you
"has their grievances."— Having said these words, he began to look
"attentively Siva, who, through thought, ordered Vishnu
"to go to them. As the three gods meet—
"kept between them, from their gaze a virgin was born
"of a celestial beauty, blue like the sky or like the

“petals of a lotus flower, and adorned with precious stones,

who greeted them modestly. They asked her who she was
"was and why it was three colors, black, white
"and red, she replied: It is from your looks that I am
“born; do you not know your all-powerful energies?
"—Then Brahma having praised her, added: You will be called the
"goddess of the three times (the past, the present and the future)"

"the preserver of the universe; you will be worshipped under names
"varied, and you will fulfill the desires of those who address you-
"will be wishes. But, O goddess, divide yourself into three forms,
"according to the colors quite distinguishable." So, she di-
"visa in three shapes: one white, one red and one black.
“The white one was Saraswati, who cooperated with Brahma in
"work of creation; the red one was Lakshumi, the well-
"beloved by Vishnu, who, together with him, preserves the uni-
" towards ; the black one was Parvati, the Sakti of Siva, endowed with mul-
“triple qualities.” |

Siva, say the legends, passionately loved his wife;
which did not prevent him from quarreling with her from time to time.
One day, he reproached her for the blackness of her skin; offended by
this reproach, she left him, withdrew into the depths of a
forest and practiced severe austerities there, until Brah-
ma would have granted him the favor of having a golden complexion;
from where the epithet Gauri came.

9° Durga. In Bengal, Parvati is honored parti-
particularly under the name of Durga (the inaccessible fortress).
According to the Skanda-Purâna, Parvati received this name
for destroying a gigantic Asura, called Durga, who
having performed severe penance in honor of Brahma,
obtained from this god sovereign power over the three worlds.
After dethroning Indra and the other gods, he forced the
women of the Richis to sing his praises, relegated the gods
in the forests or called them with a sign to return to him
homage, abolished religious ceremonies, prevented
the Brahmins to read the Vedas, changed the course of the rivers,
Took away the fire's energy, melted the fleeing stars, took
the shape of the clouds and made the rain fall at will,
Forced the earth to bear harvests, the trees to blossom and
to give fruits out of season. The gods having come
complain to Siva, he sent Parvati to com-
beat. She accepted this commission, and, after struggles
as strange as they were relentless, she managed to destroy it

The Mârkandeya-Purâna attributes another origin to Durga.

Mahisha, king of the giants, having made war on the gods, the

subjugated them and forced them to walk the earth like men-

devils. Indra first took them to Brahma and
Siva; but as these two divinities could not as-
sister, they addressed Vishnu, who was so indignant
at the sight of their distress, that torrents of glory came forth
from his face. From this glory was born a female appearance named-
mée Mahå-Måya (the great illusion), which was the same as
Durga. Other torrents of glory, also issued from the faces
of the other gods, went to concentrate in Mahà-Mäya,
so that she became a body of glory like a
mountain of fire. The gods then gave him their weapons,
with which she destroyed the giant and restored them to their
first state.

The festival of this goddess is celebrated in Bengal with
an extraordinary solemnity, under the title of Durga-Puja,
and during the three days that it lasts, all occupations,
all work is suspended: there are only walkers
dressed in their richest clothes; that meals, dances and
songs; that sacrifices of buffaloes and sheep in honor
of the goddess.

Durga is invoked under a large number of titles.

_ finds them united in the following Hymn that Arjuna addresses to him

in the Mahäbhârata: “Adoration to you, Siddka-Senäni (chief
"or general of the Siddhas), the noble, the inhabitant of the mountain
“Mandhara, Kumäri (the princess or better the virgin), Kali,
“Kapâli, Kapilà, Krishnapingalà. Honor to you, Shadrakââli,
"Mahäkâli, Chandi, Chanda, Târini (who delivers), Varavya- -
"rini (whose colors are beautiful.) O happy Kälyässoni,
“Karâli, Vijâya (victorious). O Jâya (Victory), sister
"younger daughter of the chief shepherd (Krishna), who feeds you

"always of Makishal's blood O Uma, Sakambari, you the

"white, you black, you who destroyed Kaitabha. -
“Among the sciences, you are the science of Brahma, the great
“rest of corporeal beings. O Mother of Skanda (Kartikeya),
“Divine Durga, who dwells in the wild places! You, great -

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“Goddess, you are worshipped with a pure heart. May your favor
"Always make me victorious in battle!" Further,
she is represented as perpetually dwelling in

the Vindhya Mountains, loving spirituous liquors, flesh
and the victims of sacrifices.

He is credited with ten successive incarnations or transformations.
sives to fight and destroy the giants Sambha and Nisam-
bha. In the first, in the form of Durga, she received
Chanda and Manda, messengers of the giants; they were so delighted to
its beauty and spoke of it with such enthusiasm to their
chiefs, that Sambha sent him, through Sugriva, a proposal
of marriage. Having transformed herself into Dasabuj& (with ten hands),
She destroyed Sambha's army which was commanded by
Dhumlochana. Of all this army, only one was saved.
small number of fugitives to go and take to their master the
news of their defeat. — It then transforms into
Singhavähint (carried on a lion), fights against Chanda
and Manda, drinks their blood and devours a large part of their
soldiers.— She then becomes Makisha-Mardini (the one who de-
trout Makisha), kills Sambha who had attacked her in the form
of a buffalo. She had in this metamorphosis, eight or even
ten arms.—Like Djagadhatri (the mother of the universe), she
is dressed in red clothes, and destroys an army
of giants.—In the form and name of Käli (the black one)
or even of Ääli-ammdä (the black mother), she destroys, with
Chandi's aide, Raktayija the main leader of the army of
giants. This monster, seeing his soldiers fall under the blows
of the goddess, attacked him himself; but, as with every wound-
sure that Kali inflicted on him, thousands of giants were born from
each drop of blood that fell from her body, she
began to drink his blood, which allowed Chandi to kill him.
We must return to this form of Siva's wife; we
let us continue, therefore, the enumeration that we have
begun.—In her metamorphosis into Mukakési (the one who
wears flowing hair}, she destroyed another portion

enemy troops.—As Tera (she who saves)

A = aaeae mae aa

she destroys the giant Sambha, whose head she holds from a
hand, while in the other she brandishes a scimitar. — Coms
me Chinnamustaka (the decapitated one), she kills the other giant
Nisambha.— Having transformed herself into Jagadgauri (the yellow
famous in the universe}, she receives thanks and
praise from the gods and men for having delivered them from
the oppression of giants.

Besides these denominations, Durga is still worshipped under
other names, like Pratyanghira (the well-proportioned);
Annapurna (the one who grants abundant food);
Ganesajanani (Ganesa's mother); Krishnakrora (the one who
carries Krishna in his arms and sucks his wounds); and a
infinity of others. We can say, in fact, that almost all
the female deities who are worshipped in India as the
patron saints of towns and villages, and who generally do not have
of any other denomination than that of Grama-Ammal (the lady
or mother of the village), are considered, in one way or another,
as wives of Siva.

Each of them, as well as each of the forms that
we have just indicated, has its local legends or persons
nelles, which suggests that most, if not all,
have an aboriginal origin and were later adopted by the
Brahmins in order to win over the Ron populations to their cause
Aryans. This is, clearly, the case of the famous and popular
the goddess Kali, the true prototype of Durga and others
bloodthirsty wives of Siva, whom we will discuss with
some detail.

Kali is represented as a black woman, with
four arms: in one hand she holds a saber, in the other her head
of a defeated giant, while with the other two she encourages
his servants to address their homage to him. For pendants
for earrings, she wears two corpses; for a necklace, a garland-
moor of skulls, while his only garment consists
of a belt of human hands threaded into a cord.
His eyes are red like a drunkard's, his face and
his chest is stained with blood; his tongue is hanging out

out of her mouth; she stands with one foot on the
thighs, the other on the chest of Siva lying on the ground. Cha-
Each of its attributes is explained by its various legends.

We have just seen that Käli is generally looked at
as one of the forms of Parvati or Durga. But the others
Sects also tried to appropriate to their favorite goddesses
a deity so popular among the Aboriginal populations.
In the recension of the Ramayana, known as Adyât-
ma (1), it is represented as a transformation of
Sita, the wife of Rama; the Markandeya Purana claims that she
is a production of Lakshumi, the wife of Vishni; the
Linga-Purâna teaches that it was produced by Parvati and is
distinct from this goddess. The reader may not see

one of these legends is of no interest. We choose, among them,
that of the Adyâtma Râämâyana. When Râma returned from
his expedition against Ravana, as he boasted one day
of his prowess, Sita smiled and said; "You rejoice
"to have killed a Ravana who had ten heads; but what would you do
"You in the presence of a Ravana who would have a thousand?" – "I
"I would destroy it as well," Rama replied. Sita advised him
to remain calm; but the hero gathers his army of
monkeys, and, accompanied by his wife and brothers, he left
for Satadwipa to attack this new Ravana. Hanuman
was sent ahead to discover the monster's retreat and

gather information about him. Upon his return, Rama
He advanced against him. The giant, far from being frightened, looked

his assailants with disdain, like an army of children, and
launched three arrows against them. The first sent all the
monkeys in their country, in Kiskindha; the second brought all
the giants and demons in Lanka; the third took to

_ (1) The Adyâtma-Râmâyana is a recent version of this
poem, in which the story of Rama is set out in
a mystical and entirely spiritual form. The incidents which
Are in contradiction with this data are arranged there or
omitted so that nothing is at odds with the
“aie of Rama considered as savior and redeemer-
eur,

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Ayodhya all the soldiers of Rama. Seeing himself alone in the presence
of Ravana and imagining that his army was entirely
destroyed, the hero was disconcerted and began to cry. Then
Sita, laughing at her husband's disappointment, took the terrific form-
Kali's ble and furiously attacked the thousand-headed giant. The
The fight lasted ten years; in the end, she managed to kill the monster,
drank his blood, and, in the intoxication of his victory, began to dance
on his inanimate limbs. Such was the violence of his leaps
that the earth was shaken to its core. For the pre-
server of destruction, Siva came to lie down among the mem-
the giant's bers without the goddess noticing. In the end, however-

dant, she noticed it, and, in her confusion, she pulled the lan-
of an excessive length.

There is no doubt that human sacrifices were otherwise-
times offered to Kali. We have already, in the first volume of
this work (1), given some extracts from Kälika-Purâna,
in which these horrible practices are recommended and
described. Today, despite the Government's efforts
English to delete them, they are still accomplished in
certain places and in certain circumstances, as we
said it in the same place. "The lower castes," writes W.
"W. Hunter (Indian Empire P. 197-198), immolent of innom-
"bring living victims to the feet of the terrible goddess
"Kali, and until recently, in times of epidemic-
"die and famine, they try to appease, by the blood hum-
"hand, the fury of the merciless goddess. During the great
"high cost of 1866, or found, in a temple of Kali located in
"less than a hundred miles from Calcutta, the corpse of a young
"boy whose neck had been cut, his eyes open and
"fixed, tongue stiff and pulled out of the mouth between the teeth.
"In another temple, at Hugli, twenty-five miles from Cal-
"cutta, the victim's head, adorned with flowers, had been left
"before the idol. . . XX Wilson found evidence that
"human sacrifices of this kind were regularly offered,
"eight centuries ago, by the Kâpâälikas, followers of Siva:

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(1) Page 208.

"representatives of these hideous sectarians, all smeared
"of human ashes taken from funeral pyres, with
"garlands of human skulls hanging from their necks,
"still meet today. We see near Jaintia-
"pure stone troughs, of the size of a man, who
"were formerly used for these sacrifices, and in many others
"places survive traditions of the same kind. The tribes
"mountain women who live in Sylhet and Assam take
"a monkey at sowing time and crucify him at the entrance
"villages, in place of the man they can no longer
"to sacrifice. A human life was devoted to obtain the
"preservation of a pond or the dikes of a river, that
"the excess of waters threatened to break: It was the guardian of the
"village that was sacrificed, and sometimes a young princess
"that we buried alive in the breach."

To Käli it is appropriate to unite another goddess, Mári or Mári-ammäl, Märi-attäl, the goddess or mother of death, of the m3- contagious diseases and in particular smallpox. She is generally worshipped in the southern provinces of India, and invoked to obtain the preservation or healing of epidemic diseases. She is depicted seated, with four hands; in one she holds a small drum; in another another, a trident; in the third, a bundle of ropes; in the fourth, a skull. In some places, it opens her own breast, and takes from her entrails a little child to devour him. His temples are found everywhere, but generally outside villages, in groves the trees or in deserted places. Its annual festival lasts eight days, during which his idol is carried in procession Morning and evening. The women offer him cooked rice; the men, lambs, pigs, roosters, whose heads are cut off in front of the pagoda to obtain the grace of being preserved from all bad.

Ellammal or Ellamé, another very popular goddess in the South India can be placed in the same category. It

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is the favorite deity of fishermen who invoke him moment of danger and make wishes to him. We still resort to her, when one has been bitten by a poisonous snake. She is represented seated, with red skin, a figure terrifying and four-armed, like Kali and Mari. However, one considers her, not as one of Siva's wives, but as a personification of Renuka, wife of Jamadagni and mother of Parasu-Râma,

Fourth Paragraph.

The sons of Siva.

What we have said about the Linga and the Saktis or wives of Siva, is also true of children or productions which are attributed to this god; they are aboriginal deities that

his followers have adopted and adjusted to his worship, in a way-
more or less happy, in order to make it more popular.

Ganesa. The first of these so-called children is Ganesa,
cennu in South India under the very popular name of
Pilleyar. Ganesa (from Gana troop and Isa, lord or chief),
means leader of the celestial troops of Siva's paradise;
Pilleyar, the child par excellence. He is still referred to as
the name of Vindyaka or Vignesvara, the victor, the lord
difficulties.

He is the Indian god of wisdom, prudence and
science. In all sacrifices, at the beginning of all
literary works, of all serious matters, of cere-
matrimonial monies, in a word in all circumstances
important, it is he who is invoked first, so that he
removes obstacles that may arise and grants a happy
issue. His image is encountered at every step, at crossroads
roads, at the entrance to towns and villages. Travelers

greet her so that she will protect them from all danger; the inhabitants
rely on his protection; schoolchildren come to ask him-
the gift of learning, the future spouses of the happy omens-
happy for the union they are going to contract.

But this image is singularly grotesque: it represents-
feel a small individual, sitting on a rat, with
very short legs, a big belly, two, four and even
eight arms, an elephant's head.

We would never finish if we wanted to report all
the legends that were invented to explain the attributes
various of Ganesa, his birth, his elephant head, the unique
tooth with which this head is adorned, its big belly and the rat which
was given as a mount. The Brahma-Vaivarta, the Matsya,
the Varäha, the Skanda-Purâna contain a large number of them,
all different from each other, equally ridiculous and
as grotesque as the supposed god who is its hero.
We will simply add here an extract from Ganapati
Upanishad, which can be considered as a specimen of the
Prayers that are addressed to Ganesa by the Ganapalyas, or
Particular followers of Ganesa.

“Praise be to you, Ganesa! You are evidently the truth; you
"You are undoubtedly the creator, the preserver and the des-
"Tractor, the supreme Brahm, the eternal Spirit. I say what
"is just and true; protect me therefore, when I speak, when

"I sell, when I give, when I possess, when I take-
“teach or learn; protect me. continually and by
“everything. It is through you that this universe was made manifest; for you are
"earth, water, fire, Fair and ether. You are Brahma, Vishnu
€ and Rudra. We confess your divinity, to Ekadanta (you who
"was only a tooth); we meditate on your attitude; illuminate
"so our intelligence. He who meditates continually.
On your divine form, conceiving it as having only one
€ tooth, with four arms, with a rat on {a banner, of one.
“red complexion, with a large belly, anointed with perfumes of cou-
“their red, dressed in red clothes, adorned with red flowers,
“abounding in compassion, the cause of this imperishable universe.

"sand, unproduced, unaffected by creation; that one
"becomes the most excellent of Yoghis. So praise be to you, to
“Ganapati; whoever meditates on this figure of the Atharva-
“Siras will never be stopped by difficulties, he will be delivered
"of the five great sins and of all the lesser ones; he will acquire
"riches, the objects of his desires, virtue and beati-
"final study."

_ We see in this invocation a new proof of
the trend we have already noticed among the Indians
to attribute to their favorite deity, to the one they honor or
invoke for the moment, the rank and privileges of the god
supreme and universal.

Kartikeya. The discrepancies we have observed on
the origin or mode of birth of Ganesa are found
in the history or legends of Kartikeya, the second son of
Siva. The Mahäbhäârata, the Râmâyana, the Siva-Purâna and others
Each book gives its own version. According to one, there were born
wives of the Rishis that Siva, metamorphosed in the person
of Agni, had corrupted; according to another, he was born from
Siva and the goddess Ganga (the Ganges) and was nourished by the
same people. They are called Krittikas or the Pleiades,
and it is from this name that Kartikeya would have taken his own. In all
cases, he is the generalissimo of the celestial armies and he was
specially created to fight and destroy the two giants-
demons, Taraka and Sura, who threatened the existence of the gods
themselves,

In the southern provinces of India, Kartikeya is known
and honored under the name of Subramanaya (which is similar to
a diamond). He is the Indian Mars and the god of war. He

is represented in a terrible attitude, with flaming eyes-
boyants, with enormous mustaches and armed with a saber of a
immeasurable greatness. He destroyed the giant Sura. But having
was sent by his father Siva to prevent the sacrifice of
Daksha, he does not fulfill his mission, thanks to a stratagem
which he used to detain him on the way: he sent to the

in front of him nymphs who amused him with their inter-
look, of their songs and their dances, so that the
Sacrifice may have been completed before his arrival. It is in memory of
this adventure that the Dêvadäsis, servants of the gods or baya-
deres, are engaged to him and can no longer marry, what-
that they may engage in prostitution. The month
of Kartika (October-November), dedicated to Kartikeya and Subra-
manya, is celebrated throughout India with fireworks
and bonfires.

To Ganesa and Kartikeya, as sons of Siva, we can join
Virabhadra, whom he created with his mouth, according to some, from a mother-
of her hair, according to others. Here is the description
what does the Vâäyu-Purâäna make of this divinity:

“He is a divine being, with a thousand heads, a thousand eyes and a thousand
feet; carrying a thousand clubs, a thousand stumps, the shell, the
disc, the club, Sparkling Park and the battle-axe;
fierce, terrible, shining with a formidable brilliance, decorated with the
crescent moon; dressed in a tiger skin, all disgust-
blood aunt; having a vast stomach and an enormous mouth
armed with menacing teeth. Its ears are upright, its
hanging lips, his tongue inflamed; his hand brandishes the
lightning; flames escape from her hair; a necklace
of pearls surrounds his neck; a garland of flames descends
from his chest. Radiant with splendor, he resembles fire
Which, at the end of time, must consume the world. Four
formidable tusks project from its mouth, which
extends from one ear to the other. Its dimensions are immense,
His incalculable strength, his sovereign power; his circumference
is like that of the fig tree (ficus religiosa); its brightness like
That of a hundred moons shining together, formidable as the
fire of love... Its size equals that of the Himalayas, the
Kaïläsa, from Mount Meru and Mandara... Sometimes he dances
with frenzy, sometimes he laughs out loud; sometimes he is immersed in
deep meditation; sometimes he tramples the earth underfoot
with fury; sometimes he sings, and sometimes he cries. At the same time
time, he is endowed with the qualities of wisdom, impassivity,

of power, austerity, truth, patience, strength,
of self-control and knowledge of the earth"

These are the deities that have been associated with Siva, the means
which were taken by his followers to spread his cult and
make it popular. And we have to admit that we succeeded,
especially among the non-Aryan races, to which these divi-
units originally belonged to, and which appear to have a
a strong taste for everything terrible, hideous, obscene
and diabolical.

It would be easy to extend this study indefinitely on
the modern deities of India; for the number is infinite;
but volumes would not be enough and the interest of this work
would be more than mediocre. What we have just explained is enough
fully to show that the main and most gods
popular, those same ones, like Brahma and Vishnu, who draw
obviously their origin from the ancient theogony of the Vedas,
have assumed, in modern times, a nature, a character-
mother, a personality and attributes different from those who
are recognized in the Vedic writings. The names have been
preserved; individuals were transformed to match
to new ideas and circumstances; another story
was fabricated to explain their metamorphosis or their
admission into the Brahmanic hierarchy and importance
that they took there. This work of incubation and organization
news was mainly the work of sects that have
formed in the very heart of Brahmanism and whose history
sheds unexpected light on composition and interior life
of this religion as it exists today. This is what
we will take care of it.

CHAPTER SEVENTH.

THE SECTS:

The characteristic feature of modern Brahmanism is
the sectarian spirit which animates and which has constituted it as it exists.
We do not have sufficient information to be
assured that this spirit was found in Brahmanism
Vedic; the only impression left by reading the bym-
is that such and such divinities were in turn the object
of popular favor, and perhaps the favorite gods, parti-
culars, from this or that priestly family. In the books
philosophical, we see born, with the diversity of
systems, the multiplicity of philosophical schools or sects;

and, as these systems appear to have received their last form-
at the time we arrived; that each of them
st as the speculative sign of a religious sect, one
can conclude that the former may have contributed to for-
sea seconds. We think, however, that he does not have any
been really so; in our opinion, religious sects,
that is to say the adoption of such and such a god as supreme divinity,
were formed first, and philosophy came later.
explain to you and try to justify the choice that was made.

What confirms this way of seeing is the
fact, accepted by everyone, that the deities of Brahma-
modernism owes its origin, or at least the
Special character that distinguishes them, to the traditions of the races
non-Aryan or aboriginal, and that their admission into the
The Brahmanic pantheon aimed to bring together and
reconcile these races. The result of this combination does not
could not be and was not abandonment and repudiation
of these deities; but, on the contrary, to grant them the right
of city in the theogonic system of the Brahmins. These are

so the aboriginal races who are the true authors and the true
supporters of the sects; the Brahmins then adopted them,
justified, protected according to their tastes or interests. From there
this immense literature of the Puranas, the Upa-Puranas, the
Tantras and other works we have dealt with
in a previous chapter.

When did the first sectarian divisions begin?
res? It is difficult, or rather impossible, to answer this
request with some precision; for the reason already several
times alleged that the date of any is not known with certainty
ancient Indian book. If one were assured that the Bhägavalas
cited in some inscriptions of the second, fourth
and the sixth century AD, and in the Mahäbhärala, are
the same as those spoken of by the poet Bâna in the seventh
century and those that exist today; if the Pancharä-
which the same authors deal with and against which
Kumarila-Bhatta, in the eighth century, supports lively polemics-
ques, represent the sectarians of our days who carry the
same name, we would have some positive data on this
subject. But there is no precise indication on this subject. The
first somewhat certain date which shows us sec-
your already existing ones, it is that of Sankara-Atchârya who lived
according to some in the eighth, according to others in the
ninth century, and who worked to unite all Indians under
a single religious form; but we will see later
that, far from succeeding in this project, he himself founded a

new sect, and that it is from his attempt that the spirit sectarian took off in India and the NEA. lines of which

we are the witnesses.

According to the Sankara-Vijaya, or the be of Sankara, work written in the tenth century by Ananda-Ghiri, one of his disciples, there were at that time about forty-eight various sects, the main ones of which addressed their homage exclusively to Brahma, or Vishnu, or Siva, or to the sun, or to the moon, to Kuvera, Yama, Varuna, Sesha, and others. Rama and Krishna are not included in the enumeration provided by

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Ananda: which suggests that their sect did not exist not yet at that time. Sankara-Atchârya destroyed one large number, says his historian; but, moved with pity for the weakness of men, whom he saw incapable of conceiving the idea of a single and supreme god, he left five to subsist: that of the Saivas or Shivaites, followers of Siva; that of the Vaishnavas or Vishnuvites, followers of Vishnu; that of Saktas, who honor with a special cult the Saktis or divini-females, especially the wives of Siva; that of the Ganapatyas or followers of Ganapati (Ganésa); that of Sauryas, or sun worshippers (Suria). Last two years hardly exist today in the state of separate sects or have merged into the first two.

These in turn, especially Vishnuvism, have subdivided into a large number of others, while Unitary sects have formed alongside them. We will classify so under four liters what we have to expose on the Hindu sects: 1° Saivite sects. 2° Vishnuvite sects. 3° Saktas. 4° Unitary sects.

First paragraph.

Sivail sects

The Sivail sects appear to have been formed before all others; therefore, abandoning the order that we followed in dealing with the deities, we place them before the Vishnuvite sects.

According to the Sankara-Vijaya, it already existed at the time of Sankara-Atchârya, six well-defined Saivite sects which were waging a bitter war against each other; they were: 1° the Saivas without any other qualification, who carried the image of the Linga printed on both arms; 2° the Raüdras, or

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followers of Siva-Rudra, whose foreheads were marked with the tri~ tooth; 3° the Vyras, on whose two arms was printed the Damaru, a kind of small drum used to keep the measure by dancing and singing; 4° the Bhattas, whose special sign was the image of the Linga imprinted on the forehead; 5° the Djangamas, who were distinguished by a trident on their forehead and a stone Linga hanging from their neck or tied to one of their arms; 6° the Pasupattas, who carried the printed Linga on the forehead, arms, chest and navel.

Today, the Saiva sects are reduced to the following: The Dandis or Dandins and the Dasa-Nami-Dandins, or the Dandis who are known by ten names, or the Dandins who are divided into ten classes; the Lingadaris, Lingaïtes or Djangamas; and Sanyasis of all denominations and any order.

I° The Dandis.

The Dandis and the Dasa-Nami-Dandis claim to have author the famous Sankara-Atchârya, who lived, according to some, in the eighth, according to others, in the ninth century of our era. The city of Chellambaram or Sidambaram boasts to have seen him born; but it is more likely that he was born in Kerala or Malabar Coast, from a mother of the caste of Namburt Brahmins and a father of inferior status. In In his youth, he almost drowned while crossing a river, and in At the time of danger, he is said to have made a vow to devote himself to the ascetic life, if he were saved. If one can give credence to the tra- edition, he was a disciple of Kumärila Bhatta, the famous adversary Buddhists, who lived around the middle of the eighth century. It was from his school that Sankara drew the doctrine of Adwaïta (not two), or of the identity of the divine soul and the hu- soul maine, a doctrine of which he was the propagator. After having consa- created the study for the necessary time and received the penal insignia- tent, he began to travel to teach his doctrine and fight- three opposing opinions, but especially Buddhism and

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Djainism. Following in the footsteps of his master, Kumärila
Bhatta, he was particularly bitter against the Buddhists-
Some authors claim that he also fought the
followers of Vishnu and those of Siva, applying themselves to establish the
doctrine of a single god and the system of Adwaïla, without
specify what was the name of this god; but it is much more pro-
He is believed to have been a Shivaite. He is credited with several hymns
posed in praise of Siva and Parvati. He was still teaching
that there is only one real substance, Brahm-Para-Brahm, that the
world is only illusion, Maya, and that all corporeal beings,
sensitive, are forms or manifestations of the su- divinity
first, outside of which nothing really exists. It establishes
in various places schools and Madhas or monasteries of his
sect, at the head of which he placed his principal disciples. A
of these monasteries still exists in Singhiri, near the springs-
these of the Tungabadra River in Maissur.

Sankara gave to the mimansa or Vedantic philosophy its
definitive form, made it popular and made it a sort of re-
religion. He addressed his teachings to both cultural minds-
of the Brahmin caste and the illiterate multitude.
Brahmins who accepted his doctrine constitute the sect of
Brahmes Smartas (1), still very widespread in the provinces-
These people from South India. They profess that there is only one god,
Brahm-Para-Brahm, different from the members of the triad in-
gifted, and who is the inscrutable cause and governor of the uni-
verses; which cannot be worthily honored by sacrifices,
But through meditation and contemplation. However, as
such a spiritual cult was inaccessible to the multitude, Sankara
allowed the people to worship, according to the ordinary forms, such
God that he would please, but especially Siva that he represented com-
Mrs. the supreme god. His disciples then rewarded him

(1) The word Smartas comes from Smitri, which means tra-
dirion, as opposed to Sruti, revelation. The Veda is con-
Stunned as a revelation, the body of laws and customs,
as a tradition. The Saivas or Shivaite Brahmins, by attending
awarding the title of Smartas, profess to be uniquely-
ly attached to traditional laws and customs.

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of this zeal in raising to the dignity of son or incarnation of
Siva himself.

It is claimed that in Malabar he divided into seventy-two
the four original castes and which he assigned to each subdivi-
sion its duties, its customs and its privileges. But this tradition-
tion does not seem well-founded; Sankara was not looked upon favorably
eye by his compatriots, either because of his origin or
because of his doctrines and the wandering life he led.
says that having returned to the maternal home, his mother
died during his stay; as he had to accomplish towards
she refused the funeral rites, the Brahmins, her parents,
to provide him with the fire necessary to light the pyre and even

to attend the ceremony. Then, it is added, Sankara produced

fire from his arm and burned his mother's corpse in the courtyard
interior of the house; then, having cast his curse on
the Namburi Brahmins, he announced that from now on they would metu-
would say more the Vedas, that the religious mendicants do not re-
would no longer receive alms from their hands, and that their dead
would be burned in the courtyards of their homes.

Towards the end of his life he went to Kashmir and sat on the
throne of Saraswati to witness her triumph over her adver-
saries. He then went to Badarikasrama and finally to Kedar-
nadh, in the Himalayas, where he died prematurely at the age of
32 years old.

His story was written by one of his disciples, Ananda-
Ghiry, and is known by the title of Sankara-Vijaya, or
triumph of Sankara. It contains very useful information.
valuable on the state of the Brahmanic religion in India in
ninth century AD. Here is the substance,

Brahma still had numerous followers, while au-
Today his cult exists only in two localities. Agni had
retained considerable importance. The worshippers of the
The sun was numerous; they offered him their homage.
morning, noon and night, claiming to recognize a difference-
special and distinct relation in each of these manifestations-

tions of its splendor. Some venerated the material body-
| riel of the sun; others addressed their homage to a
| representation of this star that they formed in their minds,
Ganesa, the elephant-headed god, had six classes of worship-
The same was true of Indra, Kuvera, Yama, Garuda,
| Sésha, Soma and others, whose worship is more or less
fell into disuse. At that time, the followers of Siva
were much more divided than they are today on
details of beliefs and rites; the worshippers of Pår-
vati, as the female energy of Siva, were already strong
numerous. The information provided on the Vaishnavas does not
mention neither Rama, nor Sita, nor Hanuman, nor even the popu-
Krishna, at least as deities enjoying worship
special; from which it is legitimate to conclude that this cult did not exist
| not yet.

Coming back to the Dandis and the Dasa-Nami-Dandis, the
The first can be recruited in all classes of the .
society, although in fact they are exclusively of the caste
Brahmins. The Dandis are all religious mendicants; in
the Dasa-Nami-Dandis sect, there are some divisions which
trade, live in a married state, and take care of
world affairs. Their name comes from the Sanskrit word Dand,
which means rod or wand still adorned with its shoots.
To this stick is attached a piece of ochre-dyed canvas
red, and in which it is assumed that the brahma-cord
The Dandi shaves his hair and beard;
he wears only a piece of cloth around his loins, lives only-
of the food he receives in charity in the houses
Brahmins; he places it in an earthenware or copper vase
that he always carries with him. He must live alone, not in the
cities, but in their vicinity. This ancient rule is not
always observed, and we see many Dandis who remain-
rent together in Madhas or monasteries. They do not have,
in general, of particular times and modes of worship; each
devotes himself, according to his wishes, to meditation and the study of
Vedanta philosophy, They preferentially worship Siva and his

demonstrations; but a true Dandi is not necessarily
follower of Siva or any other god; his religion consists
essentially to worship Nardyana or Naranjana, that is to say
the abstract divinity, stripped of every attribute or passion.
They enjoy great influence over the Sivail Brahmins
from northern India, and they are the Sanyasis of the sect of
Brahmes smartas in the south.

These are not the speculative Dandis, but the active Dandis.

who worship Siva, and the form in which they
The one they worship is that of Bhairava, or lord of terror.
One of the ceremonies they employ in the initiation of
new followers, consists of making a slight incision in the par-
lower part of the novice's knee, and the blood that comes out of it is
offered to the god as a pleasant sacrifice. They do not burn
their dead, but either they bury them, or they throw them into
a sacred river, if one is found nearby.

The Dasa-Nami-Dandis claim descent from the first
disciples of Sankara. They are divided into ten classes, including
each has its own name; hence their denomination. They are
very numerous in the surroundings of Benares, and it is to their
sect to which the principal writers of the Ve- school belong
danta. Some of their penitents observe the practices-
ques of Yoga and claim to work miracles.

II The Lingaiites.

The Lingadaris, Lingaites or Djangamas. We have seen
that the cult of the organ of generation existed among the
aboriginal populations of western and southern India, long-
time before their conversion to Brahmanism, and that the
Brahmes, to attract them more easily to their system,
themselves adopted the object of their veneration and Fattri-
drunk to Siva. It seems, however, according to certain le-
legends, that this adoption was not without difficulties; but
Finally the Linga supporters succeeded, and the Linga-
Puräna, whose composition is placed around the ninth

Century, had the effect of consecrating this new cult and of
extend it to the whole of India.

In the eleventh century, Bassava formed a special sect of ado-
Linga raters. This Bassava was born of Brahmin parents,
the Siva sect, in a village near Bijapur, in the
Deccan. According to the Bassava Purana, Siva, having learned from
the anchorite Narada that his cult had weakened on earth
and had been replaced by other less religious forms
orthodox, ordered his mount, the bull Nandi or Basva
to be born as sons of these pious Brahmins; consequently-
Consequently the child was called Bassava. Having reached the age of in-
vestiture, he refused to receive the Brahmanic cord and
recognize any other Guru or preceptor than Iswara or Siva.
Having run away from his father's house with his sister, he met-

said in Calianapur, which was then the capital of the Kingdom of Bijala or Vijala or Karnataka, which extended over the whole Deccan. One of his uncles, who was the Minister of Police, provided him with a job at court and gave him his daughter in marriage. He soon gained royal favor through his skill and his talents, but above all by fostering clan relations- destinies between his sister and the sovereign. From these relations was born a child who was named Sinna or Chinna (the little one) Bassava. He is often confused with his uncle and is looked at as the true founder of the Lingadari sect.

Having gone to Sangameswara, he was initiated into the doctrines of Vira-Siva or Linga, and from then on became its fervent apostle. His uncle having died during his stay in this place, he was recalled to Kalianapur to replace him. It was then that, profi- so much of his influence, he began to dogmatize. The king and most of the population belonged to the religion of the Djaïnas; but, in a short time, Bassava converted to his believe a large number of people.

His doctrine was Monotheism, having for its object Siva re- presented by the Linga, under the name of Ekameswara

or the only lord. His followers must always wear

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on the chest or arm a small silver box, ren- closing an image of the Linga. This emblem is called Djan- gama-Linga or walking Linga, to distinguish it from the Stha- vara-Linga or motionless Linga, which is erected in temples

or on the mountains.

To the dogma of the unity of God, he added the following principles-
vans: all men are equal and pure, according as they are more
or less the temples of the divinity; the distinctions of castes
are only an invention of the Brahmins; women must
be respected as possessing, equal to men,
immortal souls, images of divinity and destined to identify themselves-
proud of her; impurity alone can make them lose this pri-
vilege. He professed to preserve the primitive faith, of
to venerate the Vedas, and to accept the teachings of Sankara
Atchärya; he rejected the Bâgavata-Puräna, the Râmâyana and the
supremacy of the Brahmins, Although a Brahmin himself, he abolished
all Brahmanic observances, especially castes,
pilgrimages and external penances.

Some authors believe that Bassava borrowed some-
one of his moral principles to the Christians who existed
for a long time in GCalianapur. We have already said that at
report of Cosmas Indicopleustes, there was in this city,
at the beginning of the sixth century, a Christian Church
with a Bishop and Clerics. This Church survived until the
destruction of Calianapur, which we will discuss, and Bassava
was able to learn of his teachings.

The new sect is spreading not only in the
Canara, but also in the neighboring countries which made
part of the Vijalaou Kingdom of Karnataka, King Djai-
did not develop concerns about the actions of his mi-
minister. As Bassava had drawn heavily on the treasury
royal to enrich his co-religionists, the other ministers
denounced him to the sovereign. The latter having called him for him
to ask for his accounts, he did not hesitate, says the legend, to him
hand over the keys to the treasury, and the king having examined it himself

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I found that nothing was missing. Having no pretext for perse-
Cut his minister, he attacked his disciples. "There was in
"the city of Kalianapur," says the Bassava-Purâna, "two devotees
"worshippers of Siva, named AHaya and Madhuvaya. They had
"a firm faith in the deity they worshipped and a veneration
€ deep for their spiritual master, whom they followed everywhere
"where he was going. King Bijala knew their merits;

"but, taking no account of their superiority and pr-
€ so much the ear to the accusations of their adversaries, he ordered
"to tear out their eyes. Bassava and his disciples were
"outraged by this cruel treatment, and abandoning the city of
"Kalianapur, they withdrew to Sängameswara, leaving to
"one of them took care to kill the king and spread a torrent
"of curses against the city itself. Immediately clouds
"crows and bands of jackals invaded the city and
"filled her with sinister howls; the sun was eclipsed;
"storms, rainstorms, tremors
"from the earth, a deep darkness, all came at once to throw
"terror in the souls of the inhabitants. In the midst of this con-
"inexpressible fusion, the disciple who had been charged with killing
"the king easily entered the palace and killed the monarch
"among his courtiers; after which he killed himself
"to Jui-mênre. Then dissension arose among the inhabitants >
"men, horses, elephants filled with fury
"against each other, destroyed each other,
"and of this city, once so flourishing, only one remained
"pile of ruins.

"However, Bassava continued to reside peacefully at
Singameswara with his disciples, until the day when Siva and
Parvati, coming out of the Linga of this place, came to take it and
take him to their paradise.

This is the legend of the founder of the Linga sect-

daris, a legend which appears to have some historical foundations |

toric.
After his death, the sect he established continued to do so.
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proselytes; it is still very widespread today in
Karnataka and in particular in the kingdom of Maissur.

3rd The Sanyassis.

We must not confuse the Sivailes Sanyassis with which we

let's talk with the Dandis or Dandins that we have
described above. These generally belong to the
class of Brahmins and deserve some consideration,
while the former are usually only char-
latans of the most miserable kind. Under various names,
Aghära-Panthis, Urdhva-Bahas, Akasa-Mukins, Fakirs-Käpd-
likas and others, they seem to have as their sole object of at-
to attract the attention of the people by strange penances and
filthy habits. The Aghâra-Panthis are remarkable-
quer by their disgusting uncleanliness; they eat everything
that they are offered, even garbage and carrion;
body soiled with ashes or excrement, they wear it.
often with them in a cup or in a human skull,
either to swallow them or to throw them into houses
people who refuse them alms. The Urdhva-Bahas-
specialize in inflicting positions on their members
extraordinary; some hold one of their arms, or
even both, stretched horizontally above the
head for such a long space of time that the nerves lose
their elasticity and refuse to resume their natural posture-
real; others hold their fists closed so that
the nails, continuing to grow, sink into the flesh

and cross the hands; others apply themselves to looking

staring at the sun until they lost their sight:
others still remain motionless like statues in the
same situation, to the point of then being unable
to take another one. "The Käpâlika," says the Sankara-Vijaya
"of Ananda-Ghiri, has his body smeared with human ashes
"taken from funeral pyres; its neck is adorned (?)
"of a necklace of human skulls; his forehead, of a line

"black; her hair is in disarray: her loins are in-
"surrounded by a tiger skin; he holds in his left hand a
"empty skull that serves as a drink; on the right, a bell
"that he waves incessantly while crying; Oh! Sambha! Bhai-
"Rava! Lord of Kali!"

To the preceding sects we can add that of the Pâäsupatas
of which there are still some traces in the south of India. They
are thus called from the words Pésu and Pati, which mean res-
respectively soul and lord; hence the title of Päsupati (sei-
Lord of the soul), which is attributed to Siva. The essential doctrine-
The main purpose of this sect is to affirm the distinct and
separated from Siva (Pati, the supreme lord) and hu- soul

maine (Pâsu); it is thus opposed to the dogma of identity (adwaïta, not two) taught by Sankara and generally admitted by the other Sivailes. According to the Pasupatas, the sei- Lord (Pati), the efficient cause and creator of all things, and the soul (Pâsu) which was created by him, are two beings totally- distinct, although the second depends on the first.

Second paragraph.

Vishnuvite sects.

The Vishnuvite sects are much more numerous and More varied than the Saiva sects. Those that exist today- Chui are no longer exactly the same as those who have were described by Ananda-Ghiri, in the ninth or tenth century, The common bond that unites them into one body is belief. that Vishnu is the supreme god; what distinguishes them is the Different character that each one attributes to that supremacy, or the diversity of personal forms by which the god is represented, or the variety of practices observed, or that bodily marks by which their adherents

are distinguished from each other; in some, it is the difference of the philosophical doctrines taught by their founders.

In general, they reject the doctrine of non-dua- the identity or identity of the supreme soul and the human soul professed by Sankara-Atchârya; but they do not understand each other not always among themselves on the precise nature of the distinction of these two substances. Another common feature of the sects Vishnuvites, it is the doctrine of faith or Bhacti, of devo- tion, of trust, of filial love, of total abandonment of themselves that they must feel for the divinity. The study that we are going to do will provide us with the opportunity to notice these nuances.

There are eleven main Vishnuvite sects; They generally take their names from those of their founders. tors; these are: the Nimbarkas, the Rémaänujas, the Madhava- Atchäryas, the Rämänandas, the Kabir-Panthis, the Wallabha- Atchäryas, the Baisnabs and the Chailanyas, the Khakis, the Dadus-Panthis, the Swami-Rämäyanas, the Sanakadis-Sam- pradagis, within which subdivi-

less important situations, which we will report in their place.

I The Nimbarkas.

The Nimbarkas or commonly Nimändis, owe their existence and their name to Nimbarka or Nimbaditya, which we supposes to be the same as the astronomer Bhaskara-Atchärya, who flourished around the twelfth century AD. It is the least numerous and the least important of the Vishnuvite sects, but the first in chronological order.

The Nimbarkas jointly worship Krishna and Rädhä, and their main sacred book is the Bhagavata-Purana. Their distinctive mark consists of two yellow lines, made with of the earth called Gopicandana, and drawn perpendicularment on the forehead from the hairline to the birthnose. Some add another one underneath

mile

curved line. This mark is supposed to represent the foot of Vishnu.

It is assumed that the poet Jayadêva, the author of the famous poem Ghiita-Govinda, in which the loves of Krishna and Radha, may have been Nimbarka's disciple, and having drawn from his school the principles of the worship of these two alleged deities, of which he was the propagator.

The Ramånujas Island.

The Rémänujas are authored by Râmânuja-Atchârya, who was born in the twelfth century in Sri-Parambattàr, a town located twenty-six miles west of Madras. They are also called Sri-Vaishnavas or Sri-Sampradayis. They consider their founda tor as an incarnation of the great serpent Sesha, or Adhi-Sésha, on the folds of which Vishnu takes his sleep.

Râmänuja-Atchärya first studied at Canjivaram and en taught the first notions of his system. He was then attracted to the south by the fame of the great holiness of Sri-Ranga, or Sirangam Island which is formed, near Tri-

chinopoly, by the division of the Cavéry river into two branches.
There he was able to satisfy his devotion to Vishnu whom he worshipped.
under the title of Sri-Ranga-Nâda, or the lord of the holy island.
It was in this retreat that he composed his main ou-
Vrages. Jealous of following in the footsteps of the great Sankara-Atchâr-
or rather to fight his doctrine, he abandoned it for a
time the fertile banks of the Cavéry and traveled the greatest
part of southern India to spread the worship of Vishnu.
It is said that during his wanderings he founded seven
one hundred colleges and schools which, since then, have almost entirely
disappeared. In order to perpetuate his doctrine and his sect, he established
still eighty-nine Madhas or monasteries, of which there are no
only five remain. He restored to the cult of Vishnu a great
number of temples, which had been diverted from their destination=
primitive nation by Sankara and his disciples; in the names

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The famous Tripatti pagoda in the northwest of
Madras.

Having returned to Sri-Ranga, he could not stay there long.
in peace. This island belonged to the kingdom of Chôla or Sôja,
(the Tanjaûr), and the sovereign of this country was a fanatic sectarian-
than of Siva. Having written a profession of Saivite faith, he ex-
that all the Brahmins of his states put their signatures there
under penalty of being banished and stripped of their property. None
Brahmin, of course, did not resist such an order. Ramanuja alone
remained firm, and the king having sent soldiers to take-
to ward him off, he escaped and took refuge in the kingdom of
Maissur. This country was then governed by Vittäla-Dèva, of
Vella caste and Jaina religion. He welcomed Rämänuja with
benevolence and even converted to his doctrine, as a result,
it is said, of the miraculous healing of his daughter, operated by the
Vishnuvite penitent. Ramänuja remained in the
Maïssur and established a monastery in Mêl-Kôttey, where resides-
still today one of the high priests of his sect.

Having learned of the death of the Chola king who had persecuted him, he
returned to Sri-Ranga where he ended his days in peace in the
mid-twelfth century.

"The distinctive feature of the teaching of Râmänuja-Atchâr-
yes, according to the Sarva-Darsana-Sängraha, it is that he affirms it

the existence of three distinct principles: the Supreme Being or Iswara, the human soul and the non-soul. Vishnu is the Being supreme; individual spirits are souls; the sentient world-possible, the non-soul. These three principles have an eternal existence-nelle, distinct from each other.

"This doctrine is in contradiction with that of Sankara, who lived, as we have seen, three or four hundred years before Ramanuja. According to Sankara, the separate existence of the human soul, as distinct from the Spirit. unique and universal, is only an illusion. The illusion itself (Màyå), which exists from all eternity, is the only matter, the only cau-substantial (Upadäna-Kârana) of the external world, although

that this illusion which creates eternally is insufficient to create the world if it is not in union with the one Spirit. Mmânuja, on the contrary, maintains that the soul of man is Truly, essentially, eternally distinct and differ-

rent of the unique and universal Spirit. In relation to the world

externally, his ideas appear less clearly dualistic; Because it teaches that God is both the Creator of the universe and the substantial cause or matter from which it was formed.

"To justify his teaching on this point, he quoted a passage from the Mundaka Upanishad, which is itself based on the following verse of the Rig-Veda: "Two birds (the soul "supreme and the individual soul J, always united, carrying the "same name, occupy the same tree (inhabit the same "body). One of these birds (the individual soul), tastes "fruits of the tree, while the other (the universal soul}, "looks at him as a witness."

"Nevertheless, Ramanuja admitted the dependence of the soul

human in relation to the divine soul, and recommended to aspire-

move towards complete, but intelligent, union with the Spirit su~ first, identified with Vishnu: “The knot of the human heart,

"he is made to say in the Sarva-Darsana-Sangraha, the knot
"the human heart has been cut out; all its doubts have been resolved-
"read, all his works are finished when he has obtained the vision
"of the Supreme Being."

"However, despite the manifest dualism which emerges from
the teaching of Ramanuja, it is generally claimed that he
admitted to a certain extent the unitarian doctrine
of Sankara; that is why his system is called Visishta-
adwaita, that is to say, neither quite ùn, nor quite deia
a secundum quid unit; he admitted the unit of gasoline in-
between the divine soul and the human soul, but he distinguished them
in certain respects. According to a passage from the Sarva-Darsana-
Sangraha, he would have taught both unity, duality and
plurality: unity, in that it affirms that all souls in-
individual and sensitive forms constitute the body of

the Supreme Spirit; duality, when he teaches that the Spirit
of God and that of man are distinct; plurality, when-
that he says that the Spirit of God, human souls, which are
innumerable, and the sensible world are distinct: By the pre-
first statement, it admits a certain unity; it is the system
Visishta-adwaita.

"Râmänuja still taught that in the great dissolutions
of the universe, human souls and the world are reabsorbed
in God, but without losing their own identity. It is attributed to him,
in the Tattva-muktâvali, the following thoughts: “The flavors
"several plants are contained in honey, and however-
"as they can be separated from it. How could it
"otherwise remedy evils of various kinds? From the
"In the same way, souls are absorbed in God, at the dis-
“solution of all things, but without being unified with him;
"for they are again separated from him at the following creation-
" boasts. As there is a difference between rivers and the
"sea, between fresh waters and salt waters, so souls
“different from God, because of their distinctive characteristics.
"When rivers unite with the sea, they do not unify
"not absolutely with her, although they seem to be inse-
"parables. There is a real difference between fresh waters
"and bitter waters. Milk itself, mixed with other
"milk, and water mixed with other water, are not umified
"only because they are assumed to be. Likewise,
"souls, when absorbed into the Supreme Being,
"do not acquire identity with him."

"As regards the varied manifestations of Being

supreme and the duty to worship him, Ramänuja taught that
God is present to his worshippers in five ways: 4° by
images or representations; 2° by its incorporation in
mortal men, as in Rama; 3° by complete
manifestations as in Krishna; 4° by his subtle Spirit
which penetrates everything; 5° by its inner Spirit which comes to animate
and direct human soul. The worshipper may be unable to
to rise first to the sublime acts of worship; then

he must begin by worshipping Vishnu in his images and his
idols. He then goes up from degree to degree until the fifth;
and, if he thus succeeds in worshipping Vishnu in his own heart,
Vishnu, identified with the divine Spirit, admits in his para-
say, the Vaïkanta, from where one no longer returns to earth for Y
exist again, where the soul enjoys, in full knowledge and
consciousness, of its assimilation with God and of its absorp-
tion in him.

It is difficult not to recognize in this doctrine a
serious effort made to escape the dogma of absorption
complete, of absolute identification with God who is, thus
as we have often observed, the final goal, the result
supreme to which all the ancient philosophers aspire
India; and this effort, we have no doubt, is due to the influence-
of Christian teachings concerning intimate union
of the soul with God in eternal bliss.

"After the death of Ramanuja, his disciples did not delay
to corrupt its teachings and introduce ideas and
practices that the founder had not recommended, that he
would not have approved. So, (about six hundred years ago)
an educated Brahmin from Canjipuram, named Vidanta-Achi-
rya, presented himself as a reformer, announcing that he had
received from Vishnu the mission of restoring faith to its primitive purity-
tive and to rid it of the slag that had attached itself
to his dogmas. The doctrines of Râmäânuja had been, pre-
he said, preserved with more faith by the Brahmins of the north
than by those of the south. This claim gave rise to
a deep split between the former and the latter, and
their separation into two sects known as Va-
da-galai (Northern school), Tén-galai (Southern school). They
are still very much alive in southern India today,
which they often disturb with their disagreements and their
quarrels. They are more hostile to each other than they are
are to the Shivaites. The northern school or sect accepts the Veda
Sanskrit; the southern one compiled, in Tamil, a Veda

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which is proper to her, which she calls Nå ildyiram or the four
a thousand verses, and which it claims to be older than the Veda
Sanskrit, although in reality it is composed of extracts from the Upa-
nishads; and it is from this Tamil compilation that qwelle uses
in religious services.

"From a doctrinal point of view, what mainly distinguishes
these two schools, it is the opinion professed by each on
the way in which souls depend on Vishnu. According to
that of the supporters of Vada-galai, the soul attaches itself to the Being su-
first of his own will, by an act and a personal effort,
as the young monkey clings to its mother's breast; hence
comes the name Monkey theory (Markatu-Nydya). The
The Ten-galais system is quite the opposite: the human soul, sou-
they hold, is incapable of a spontaneous act; it remains
passive, inactive, until seized by the Spirit su-
first, just as young cats are taken by the skin
neck and carried by their mother from one place to another; it is
why their theory is called the cat theory, (Märjara
Nydya).

"The Vada-galais still maintain that the Sakti or wife
of Vishnu is an uncreated being, infinite like his husband, and
that it must also be worshipped, as a means of
hello; while the Tengalese only look at it as-
me a created, finite being, a mediator and a minister placed between
men and her husband (Purusha-Kàra).

"But today these dogmatic divergences are almost
almost forgotten, and the struggles between the two sects have for cause-
its ordinary external marks which distinguish them and
the question of which of these marks will be printed
or engraved on the foreheads of idols. The distinctive sign of the Vada-

galais consists of two white lines which, starting from the ra-

hair cine come together in a curve between the
two eyes; another perpendicular line, or a simple
yellow dot, is drawn at the middle of the forehead and goes down to

the birth of the nose. According to them, the two white lines

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represent the right foot of Vishnu, which is believed to be
the source of the Ganges; and the middle yellow line or dot
would be the emblem of Lakshumi. In reality, both re-
present the sexual union of Vishnu and his wife: it is
the sign of the beast.

"The sign of the Ten-galais differs from the previous one only in that
that the two white lines, instead of stopping at one
curve, between the eyes, continue in one until the
middle of the nose, so as to represent a trident with its
sleeve. According to them, the two white lines represent
the two feet of Vishnu, resting with Lakshumi on a throne-
lotus leaf, which is marked by the white line that des-
goes down to the middle of the nose.

"Some Tengalese philosophers have tried to give
these marks a more spiritual meaning: "What the Ten-
"The Galais profess," they say, "that Lakshumi is the per-
"ideal sonification of more specifically feminine attributes
"of the supreme divinity, such as compassion, indulgence
"and love. Others maintain that the Hindu gods are re-
"presented with wives to mark the mystical union-
"tic of the two eternal principles, spirit and matter, of which
"the universe is the product. In the first case, the central line-
"trale, red or yellow, is simply the expression of the
"trust which is due to the goodness of God; in the second, it
"indicates faith in the great mystery of creation and
"reproduction"

But this very modern explanation only aims to
to deceive Europeans about the true meaning of these
marks; and likewise, the question of whether idols bear-
will have such or such a sign is only for the common people, the cause
bitter struggles and ruinous trials that disturb the
Countries. The clever ones have a more interested and tangible goal:
pagan temples have considerable revenues, which
are an abundant source of wealth for those who have the
responsible for administering them; however, the administrators of these

goods must be chosen from among the followers of the god that one worships it; it is therefore very important that this god belongs to one sect rather than another. From there, struggles and pro- endlessly for the idols to bear the distinctive marks- tives of one or the other,

"Each of the current leaders (Atchäryas) of the two sects Râämânujas claims to be the true successor of the founder himself- same. That of the Vada-galais, who bears the title of Ahobala, lives in a monastery located in the Karnoul district; while that of the Tengales, whose title is Vanamamala, resides in the district of Tinnévelly. They are married to each other and the other, although several superiors or high priests of monasteries or temples placed under their control, are forced to remain celibate.

"They visit temples and villages from time to time of their obedience to print on the arms or the chest from their followers the symbols of the cult of Vishnu. These tours bring them great income: all the per- people who have not yet received these marks, make a duty to request them by paying a proportionate sum to their means; villages and temples are put to contribution to provide these great personalities with ample provides everything necessary for them and their entourage which is always very numerous, and the public officials- Public officials are ordered to ensure their safety and con- strong." (1)

III The Madhavas-Atchâryas or Brahma-Sampradayis,

The reader will have easily noticed, in some of the doctrines of the Râämänujas, a progress or rather a return sensitive to the truth: their theory of divine unity, that of the distinction between the Supreme Being and the human soul, their discussions themselves on how the soul unites with

(1) Monier Williams. Religious Thought and Life in India: pages 119 and following.

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God, although they remain tainted with errors, are evidently-
ment superior to the absolute unity taught by Sankara-
Atchàrya, This progress or this return is further accentuated in
the Vishnuvite sects which arose after that of the Rimänujas,
and several authors do not fear to attribute it to the influence-
of Christian doctrine, that the French Missionaries
Ciscans and Dominicans were preaching in India at that time
with remarkable successes, as we will see in
its place. The sect of Madhavas-Atchäryas which, in
chronological order, followed that of the Râmänujas, does not seem
not have remained a stranger to this influence.

Its founder was a Brahmin named Madhava-
Atchârya, who was born in Tuluva (country of Mangalore), in
1199 or, according to other authors, in the thirteenth century.
was initially a Saivite and later converted to Vishnuvism.
It is reported that at the age of eleven he composed a comment-
silent on the Bhagavat-Ghita. He presented his work to Veda-
Vyasa who still lived, it is said, in Badarikisrama, in
the Himalayas, and received as a reward three stones called-
Salagrama (4), for which he built three times
ples. Following a mysterious notice, he recovered an image
of Krishna who had fallen to the bottom of the sea, the ship
who was carrying her having been shipwrecked, and he offered her to his sec-
tators as the main object of their worship. Like San-
Kara and Ramanuja, he propagated his doctrine while traveling and made

(1) Salagrama is, in ancient poems, the name of a
sacred place, Salagrama Thirtha, which Professor Wilson
supposed to be at the source of the Gandaki River, or at its
confluence with the Ganges. Today, it is given to cer-
some white or black pebbles, polished by the action of water.
black represents Vishnu or Krishna; they are found mainly

also in Gandaki. Whites are found in the

arbadda and represent the Linga of Siva; they are called
Vana or Bana-Linga. Indians consider them as
being, by their own nature, filled with divinity;
Without needing any consecration. They serve the
domestic worship, and the offerings made to them
are considered to confer extraordinary merits.

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a large number of disciples. Then, his work accomplished, he returned to the Himalayan Mountains, where his adherents claim that he still lives in solitude.

Like Ramanuja, Madhava taught that there is only one only god, whose main name is Vishnu or Hari, that he is the one and eternal Supreme Being and all other gods are subject to the law of periodic and universal dissolution. “Brahma, Siva and the greatest of the other gods must "perish with the destruction of their bodies; greater than "All is the imperishable Husband." (Sarva-Darsana-Sangraha).

But the distinctive feature of Madhava's doctrine appears to be the axiom that there are two separate and eternal principles, one of which however depends on the other, like a servant on his master- three, as a subject of his king. The independent principle is God; the dependent principle is the soul, or rather the hu- hands, for they are innumerable. “The Supreme Lord, "says Madhava, differs from individual souls, because it is "the object of their obedience. A subject who obeys a king is "different from this king. In the ardor of their desire to be a "with the Supreme Being, Sankara's followers claim "share the glory of his excellence. It is a pure illu- "Zion. A man whose tongue is cut out could also- "just try to enjoy a big banana." (Ibidem)

According to Madhava, the following text from the Veda: “This is par-

"himself; that is you," indicates similarity and not liden- tity. "It is," he said, "like the bird and the rope, like the juices "of different trees; like fresh water and salt water; like "the thief and the one who was robbed; like a man and his

"energy. So are the souls and the supreme Spirit, diverse and,

“forever different.” (Sarva-Darsa-Sangraha).

These two principles, in Madhava's system, do not have even a relative unity, comparable to that of the soul and the bodies, as Rämänuja taught; they are absolutely dis- tincts.

As for the visible world, he maintains that

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the elements exist eternally in the Supreme Being,
and were created by him only in the sense that they were
formed, coordinated and arranged by his power and will.
"There is a difference," he said, "between souls and God, and a
"difference between the world, which does not feel, and God." H
It seems from these words that Madhava admits three prin-
principles like Ramanuja; but he explains his thought by adding-
as long as "the visible world being emanated from God must not
"to be distinguished from it as if it were an original principle,
"that it is not even as distinct from it as the body is from
"the soul, although, having been once produced, it also remains
"distinct from its author as an effect is from its cause." (Ibid).
This is properly the dualistic system called Dwaïta.

From the point of view of worship, the Madhavas teach that the Being
supreme must be honored in three ways: by giving a
name to the child, honoring the divinity, imprinting his em-
pale on the body. The name that should be given to the child after
his birth must be one of the thousand names of Vishnu. The honor
that we render to the divinity consists first of all in observing the vera-
city, uprightness and benevolence in words, and to re-
to break the Vedas: then, to give alms to the poor, to them
defend and protect them; lastly, to have a rem-
fold of kindness, love and faith. They firmly believe
that it is the duty of every devotee of Vishnu to bear on
his very body the sign and emblem of his god; also hold-
Do they generally like the Râmänuja, to be printed?
on their arm, with a hot iron, the circular disc and the
Vishnu's conch.

IV The Râmâänandas or Râmâvats.

The founder of this sect, very numerous in the north
of India, mainly around Agra, was Råmå-
Nanda, who lived, according to some, towards the end of the thirteenth
Century, according to others in the fourteenth. According to the tra-
common edition, he separated from the disciples of Ramanuja par-
ee Having traveled to various parts of India, and having been

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suspected of not always having strictly complied with the
rules of the sect in the manner of taking meals, he was

_ sentenced to eat separately. Unwilling to submit

to this affront, he in turn became a sect leader. He fixed his residence in Benares, in a madha or monastery located on the banks of the Ganges and soon gathered around him a large number of disciples.

The special object of the worship of the Ramavats is Vishnu in his incarnation of Rama-Chandra, either alone or united with his wife Sita. Some members of the sect also address their tributes to other forms of Vihnu. Their religious, called- The Vaïraghis consider any form of adoration, and are content to constantly invoke Rama and Krishna.

Their favorite book is Nabhayi's Bhacta-mala, which contains biographies of a number of Vishnuvites and adherents to the sect, among others of the two famous poets Sûr-Das and Tulasi-Das. The first was blind. He composed a great number of stanzes in honor of Vishnu, and is looked at as the patron saint of the blind. The verses of the second are extremely popular in all countries where the dialect is spoken Hindi. He was born in Chitra-Kuta, around the year 1544, settled in Benares and became a devout worshipper of Rama and Sita. He died

-around the year 1624. It is to the works of the followers of Râmånanda to which the Hindi dialect owes its main developments- ments as written language.

The essential difference between the Ramanujas and the Ramavats, is that Ramananda abolished all caste distinction between the members of his religious order, the Vaïraghis. He teaches that a Vaïraghi, as soon as he has renounced the ties of nature and society, at the same time rejected any caste difference, so that all the Vaïraghis religious, whatever class that they belong, live and eat together without preoccupy customs in force in the country. They are very numerous- breux, and form seven tenths of the ascetic population of Hindustan.

Ramananda had twelve principal disciples, the most

famous are Kabir, Pipå and Ravi-Dås. The first became, in his

tower, the founder of a sect that we are going to talk about.

Vv The Kabir-Panthis.

This name is given to the followers of Kabir. This reformer
was a weaver by profession and most likely a Muslim
by birth. It is believed that he lived partly in Benares, partly in
tied to Mayar, near Gorakpur, between 1488 and 1512.
According to a legend, he was miraculously conceived by a
virgin, widow of a Brahmin. Som name of Kabir, Arabic word which
Means great, confirms the general opinion that gives rise to it
from a Muslim family. He never had any sympathy
for intolerance and Muslim exclusivism. It is certain
that one day or another he ranked among the disciples of Rama-
Nanda, became a true Hindu and, what is more, a true Vishnu-
quickly, who, like all the other Vishnu sect leaders-
quickly, borrowed from Buddhism its democratic, tolerant spirit
and liberal. It is therefore not surprising that he tried to
rid the Vishnu doctrine of useless encrustations
and without reason who had overloaded it. He condemned parti-
particularly the worship of idols and put monotheism to
basis of his teaching (1). It is said that after his death,
The Hindus and the Muslims demanded his
bodies, some to burn, others to bury con-
trained in their respective rites. While they argue-
were on this subject, Kabir suddenly appeared in their midst,
ordered them to look under the pall; then
disappeared. Having obeyed this order, they found under the canvas
than a heap of beautiful flowers, which they shared among themselves;
the Hindus burned their share in the holy city, while
the other was buried with pomp by the Muslims. Her name
is still alive among the people; pilgrims from India su-
superior come every year to his monastery in Puri

(t) Monier Williams, Religious Thought, ete. p. 158-159.
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ask for a spoonful of rice water, which they drink with
a deep veneration. (WW Hunter. Indian Empire,
- 19%).

His doctrine can be summarized as follows. There is no
has only one god, creator of the world. This god is called Vish-
naked, or Rama, or Hari or otherwise. But, in contradiction
with the doctrine of Vedanta, the Kabirs-Panthis support

that God has a body formed from the five elements of matter,
and a mind adorned with the three qunas or qualities. It is of a
inflatable purity and a power that nothing can overcome
resist; it is eternal, free from the defects of human nature-
Maine, but does not differ from man in other respects
ports. The pure man is his living likeness and, after
his death, becomes his equal and his associate. God and man do not
are therefore not only one and the same being, but also one and
the other are in the same way one with all that exists.
For 72 ages, God was alone; then he felt the desire to
to renew the world, and this desire took the form of a woman-
me. This form was Maya or illusion, of which he had three
sons: Brahma, Vishnu and Siva. He then disappeared, and Maya
approached his sons with the aim of creating the universe. Vishnu
refused to unite with her; that is why he is more respected
of the Kabir-Panthis than the other two gods of the triad-
They were afraid of her, and the result of their submission

at his will was the birth of Saraswati, Lakshumi and

of Uma, whom she made marry the three gods to produce
the universe. Understanding what Mâvà is is, therefore, the
first end of man, and as long as he ignores the
source of life, it remains subject to transmigration. According to the
followers of this belief, transmigration even extends
to planetary bodies; they claim, for example, that the
shooting stars or meteors are nothing other than planets
who change bodies.

The moral code of the Kabir-Panthis makes them a little more
of honor than their theogonic conceptions. They teach
that life, being a gift from God, cannot be destroyed by

creatures. Humanity and truthfulness are two of their
cardinal virtues; distance from the world seems to them a
desirable thing; absolute devotion of word, of action
and thought towards the Guru or spiritual preceptor is the
supreme duty. However, it is enjoined upon the disciple, before
to accept his teaching, to carefully examine his doc-
trine and his conduct, in order to make sure if he is really as
wise as he claims to be. Their faith does not prescribe worship for them.
of any particular deity or observance of ceremonies
and rites of other Indians; they are only recommended to
ordered to conform externally to all customs of
the tribe or caste to which they belong; some
go further and worship popular gods, although that

custom is not approved. (1)

Life The Vallabhas or Vallabhâtc!: âryas.

The author of this sect is a certain Vallabha, called also Vallabahâtchârya, who was born, it is said, in the forest of Champa-Aranga around the year 1479. It was considered a incarnation of a part of the essence of Krishna, and one ra- various miraculous stories are told about him. It is claimed, for example, that when he began to study around the age seven years old, he mastered, in four months, the qua- three Vedas, of the six systems of philosophy and of the eighteen Puranas.

After such prodigious beginnings, he was in a state, from the age of twelve, to formulate a new insight into the belief of the Vishnuvites, and soon he began to travel for spread his doctrines. Having gone to the court of Krishna- Deva, king of Vijaya-Nagar, was invited to support a discussion- Public Sion with a number of Smart Brahmins (followers of Siva), and he achieved such success there that he was elected Acharya as chief of the Vishnuvites. He then traveled for nine years through various parts of India, and

| (1) Wilson, Works, I. 68.

finally settled in Benares, where he composed seventeen works, among which which is a commentary on the Bhâgavata-Puräna, the book sacred of the Vallabhas, mainly in the part which describes the early years of Krishna's life.

Vallabha's exposition of Vishnuvite belief is called Pushti-Marka, or the way of eating, drinking and to enjoy. In reality, he rejects asceticism as a means of to please God; he maintains that the worship of the deity has no need to be accompanied by fasting, mortification, suppression of passions; but that natural appetites are created to be satisfied, and good things for someone enjoy it.

In philosophy, Vallabha's ideas appear to resemble- to those of Râmänuja, although they incline more towards Vedantism. He died in Benares; but according to his disciples, he was transported to heaven while he was performing

his ablutions in the Ganges.

His followers are numerous in Bombay, in Guzarate and in central India, particularly in the castes of merchants called Banyans and Bhatyas. He left behind him eighty-four principal disciples, who scattered his doctrines in various countries. But his real successor in his chair (Gâdi or Gaddi) his second son, Vitthal-Nada, sometimes called Gosdinji, because he fixed his de-died in Gôkula, Krishna's residence with Mattra. This Vitthal-Nâda had seven sons, who established their Gädi in different districts, especially in Bombay, Katch, Kat-tyäwar and in Malwa. The influence of Val-'s successors labhatcharya became, over time, so considerable that they re-have the title of Mahärâja, and the name of Gosäin (for Gosvä-min) or lords of cows, one of Krishna's epithets.

As expected, his successors did not fail-than to exaggerate his teachings, especially those which are opposed to asceticism. They were called the Epicureans of India. Their leaders or Maharajas use the clothes

the most sumptuous, feed on the most delicious meats-delicate and indulge in all the excesses of sensuality and lust,

The god they worship is Krishna as a form of Vish-naked, as he is represented in his childhood and youth, when he spent his days having fun and being entertained with the Gôpis or cow-herders of Mathura (Mattra), The ima-ges and the idols found in their temples represent Krishna as a child or adolescent. However, they claim that the games and loves of Krishna and the Gupis were purely spiritual things and symbolized innate desire in the human soul to unite with divinity.

It is certain, however, that the followers of Vallabha interpreted this attachment in a crude and material sense-riel. It follows that their devotion to Krishna has degenerated to the most revolting practices, and that their entire system-The system is rotten to the core. Men seek to to gain the favor of their god by wearing long hair-lures and disguising themselves as women; their spiritual leaders themselves, the Mahâräjas successors of Vallabha, borrow-tent Pextérieur of the Gopis when they direct the functions of the cult. They are considered as representations and even the incarnations of Krishna, so that in the tem-places where they pay homage to this god, men and

the women worship them themselves, bow down to their

feet, offer them incense, fruits, flowers and port-

hold lit torches before them. One of the ways of honoring
to see Krishna as a child, consisting of swinging him on a steep slope.
letter, women perform the same office towards the

Mahäràja. The saliva he expels from his mouth, the defilement of.

his feet, the dust on which he walked are devoured
eagerly by his disciples; they even go so far as to
to drink the water that was used to wash his clothes and feet,
and they call it Charanämrita, or ambrosia of the feet.
Others worship his wooden clogs, bow down before him
his seat and his portrait. Moreover, there are those who believe that

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the best way to propitiate the god Krishna, who
resides in heaven, consists of lending oneself to the sensual passions of
his successors on earth, Body, soul and properties (tan,
man, dhan) everything must be surrendered to them without reservation, and the
women are educated to believe that they have no
surest way to secure the most desirable blessings
than by lending themselves to the caresses of the representatives of Krishna.
These abominable practices have been proven on occasion
of a famous trial (1) which took place before the Supreme Court

first of Bombay in 1862. It is to this sect that we owe the
Prem-Sagar, the ocean of love, who sings of the loves of

Krishna and Rada.
VIIth The Chaitanyas, Baïsnabs or Satanis.

The Chaitanya sect was founded by a famous pro-
teacher named Chaitanya; his doctrines and practices have
much in relation to those of the Vallabhas pee us
we have just described.

[it is almost certain that this Chaitanya was born in Nadaya,
in Bengal, in the year 1485. His father was an ortho- Brahmin
Doxus, as is customary, his biography is full of wonders.
It is said that he remained in his mother's womb for thirteen months.
He came into the world at the end of an eclipse, and, as soon as he saw
the day that a large man arrived at his parents' house
number of holy figures to offer their respects to him,
with: gifts of rice, fruit, gold and silver. In
in his childhood, he was said to resemble Krishna as a child and,
like him, he loved to indulge in childish amusements.
However, such was the liveliness of his intelligence that he
soon acquired a complete knowledge of grammar
and Sanskrit literature. His favorite books were
the Bhagavata-Purana and the Bhagavat-Ghita.

He married twice. Around the age of 25, having resolved
to abandon the world, and embrace the state it is

(1) Monier William, ap, cit, p, 134. 138,

began to make pilgrimages. His journeys lasted six years; he
visited in turn the principal sanctuaries of India, in particular-
eulier Benares, Gaya, Mathura, Srirangam, and lastly
The Jaganadha Temple is located in Puri, Orissa province.

It was then that he began to preach his doctrine. Having
gained many disciples in Bengal, he chose
two to govern them in his place in this country, and
retired to Cattak, where he spent the rest of his life near the great
Jaganadha temple. His presence in this place and his great
reputation for eloquence contributed powerfully to increase-
to the popularity of this sanctuary. His successes as an orator
were remarkable. Even his enemies were attracted
by the charm of his manners and the magnetic force of his
eloquence. Lower-class people crowded around
of him by the thousands; which was not surprising, because the
The first principle he taught was that worshippers of
Krishna were to be regarded as equals among themselves;
caste was to be subordinated to faith in Krishna: "Goodness
"God," he said, "takes no account of tribe or
"family. Krishna did not disdain to eat in the
"house of Vidura, a vile Sudra. The Chandåla (impure) whose
"impurity has been purified by the fire of faith, must be honored
"by the wise man, and not the unbeliever who explains the Vedas.
"He who teaches the four Vedas is not less dis-
"ciple; but the believing Chandâla is my friend; it is to him

"that one must give alms, it is from him that one must receive it.
"Let him be honored as I am myself."

In reality, however, this principle is not observed by its dis-
ciples than during religious ceremonies, and during the
great festival of Jaganädha, where food offered to the idol
is distributed without distinction among all castes; but
in ordinary life everyone takes up their pretensions and their
special uses.

Chaitanya fought against the doctrines and practices of the

Saklas, both because they are licentious and because

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that they do not admit the superiority of Vishnu over Siva.
However, his system had a similar tendency; it
taught that the soul's devotion to Vishnu should be
represented by the symbol of human love:

The essential doctrine of the Vedas and the Brähmanas is that
works, and especially sacrifices, constitute the best-
their path to attain bliss; the Upanishads
consist in abstract meditations and knowledge-
of the divinity; Chaitanya, on the contrary, teaches that the
The only way to heaven is through faith and devotion
of the soul towards Krishna. According to him, faith prevails over all
other duties. “Whatever can be accomplished by the ac-
"tions, penances, knowledge of divinity, sup-
"pressure of passions, abstract meditations, charity,
“virtue, and all other excellent things, is accom-
"folded by faith in me alone. Paradise, heaven, the supreme
"bliss, union with the supreme divinity, all desire of the
"heart can be obtained by faith in me-" These are the
Krishna's own words, according to Chaitanya, and such is the
foundation of his doctrine:

But the feelings of faith and devotion towards Krishna
are, in turn, susceptible to five phases or can be
manifest in five ways: 4° calm contemplation
(sänti) of the supreme deity; 2 active servitude towards
she (dâsya) > 3° a feeling of personal friendship (Säkhya);
4° a feeling of filial love, like that of a son for his
father; 5° a feeling of tender affection, like that of a

young girl for her lover (Mädhurya). The latter is the
height of perfection, according to Chaitanya: he taught that
The essential aim of every worshipper of Krishna must be to per-
to draw all individuality, all self-consciousness, in
an ecstatic union with one's god. To achieve this in-
intensity of fervor, he taught several means, eg-
example: to repeat the name of the divinity endlessly, to sing,
to dance, and to imprint movements on the body while dancing
various matters.

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Chailanya himself had the frequent habit of swooning.
in paroxysms of ecstatic emotion, which, in the end, all-
his reason, His biographers affirm that, in one of
his ecstasies, he was directly transported to the paradise of
Vishnu. But, according to other accounts, he ended his life in
walking and entering the sea near Puri, in Ja
province of Orissa, while he thought he saw Krishna having fun
on the waves with his favorite shepherdesses. What there is of
what is certain is that he mysteriously disappeared around the year 1527,
at the age of 42.

After his death, he was worshipped by his followers as the in-
incarnation of Krishna himself, while his two prin-
main disciples, Advaita and Nittyänanda are considered
partial manifestations of the same god. Another of his
companions, Hari-Das, is honored in Bengal as
a separate deity. (1)

One of the peculiarities of the Chaitanya sect is
the existence among them of a kind of religious order of
women, who remain celibate, live in community, chan-
at the same time, they praise Vishnu and Chaitanya
and dance in their honor. Educated, knowing how to read and write,
They are devoted, in some localities, to the education of
Young girls. Following their example, women belonging to
Other Vishnuvite sects have entered the same path:
but they gave rise to scandals which de-
credible.

Today, individuals who belong to the sect of
Chaitanya, form distinct castes among themselves, called
Baisnabs in Bengal, and Satanis in the Presidency of
Madras. A Baisnab does not eat animal food and does not
does not drink fermented liquor. He does not use any ceremonial or
of no outward signs of mourning for a relative or friend
deceased, He allows widows to remarry, whatever

(4) Monier Williams, op. cit. p. 138-142,

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their age and their position in the world. He does not respect them more
Brahmins than other men. A large number of
Blaishnabs are beggars; many are traveling musicians.
lants. Admission into their community is easy; whoever
wants to enter, makes his request to the chief, offers him a present
which varies between one and a quarter rupees and seven rupees, and stops-
rows with him to give the other Baisnabs the meal
customary. We all eat together, after which the initiation is
accomplished. A large number of prostitutes are part of the
sect.

The Satanis of the Madras Presidency are generally
of Telugu race. The lower classes of the sect consist of
pose of beggars, singers and musicians, porters
of torches to the processions. Their songs form, it is said, a
important part of indigenous literature. Although this
was not originally a caste, but a sect, it
has become, as in Bengal, a distinct caste

of others.
QUICKLY The Persimmons.

The Kakis, disciples of Khil, are a modern seele. Plu-
many of them go almost naked, their bodies smeared
of ash and earth. They add the cult of the monkey Hanuman
to that of Vishnu.

IX° The Dadus-Panthis.

The Dadus-Panthis are the disciples of a cartain Dadu,
wool collector in Ajmire, Rajputana. It is believed that he
lived around the year 4600. Believing he had been warned by a voice
heavenly to devote himself to the ascetic life, he retired to a
mountain and disappeared after some time, without anyone being able to
find his tracks.

He taught, like Vallabha and Chaitanya, that Bhakti,

or absolute faith, was more effective than the subjugation of
passions, charity and science. His disciples do not carry
no special mark on the forehead. They have a rosary

around the neck and are distinguished by a white canvas cap,
with four horns, from which hangs a band of
same fabric,

To the same movement of ideas, beliefs and practices,
seem to be attached to the Bébd-Lélis, followers of Bâbà-Läl,
Rajput of Malwa; the Sadhus, (the pure or the perfect),
followers of a certain Birbhan, who lived in the second
half of the seventeenth century; the Prän-Nâthis, disciples of
Prân-Nâth, kshatrya of Bundelkund, towards the end of the seventeenth
twentieth century; they also admit Brahmanists and
the Mohammedans; the Siva-Ndrdyanis, followers of Siva-Näâ-
rayana, Rajput of Ghazipur, who lived in the first
half of the eighteenth century; and a host of others that he would be
needless to mention.

10th The Sanakadis or Sampradayis,

The Sanakadis or Sampradayis jointly worship Krish-
na and Râädhà, the favorite shepherdess of this supposed god. They
distinguished from other Vishnuvite sects by a black dot
that they are placed in the middle of the forehead, between two white lines.
They also wear necklaces and rosaries of beads of
tulasi. They are widespread in upper Hindustan and constitute-
kill one of the most numerous Vishnuvite sects of Ben-
scabies, Their origin only dates back to the end of the seventeenth century
century.

XIth The Swami-Nâärayanas.

Sahajänanda, who later took the name Swami-Näräyana,
was a high-caste Brahmin. He was born in Chapai, a village
Situated about 120 miles from Laknow (Oudh), around the year 1780.
Vishnuvite by religion, but disgusted with the licentious ways-
cious of the Vallabhâächäryas, he undertook to denounce their
disorders and to combat their vices. He observed celibacy,
led an austere, ascetic, virtuous life, showing in
at the same time philanthropic provisions and a great
aptitude for science. Having left the paternal home

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Around the year 1800, he settled in the domains of the Nabäb of Junagarh, and placed himself under the protection of the high priest Rämä-nanda-Swamy. The latter having retired to Ahmedabad in 1508, Sahajänanda Py followed.

In a large and populous city, a man of sup-
undeniable priority and rare sanctity cannot be lacking to attract attention. Soon, Sahajänanda gathered around him a small band of disciples, which later became a nom-
large army of devout adherents. Some attribute his influence on the practice of mesmerism; but it is more pro-
It is likely that he owed his success to a remarkable fascination with manners, the consistency of his character and conduct, and other qualities that destined him to be a school leader. His disciples multiplied with such rapidity, that the Brahmins and the grandees of Ahmedabad began to be jealous of his popularity. He was therefore forced to flee, and went seek refuge in Jetalpur, twelve miles south of Ahmeda-
bad. There he invited all the Brahmins in the neighborhood to a large sacrifice. But the native officials, fearing that it would resulted in a collision between his disciples and the other sects, arrested him under some pretext and threw him into prison. This act of tyranny failed in its purpose: it aroused a universal sympathy for Sahajâänanda and increased tenfold his influence. Hymns were composed in his honor; his merits were exalted, his sufferings were described; his persecutors were overwhelmed with curses. He was well-
released early.

Jetalpur then became the home of many religious competitions.
gieux; thousands of men were heading in troops towards the city to enlist among his disciples. It was then that he took the name Swämy-Nârävana.

He soon realized that his future successes depended on the consolidation of his party; he therefore withdrew with his dis-
ciples in the isolated village of Wartäl, where he built a temple to Närâyana, (Vishnu or Krishna) associated with Lak-

shumi or Rähdä, It was from there that he directed his crusade against the Vallabhâächaryas. His motto was: "Devotion to Krishna, observance of duty and pure life.

He toured Gujarat to instruct and
strengthen his followers. It was on one of these trips that he
died of fever in Gadadâ in Kâthiàwär.

His followers today number about 200,000.
They are divided into two classes: the Sddhus or holy men,
religious, and the Grihastihas or married people.

The Sadhus observe celibacy; they have renounced the world,
live in the practice of penance, of mortification,
in study and contemplation, and go from time to time
visit their co-religionists and preach to the infidels, The re-
collection of doctrines left to them by the founder
presents a number of thoughts and precepts re-
markable. We extract some of them here.

"The killing of an animal to offer it as a sacrifice to the
"God is forbidden by me. The highest of duties is
"to refrain from doing harm.

“It is forbidden to commit suicide at places of pilgrimage,
"either for religious reasons or out of passion.

“All theft is prohibited, even under the pretext of contrib-
"drink from works of religion.

"Neither man nor woman of my sect shall ever com-
"put adultery.

"No false accusations should be made against anyone
"whether for a motive of personal interest.

"We are not obliged to tell a truth that could cause
"harm to oneself or to others . . . One must never receive-
"to see interested presents.

“A deposit must never be denied, nor trust violated.

"If one has committed a fault, great or small, either
"deliberate, or without intention, one must make one.
"appropriate penance and as best one can." But in this

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same collection he seems to depart from the theogonic doctrine,
the unique cult of Krishna, which is however the character
special of his sect. "Vishnu," he said, "Siva, Ganesa, Parvati and
"the sun: these five deities must be worshipped. Nâräyana
"and Siva must also be considered as the parts
"of one and the same supreme spirit, since the Veda has de-
"clarified that both are forms of Brahm."

The founder of the sect, Swamy-Nârâyana, is himself
worshipped as a god and the incarnation of a portion of Vishnu,
as are the founders of almost all the others
sects. His statue is placed in a sanctuary with that of
Krishna and Radha.

Paragraph Three.

The Saklas and the Tantras.

The name Saktas is given to individuals who profes-
to honor the Saktis or energies in a special way
active of the gods, and that of Tantras to the books which contain-
the doctrines, rites and formulas of this cult.

We said previously, on page 129, what we know
Tantras and, page 247, what the theories consist of which re-
guard the Saktis. It remains for us to describe the cult which is
rendered. But this description is impossible to make in its
entirety; it is such a mass of filthy and bes-
that no Christian and French pen can
to allow us to give the full details. We will therefore veil
many things; however, we will say enough to
to make the reader understand the degree of immorality and
to what absurdity men can descend, even when they.

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are educated and intelligent, but abandoned to their own devices
lights. Because it is to be noted that it is not in the
lower and ignorant classes, it is among the upper classes
of the Indian population, that the infamies are practiced
of Saktism and the superstitions of Tantras.

Saktism is essentially worshipping in a ma-
exclusive the wives or active energies of the gods:
Durgà or Kali, Amba or Devi, in preference to Siva; Lak-
shumi, in preference to Vishnu; Râdhà, in preference to Krish-
na; Sita, in preference to Rama, and so on with the others
deities. Moreover, what is honored in them is not
precisely their person, it is the generative power, the
mysterious force whose purpose is to control two opera-
distinct tions: the work of natural appetites, whether it
whether it is about supporting the body through eating and drinking, or
that the aim is the reproduction of the human species; and
the acquisition of supernatural faculties, magical powers
ques for good or for evil. In the first case
This is Saktism itself; in the second case, the
Tantrism.

But the Saktas were not content with this general view-
rale; they still identify, at least during the celebra-
tion of their infamous cult, all the women present with
the divine Saktis; it is to their genitals that they of-
their homage, it is by the very act of union
sexual that they claim to honor the divinity, to acquire
supernatural faculties and union with the Supreme Being. All
incredible as it may seem, they claim, in
by doing so, be holier than all other men-
my; there is no merit, they say, in worshipping God in
leading a pure and chaste life, practicing good

works and mortifications; but he who elevates his spirit

Towards him, who wants to unite with him, in the midst of the most orgies
coarse, this one is a hero, a true saint. As a result
of this strange aberration of ideas, they give the name of
"beasts" (pasu) to those who are not initiated into their system,

and boast themselves of the title of Siddhas, men
perfect.

The ceremony, if one can call this orgy by that name
bestial, happens in the following manner. We begin with

form a circle, men and women sitting side by side without
no regard for caste or kinship relations.
men, on this occasion, represent the person of Siva,
women that of his wife, in accordance with the doctrine
of the Tantras, where Siva, addressing Kali, said to him: "All the

. “Men have my shape, and all women have yours;

"anyone who recognizes any distinction of caste
"in the mystical circle, is a deviant spirit." We put ourselves
then to drink wines and liqueurs of different kinds,
which must be twelve in number. Each species is at-
attributed a particular virtue: One provides salvation, the other
science, others power, wealth, destruction
tion of enemies, healing of diseases, deliverance from
sin, the purification of the soul. When one has drunk, one gorges oneself
alternately meat, fish and grains. Finally we select
gives way to all the excesses of lust. It is at midnight, in
deserted places, or closed apartments, which are held
these meetings, and the initiates must keep the secret the most.
absolute on what is happening there.

According to the books of the sect, there are four in the year
main nights to which these infamous mysteries must
be celebrated. But in addition, the months of Asvina, Chaitra,
Paüsha and Ashâda each have nine other holy nights.
ceremonies performed during these nights are regarded as-
me of infallible effectiveness to confer powers
supernatural.

The Saktas are divided into two classes: the Dakchin-
Atcharys, or those of the right hand, and the Vama-Atcharys,
or those of the left hand. It is assumed that the first
adopt the doctrines of the Tantras only in a mystical sense
that, while the latter interpret and observe them

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in the rough sense we have just indicated. The parti-
Without the right hand, it is said, they are content to practice
magical rites to obtain supernatural power over
the gods or spirits of heaven, earth and hell; while
that it is to the left-hand shears that we attribute

all the revolting things that happen at the Durga festivals,
Kali and in the meetings of the Saktas. But it is likely
that both sides participate equally. None
An Indian of respectable standing will only agree that he is Vama-
Atchäry, that he attended these orgies, in which one
eats all kinds of meats and drinks strong liquors-
vrantes, jumbled with people of all castes and all
sex; none will even agree willingly that these orgies
take place, "but, say the Tantras themselves, more than one
"a man who calls himself a Vishnuvite, is secretly
"a Sakta and a left-handed member."

There is among the Saktas a third division, called
Kanchutyas, which is said to be quite common in the south. Their
orgies are even more shameless than those of the Vama-Atckays.

It is said that in Bengal the followers of Sakti
make up three-quarters of the population. It is not likely
that there are such a large number of them in South India:
or at least, if the number is considerable, they have the
modesty to blush and hide from it.

The immoral actions by which the Saktas claim-
tooth to honor their filthy divinity, in order to obtain
some supernatural power, are not the only means
that they use for this purpose; they still use
prayers, texts borrowed from sacred books, signs and

“of cabalistic ceremonies, which are designated respectively
By the names of Mantras, Bijas or Vijas, Yantras, Kav-Achas,
Nyasas and Mudras. This is what constitutes Tantrism pros
said, which holds such a large place and enjoys an im-
such considerable influence on ideas and habits re-
ligicuses of the Indians.

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The Mantra or prayer is usually a borrowed text
to the Vedas or other sacred books, and to which one attributes
a magical power. That this text was taken from the Rig-Vêda
or in the Atharva-Vêda, that there is a precise and definite meaning, it
becomes in the hands of the Saktas a simple assembly of
letters and sounds which, being repeated and formulated in conformity-
ly to certain rules and certain rites, has the power to
to provide all imaginable goods to the one who employs it and
cause all kinds of harm to his enemies.

Bija is a collection of letters forming a syllable
any, devoid of any meaning in itself, but
which is supposed to be the essential root of such or such Mantra,
or represent this or that divinity. For example: Am
represents Siva, V Vishnu, Hrim the sun, Lam the earth,
Nam the mind, Dham the goddess Bhawaneswari and the tongue,
Nam the goddess Annapürnà and the nose, Pam the ear, etc.
That any individual succeeds in acquiring the pro-
exact functioning and precise application of these expressions,
he is assured, in the opinion of the Indians, of infallible power-
to make the Saktis propitious and, with their help,
to accomplish whatever he wants. If he doesn't succeed, it's not
not the fault of the Bijas; it is he who will have failed
pronounce according to the desired rite or who will have made an ap-
faulty plication.

There are still some Brahmins today who pro-
task of learning Mantras and Bijas, and who uses them
wind like charms and spells. They are called
Mantra-Såstris, and their profession is quite lucrative. It is
a whole science: besides the fact that the magical Mantras are

countless, we must still distinguish those who possess

an infallible efficiency of those who have only one strength
secondary; they must be recited with accuracy
absolute, according to certain mysterious forms; they cannot
be employed only at certain times, on certain days, in
certain favorable seasons; otherwise they have no effectiveness-

city or rather their power turns against the clumsy- who

failed to follow any of the prescribed rules. But also, if everything has been well observed, there is no prodigy and miracle that the Mantra-Sâstri cannot accomplish: it can predict the future, to bring the dead back to life, to kill or humiliate one's own enemies= put or those of the people who pay it, inflict a mala- of, inspire love, charm weapons and give them a infallible efficiency, enchanting armor and making them im- penetrable, change milk into wine, vegetables into meat and a thousand other similar things to which the Indians add- try the most sincere belief.

Fantras are mystical diagrams drawn on tablets or sheets of metal, which are worn suspended from the neck or arm, and to whom occult faculties are supposed- yours. We also draw them on walls, doors, paving stones, in order to protect homes from any natural harm or supernatural. There are several forms; each of the female deities worshipped by the Saklas has one of his own specially dedicated. The most famous, the one that is watched as the most powerful, It is the Sri-Sakra, or the sacred circle. It is a circle that is supposed to represent the earth and in on which nine triangles are drawn, designating the nine conti- In the middle is drawn a mouth, through which one represents the Sakti or female energy which presides over the circle or the whole earth: this diagram is considered a divi- unity and worshipped by the Saktas.

In the opinion of the Indians, these Yaniras possess a po- see equal to that of the Mantras; but if the two are united together they become absolutely irresistible, tracing a six or eight-sided diagram and writing underneath a Mantra, an enemy can be killed or transported far away, an entire army destroyed, salvation, and supreme bliss obtained. If we add the blood of an animal sacrificed to the place where corpses are burned, there is no power in heaven or on earth who can resist this charm.

The name Ka-Achas is given to amulets or talismans

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of stone, metal, paper or other substance, on the-
what are written Mantras, Yantras, mystical words-
serious or cabalistic formulas, We carry them on ourselves
or they are kept hanging in houses for protection.
worm of certain evils, especially in times
epidemic.

Nydsas consists of mentally placing a member of some-
body shell under the protection of the tutelary deities,
by repeating certain texts, words or mysterious syllables.

Mudras consist of interlacing the fingers in a certain
manner, to which an occult meaning is attributed and
an extraordinary magical power.

These are, despite the spread of science and literature-
European traditions, the practices that are current today
throughout India, not only among the people, but
still in the most educated and most intelligent classes-
gentes. The Brahmins have every interest in preserving them; they
are the foundation of their influence and the most source
abundant of their fortune. Moreover, they themselves believe
to the effectiveness of these absurd mummies, more seriously
perhaps only to the existence of their gods. In the others
classes, if anyone has enough sense not to add to it
faith, he will never have the courage to express his opinion,
much less to publicly abstain from observing them; and
we encounter it every day, even in inhabited cities
by Europeans, men educated in the sciences
and Western literature, which are stopped at every
instant by the superstitious ideas that we have just
describe, and constantly resort to soothsayers, astrologers,
to incantations, to sacrifices, to all amulets, for
remove obstacles that might stand in their way
taken and to ensure their success.

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iI SECTION. MODERN BRAHMANISM. 313
Paragraph four.

The Unitary Sects.

It is difficult to study the history and doctrines of sects
which were born in the bosom of modern Brahmanism, without
to be struck by a tendency which seems to be its character
general: it is the desire, the design, more or less formal, of
to make the idea of a supreme, if not unique, god predominate.
This trend is probably due to the teachings-
ments of philosophical schools, in which the doctrine
of a supreme divinity, superior to all others, is
fairly generally accepted in one form or another.
The influence of Mohammedanism and Christianity has
also had to contribute a large part. We have already
found the first in the precepts of Kabir; we re-
will find out later in the beliefs of the Sikhs.
second appears mainly in the school of Brâähma-
Sleep.

4a The Sikhs.

The word Sikh comes from the Sanskrit Sishya, which means one who
is taught, the student, the disciple. The Sikhs adopted this de-
nomination to express their absolute submission to the word
of their leader, the Guru, the preceptor.

They were founded by a certain Nanak, born in 1469
in the village of Talvandi, near Lahore in Punjab. Nanak
Applied himself early to the study of Vishnuvite doctrines
and particularly embraced those of Käbir, whom he loved
Later to proclaim himself the disciple and to quote the aphorisms.
Like many other reformers, he traveled in his
Youth to better educate oneself and seek the truth in the midst
contradictory and confused theories of Brahmanism.
It is even claimed that he made a trip to Mecca; while alive
in a province where the Mohammedans formed the majority

Part II. Brahmanism: Its Transformations.

part of the population, he was able to study their doctrines, their
borrowed the principle of the unity of God, and, like them,
condemned idolatry. He wanted to bring people closer together
Mohammedans and Brahmans on common ground
of a single God. But far from succeeding in this en-
taken, he created a sect which became the most bitter enemy
of Mohammedanism. Besides, Nanak's theory was more-
sooner pantheistic than monotheistic. "God," he said, "is the Seis
"Supreme Lord of all (Paramêswara). He can be called
“Brahma, or Govinda, or otherwise; but his real name is
“Hari (Vishnu). This Supreme Being does not create the universe of
"nothing; it produces itself, by an expansion of its
"own essence. This expansion is composed of the three
“Gunas (qualities) of Sattva, Rajas and Tamas, put into par-

"balances. It is Mäya (illusion) that disturbs this equi-
"free and causes the apparent separation that we see
"between God, the world and the human soul." This is pure
Brahmanism.

Also, while condemning idolatry, he teaches,
with the Vishnuvites, that the knowledge and repetition of the
name of Hari are the most assured means of final salvation, whatever
whatever the merits of charitable works and ceremonies-
religious monks. But this knowledge cannot be
acquired only in the school of the Guru (the preceptor); and this is the
particular feature of his sect: on the one hand, the authority of the Guru, of
the other, the docility of the disciples.

On his death, which occurred in 4538, he designated as his successor-
sister, not one of his sons as expected, but
his servant Lahanâ, nicknamed Angada because of his de-
absolute devotion (anga) to oneself. To Angada succ-
yielded Amardäs, as chief Guru of the Sikhs, and to Amardääs
Rim-Das.

Until then they had only formed a pure association-
religious ment; also the Muslim government, which do-
mining throughout northern India, had not thought of them

worry. Moreover, the conformity of their belief in unity

God had created bonds between them and the Mohammedans

of friendship. But, from the fourth Guru, Ram-Das, the
Sikhs having begun to deal with temporal affairs,
to constitute itself as a military and political power, this benevolence-
spear turned into bitter hostility.

Ram-Das was personally a man without ambition;
but he understood the advantages of money and a strong
Organization. Affable and benevolent, he attracted crowds to-
around him and, according to oriental custom, no one pre-
felt without placing an offering at his feet. With the pro-
From these gifts, he began by purchasing the lake called Amrita-
Sara, or the lake of nectar, in the middle of which he built the
famous temple of the same name, which later became the center

religious and political of the Sikh confederation.

He addressed his teachings to his disciples in the form of verses. His son Arjun, who succeeded him in 1581 in the charge of supreme Guru of the sect, then united in one single body several of these poems with the instructions left by the first Gurus.

Arjun continued the work inaugurated by his father. In pre- First place, he composed, as we have just said, the sacred book of the Sikhs to fix their religious doctrines, and gave him the name Adi-Granth (from the Sanskrit Adi, begins-

ment or foundation, el Grantha, book), or simply that

of Granth or book par excellence. At the same time, it established among his disciples a regular system for collecting their gifts in the different localities where they lived. This organization then gave birth to powerful local associations, each headed by a military leader (Sirdar), who led them to plunder and war. Finally, It was during his magistracy that the sacred temple of Amrit-Sar became the nucleus of the city of the same name, which has remained until now the metropolis of the Sikh sect. It was, said- on, put to death by order of Emperor Jehän-Ghir (1606.)

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The story of the three Gurus who immediately succeeded to Arjun, namely Har-Govind, Har-Räi and Har-Kisan, does not offer nothing remarkable. The ninth Guru, Teg-Bahâdur, having attracted the attention of Emperor Aureng-Zeb, was seized by his orders, thrown into prison and cruelly tortured; in his |. despair, he persuaded one of his fellow prisoners to | put him to death. The treatment inflicted on their leader by the | powerful Mughal monarch, far from intimidating the Sikhs and to stop their progress, only irritated them and attracted them new associates. From the violent death of Teg- Baha'adur (16715), the Sikh sect became a nation of indomitable warriors.

The character of the tenth Guru, Govind, son and successor of Teg-Bahâdur, made him eminently suitable for this work; It was a curious mixture of warlike ardor, courage,

s superstition and fanaticism. If Nanak was the founder of the religion of the Sikhs, Govind founded their nationality. Others reformers had tried to destroy the distinction of

– castes as religious institutions; Govind considered it from a political point of view..Having understood that the power exercised on the Indians by the Mohammedans and by other con- petitioners was due to the disunity caused by castes, it proclaimed social equality among all members of the com- Sikh community.

In order to prepare himself for the career he had chosen traced, or perhaps to further strike the minds of its disciples, he began by submitting, in the manner of the Brahmins, to harsh penances. He even wanted to go further: in order to make the terrible goddess propitious Durga, he decided to sacrifice one of his children to her. But the mother having opposed it, he contented himself with sacrificing another young man.

To unite the members of his more closely together secle and make it a separate nationality, he ordered them to add to their names that of Singh (Singha, lion), of por-

to have a beard and long hair, to always be armed with a Saber, to abstain from smoking tobacco, from wearing underpants short. They were to be called Khälsä to express that they were the Guru's special property. He instituted a cere- initiation ceremony for the admission of new followers: in a vase filled with water, previously consecrated by the recitation of certain texts borrowed from the Granth, we mix was chopping sugar with the tip of a two-edged saber. mixture was called nectar (Amrita); the initiate drank it a part; with the remainder, the Guru first sprinkled the head, mouth, eyes, and then the rest of the body; during this sprinkling, the initiate pronounced the oath of to have no connection with the excommunicated (Muslims), not to worship idols, not to greet anyone in the ex- ception of the Guru, and never to turn one's back on an enne- mid.

– Govind did not stop there. The Granth or sacred Book com-

laid down by his predecessors was filled with passages that reward-

They urged the Sikhs to be gentle and have peaceful feelings:
he added an additional part, called the Book of

tenth Guru, where he multiplied the exhortations and precepts

having the object of exciting the warlike ardor of his disciples,
to substitute revolt and war for submission and
peace; the Mohammedans had propagated their religion by the
saber, the Sikhs had to imitate them; the Mohammedans ruled
By brute force, the Sikhs had to escape their
domination by violence, iron and fire, and more, they de-
They would now live by their saber, and even worship it as
their god,

When he had thus prepared the minds and organized his se-
tors, he declared war on the Muslims, and the rest of his
Life was spent in struggles and military expeditions. There he de-
He displayed audacity, warrior talent and extraordinary courage.
naries; his soldiers proved themselves worthy of their leader. But
hi Pun; nor the others were able to resist me long-
FROM BRANIM. 41

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time to the Mughal emperor Aureng-Zeb and the immense res-
sources of the Muslims. Forced finally to give up a struggle
impossible, he withdrew to the province of Malwä, where he
had a palace built, which is still a destination today
pilgrimage for the Sikhs. Upon the death of Aureng-Zeb, he succeeded,
it is said, to win the good graces of his successor, Bahå-
Dur-Shah, and even received a military command from him
in the Deccan. There, a certain Pathan, who kept a
mortal grudge, tried to assassinate him and inflicted a serious injury on him
wound. He languished for some time longer, and died of this
injury, in 1708, in Nandèr, in the Godåvêry valley.

Govind Singh succeeded in the government of the sect,
a kind of fakhir named Bandå. At his call, the warriors
Skihs who had taken refuge in the mountains and forests,
came out three times from their lairs and committed crimes against the
Muslims of the plain of appalling atrocities. In
the last of these irruptions, the armies of Emperor Farok-
Shir managed to surround them and almost destroyed them
entirely. Bandå himself was taken prisoner and taken to
Delhi with a number of his companions. All were
put to death before his eyes. Among them was the own
son of Bandä; after having slit his throat, the executioner tore off his

heart and threw it in the face of the unfortunate father. He died on last, blessing God for having chosen him to be the executor of his revenge against the enemies of his servants (1716).

Unfortunately, these merciless and hopeless struggles

had not been the only trials of the sect; dis-

intestinal and bloody cords had afflicted her at the same time

time, and the blood of the brothers had been shed by their own brothers. Bandä had introduced novelties; he had wanted

modify the costume, prohibit the use of Spirits and

all meat, and had encountered fierce opposition.

After his death, these innovations were abolished, and at the same time

time the office of Supreme Guru. From now on the Granth of-

comes the sole religious leader of the Sikhs, in accordance with the

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words that Govind had told them before he died: "After "my death, you must in all circumstances address "to the Granth-Sahib (the Lord Granth); it is He who will be "your Guru; whatever you ask him, he will give it to you "will show."

The leadership of the sect passed to a company of zealots, named Akalis, who became the guardians and interpreters of this sacred book, as well as of the customs and institutions. From that events allowed the Sikhs to reappear in the plain, the Akali deposited the Book-God in the sanc- restored Amrit-Sar. In the important circumstances- aunts, they would convene the Gurumudhä, the general assembly- the leadership of the nation, which sovereignly decided all spiritual and temporal matters.

Forty years after the disaster of 1716, the nation had reconstituted; most of the Jat Sirdars (chiefs) were returned to the federation. In 1764, they seized Lahore and all of Punjab. From 1797 to 1839, their leader Ranjid-Singh,

| the lion of Punjab, managed to make them accept the form
| monarchical and raised the sect to a high degree of power
_ and glory. But his successors were unable to maintain his
| work. In 1848, the Punjab was annexed to the possessions
English in India; the Sikhs ceased to be a nation to become simply a religious sect again. Their name-bre, according to the last census, was 1,853,426 residing mainly in Punjab, although there are reports of against some scattered groups in Hindustan and Deccan.

. After this brief exposition of external or national history-of the Sikh sect, it remains for us to say what they have summer, what are its doctrines and practices today? religious ques.

The special feature of the Sikh religion is the su-blind mission, absolute to the teachings and precepts of the Guru. The founder of the sect had borrowed this principle

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to the Vishnuvite sects that we described previously-ment; but among the Sikhs it has become the very foundation and the essential law of religion. The word of the Guru is the infallible and divine rule in all matters, whether spiritual, be temporal. At the time of the Sikh power, it was their general, their king, their absolute leader; since he no longer has of temporal authority, he remained the all-powerful mediator between God and man, and one can address prayers to him as to the Supreme Being himself.

It is with the words and written teachings of the Guru that the sacred book of the sect, the Granth, was composed. It is written in the old Hindi dialect, not the dialect Punjabi, in order to be intelligible not only to the locals of the Punjab, but also to the Indians of the neighboring provinces-

tes. From the tenth Guru, Govind-Singh, it became
the very god of the sect, and is treated as if he enjoyed
of a personal existence; every morning, we put it on
of a brocade garment and he is placed on a throne on-
mounted on a rich canopy; throughout the day, one can see for
that he does not suffer from the heat, and in the evening he is transferred
with great fanfare in another apartment and deposited on
a bed of gold to spend the night in.

It is quite difficult to specify exactly the doctrine con-
held in this book; you find a little bit of everything there. Here are some
some sentences:
|

“In the beginning is the one and true Being. The Being wni-
"That is true, and it is true, and it will always be true. Know that there is
"there are two ways of worshipping him: that of the Mohammedans and that
"Indians}, but there is only one Lord. By you alone,
"(to the Lord), creation was produced; by you alone, after
"having been produced, it must disappear. You, in Hari, you are alone
“within and without; you know the secrets (of hearts).
“Say the name Hari, Hari, to my heart; this name gives
"the force, dissipates all sins and all vices, makes cease
to poverty and suffering. You are me, I am you;

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"What kind is the difference? It's like gold and bra-
"celet, like water and wave. By the perfect Guru, the name
"Hari is firmly established in me: Hari is my good-
"Beloved, my king; if anyone brings it and punishes me, my
"life is restored. You are, (to Hari), my father, my mother, my
“brother, my cousin, my protector in all places. What can-
"Do I fear or suffer? It is by grace that I have
"known. You are my support, my hope. Apart from
"There is no one else for you; all that exists is your game,
"the arena where you practice, Lord."

“Be united with the Lord of the universe. After a long space
"In a short time, the human body was obtained. In a few births-
"sances, you were made rock or mountain; in a few
"others, you were produced like a vegetable plant; in

"the other eighty-four hundred thousand births-
"Sances, you have taken other forms."

"No burning wind can touch the one protected by the
"true Guru. The Guru is the true creator. Protected by the
“Guru, one can be admitted into the true abode of
“Hari; one is exempt from death. I am a sacrifice con-
"daily to my Guru. I become a sacrifice to my own
"Lord. It is distinct from the Veda, the Quran and all Pu-
" verses. The king of Nanak is discerned. easily.

“Forget everything; meditate on the one Being; let

“drop all false conceptions; offer (to Hari) your mind,

"and your body."

It is easy to recognize in these texts the pan-
theists, of which no system, no Indian reformer has been able
get rid of. According to the Granth, there is only one God, but
all beings that exist are its manifestations. Moreover,
This one God is called by various names, Hari, Krishna,
Govinda, etc. so that the Sikhs looked at these differ-
rent characters, not as one God, but as
so many manifestations of the Supreme Being, They glorify themselves
not to worship idols; which does not prevent them from ado-

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worship their holy book as if it were a real idol; they
also worship the weapons of their Gurus.

They fully admit the doctrine of metempsychosis,
as taught in the Brahmanical books, and
believe that there are 8,400,000 forms of existence across the-
which the soul, which is a flame from the fountain of life,
perhaps condemned to pass before returning to its source.
- These forms of existence consist of 2,300,000 forms of
quadrupeds, 900,000 forms of aquatic beings, 100,000 of
birds, 1,100,000 reptiles, 4,700,000 immobile beings, and
1,400,000 human forms. It is in this last category
only in this way can final emancipation be achieved.

Finally, today, just as they seem to return to the Brahmanic deities, the Sikhs begin to take up the distinctions of castes, to wear the cord of the Brahmins, to observe the religious customs and ceremonies of others Indians. (1)

It can be seen as a branch or daughter of the sect of Sikhs, that of the Satnâmis, which was founded around 1750 by a Jag-Jivan-Das of the province of Aoud, the ancient Ayôdhya. She was subsequently split into two branches. Like all other varieties of unitary sects, the Satnâmis mix pantheistic ideas to their monotheistic doctrines, obey blindly to their Gurus, and look upon them as the represent- sentient, sometimes even as the incarnations of the di- vinity. They recognize only one God, to whom they give the name of Satnâm; but they confuse it with the universe which they consider as his manifestation. "God," they teach, "is spread throughout the universe. It is present in every "to be. The title of Sahib (lord) must be added to the name of "any object in which it is present. It is the source and "the origin of all good and all evil. We must not “worship idols. The Guru is holy; the water itself in the- "which he washed his feet is holy, and must be drunk by his

(1) Monier Williams. Religious Thought and Life in India. The Sikh sect, p. 161 et seq.

"disciples. Caste distinctions should not be observed. "Fasting is useless. We must feed the poor, abstain "to hurt the feelings of others, to cry and to "to lament the death of one's parents and friends, but to be content "to say: The Lord gave and the Lord has taken away."

90 The Brâähma-Samäl].

The name Brâhma-Samäj is given, (in Bengali Brahmô-

Somaj), or even Brâhma-Sabhà, that is to say, society of men who believe in one God, to a sect or association brand new, which, disavowing Indian polytheism, does not admit and worships only one God under the name of Brahma, the Being supreme and infinite that the philosophers had recognized, but without being able to get rid of the multitude of infe- gods

laughing, even less pantheistic conceptions in the--

which they wrapped it in.

This sect owes its origin and its principles to the influence
indisputable and uncontested Christian ideas, merit

special attention. We therefore propose-

frequency of expounding its history and doctrines with sufficient
scope: it is interesting to see what can be done

well-intentioned, intelligent men, educated in:

sciences and literature of Europe, at the same time gene-
devoted and dedicated, to go out themselves and to withdraw their

compatriots from the abyss of errors into which they have fallen, but in:

Relying on their own reason and their own strength.
To this end we believe we can do no better than to em-
borrow the study published by the learned Professor of Sans-

wrote at Oxford University, Monier Williams, in the book-

Which we have already mentioned several times: it is the most
Complete that we knew. We do not hear,
however share all the appreciations of this author, and
we will allow ourselves to express our reservations when the oc-
case will offer it. |

924 PART III. BRAHMANISM: ITS TRANSFORMATIONS.

"It is a mistake," says Monier Williams (1}, "to suppose that
The first introduction of Theism in Pindus is due to the
founders of the Brâäma-Samäj or theistic Mo churches
dernes of Bengal. Some of the oldest duù hymns
Rig-Veda are monotheistic, and all forms of the pla
The decided doctrines of Indian pantheism are based on the fundamental dogma-

mental of the unity of God. “There is only one Being without a second”;
— “Nothing really exists except the one, eternal and
present in every place”: such is the dogma stated by the an-
ancient philosophers of India. This was the dogma accepted by the
Brahmes, with all its consequences and corollaries.
They firmly believed that they themselves and the entire universe were
portions of the eternal and pure Essence, and, in this con-
eviction, they draped themselves in a kind of serene indifference
with regard to all circumstances, all phenomena
exteriors. Likewise, the ordinary Indian, who observes the
most corrupt forms of polytheism, will never deny
the doctrine of the unity of God; on the contrary, he willingly supports-
third that God is essentially one, while professing that
this one God manifests himself outside in various forms,
and that he must be worshipped in this limitless diversity of
manifestations, incarnations and material forms.

"It must also be observed that, whenever ideas
polytheists or pantheists were pushed into India until-
than to their most absurd consequences; there has occurred a
reaction towards simple Monotheism. The Vish- reformers
nuvites of the twelfth, thirteenth, fifteenth and sixteenth
10th century taught a doctrine that was close to
the idea of divine unity and personality, as it is
expressed in the first article of the Church of England.
Ramanuja, Madhava, Vallabha and Chaitanya all taught,
as we have seen, the existence of a unique God, su-
first, personal, endowed with power, wisdom,
infinite goodness, the creator and preserver of all things,

(1) Religious Thought and Life in India, Ch. XIX and XX.

a God whom they call Vishnu and whom they believed to be distinct from
The human soul and the material world. (1) |

"But none of these great Reformers succeeded in stopping-
to eradicate the corrupting tendencies that were inherent in the system-
Vishnuvite system. This system contains within itself the se-

fertile beginnings of a morbid increase, of a development-

unhealthy attitude; he cannot get rid of the dogma of incarnations
repeated, or, to put it more correctly, descents

(avatars) successive. It is believed that Vishnu always had the habit-

study of descending to earth in the form of great warriors
riers, great doctors, and even animals to deliver
his creatures in cases of extraordinary need and peril-
naries, and that these manifestations must be worshipped as
himself. It goes without saying that this theory opens the door
to all kinds of superstitions and extravagances: and he-
follows that, despite the partial reforms carried out by Ramanuja,

Madhava, Vallabha and Chaitanya, the flow of ido- practices:

The latrines and degrading acts occurred more loudly than ever.

"This period was followed by the monotheistic reaction of the Ira-
created by Käbir in the 16th century and later improved by
Nanak, the founder of the Sikh religion. These movements-
reaction times were due largely to the influence
Muslims. Kabir and Nanak did their best to
to purify the Augean stables from the corrupt doctrine of
Indians, but they achieved only partial success. They er-
committed devotion to a personal god called either
Vishnu or Krishna, or designated by one of his epi-

(1) This summary of the doctrine of these Reformers on

the essence and nature of God, is certainly not

exact. To be convinced of this, just reread what we

we have reported above. None of the reformers enumerated-
merés by Monier Williams did not profess the absolute unity of
God; they admitted one superior to the others, but they
recognized others at the same time. We cannot
so not to say that they were monotheists. However, the

The learned author will contradict himself in the following paragraph:

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received theles. They even tried to unite the Indians and the
Mohammedans on the common ground of belief in one
One God. But in this point they failed completely,
and the tenth Guru, Govind, made all religious fusion
impossible by making Sikhs and Muslims enemies-
put relentless.

"One could wonder, in fact, if the followers of Käbir
and Nanak were not destined to be exterminated in
the persecutions to which they were exposed during the reign
of Aureng-Zeb. Under this emperor, all of India had to suffer
of an explosion of Muslim fanaticism. The very decline of the
political power of the Mohammedans did not affect the stability
of Islam and does not in any way weaken its influence on the people
Indian. On the contrary, the number of his followers increased, their
fanaticism and intolerance gained new strength in
as British rule expanded, and in
opposition to the teaching of European sciences.

"The Indians, for their part, showed themselves willing to pro-
to be in contact with European ideas. Everywhere, in all
major centers of British authority, a high movement
of thought began to occur; intelligent men,
instructed by us, did not make a secret of the little satisfaction-
faction that the national religion gave them, nor of the desire
that they had a purer faith than that which they had received
of their fathers. At that time, when the sensible Indians aspire-
towards the light and a direction, the director appeared
who was suitable; it was Ram-Mohun-Roy. The religious reform-

-gieuse inaugurated by Râm-Mohun-Roy is the first which is

due to Christian influence and the spread of Euro- ideas
Europeans through English education. He was the first
first modern reformer, in the Monotheistic sense, of this
which can be called English India.

"According to Nagendra-Nâth, one of his biographers, he was born
in May 1774 to a village named Radhanagar, in the district
from Murshidabad. His father, Râäm-Kaut-Roy, was a Brahmin from

high caste, and his grandfather had held jobs under
the Mughal emperor. He was sent early to Patna, which
was the main seat of Muslim learning, for

study Persian and Arabic literature, without exception
the Koran. It was hoped that its progress in Muslim science-
mane would favor his advancement at the court of the Mogul. In
At the same time, he continued the study of Sanskrit and the doctrines
Brahmins. His father was a devout worshipper of Vishnu;
Every morning, the young student had to read a chapter of the
Bhagavata Purana, the sacred book of the Vishnuvites. Natural-
thoughtful and intelligent, he soon began to have his
personal opinion and to recognize the absurdity of the fabric of
fables which constitute the whole authority of this book; not being able
give one's support to the extravagant mythology that is there
taught, he embraced the simplicity of the Vedic system, and
Vedanta, as expressed in the Upanishads, attracted
especially his attention.

"At the age of sixteen, he composed a treatise against idolatry
witty and lively, which aroused anger against him not only
of his family, but also of his friends and his superiors.
As a consequence of the enmity thus excited against him, it was thought
that it was appropriate to take him away from home for a while
paternal. He first resided in Benares, the fortress of the Brah-
Manism. and then in Tibet, where he applied himself with a
great ardor in the study of Buddhism and had several controversies
verses with Buddhist priests.

"Räm-Mohun-Roy is perhaps the most
intelligent and the most ardent of the comparative science of re-
religions that the world has produced until now. From its
early youth, he manifested an extraordinary desire
to study, without preconceived opinion, all the religions of the
globe, and his sole aim in these studies was to seek
For himself the religious truth with perfect can-
der and impartiality. It followed that he spared no effort
Difficulty in acquiring knowledge of languages in the-
What are the sacred books of the whole world written in?

even though he studied the Veda in Sanskrit, so it is believed
that he had deepened the Buddhist Tripitaka in the Pâh
original. He learned the Arabic language to read the Koran; more
Later he studied Hebrew in order to form for himself a
proper appreciation of the authority of the Old Testament, and
He even began to study Greek in order to know it thoroughly
the New Testament.

"On his return in 1796, it appears that he was reinstated in Ja
favor of his family and relatives. This welcome determined him-
mina to apply himself, with more zeal than ever, to the study of

Sanskrit literature and the examination of religious doctrines
of his ancestors. He had too much logic in his judgment
to be deceived by Brahmanical sophisms;
However, he used to claim that he had found nothing
in the works of any other country, whether Asian or
European, which equaled the scholastic philosophy of the Indians.
(?) It was around this time that he seriously devoted himself to
the study of the English language, that he began to shake the
prejudices with which he had been imbued against social relations
with the masters of India, and to take good advantage of its relations
with English society. After the death of his father, who
arrived in 1803 or 1804, he became bolder in his controversies-
verses with the Brabrnes. and began to publish various
pamphlets and treatises against the errors of Brahmanism. He
could not embark on this path without running into his in-
material interests of serious risks; if he had formally abjured-
ment the religion of his ancestors, he would have lost, according to
the legislation of the time, not only his caste, but also
all rights to his father's inheritance, which was considerable; he
knew how to avoid this pitfall. Soon the death of his brothers left him to
the head of a great fortune; with the increase of his res-
sources, the desire to extend his influence grew in him, and,
To be more successful, he sought public office.
We find it used as a Divan with the Judges and
English Collectors of the districts of Rängapor, Bhâgalpor and
Ramgarh. From this comes that he retained this title until the day
where he received that of Raja from the Emperor of Delhi.

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"Despite all the attention and assiduity he brought to
In fulfilling his professional duties, Räm-Mohun-
Roy found plenty of time to attend to his studies.
and continued his reform projects. Each year his atti-
study of antagonism towards the idolatry of his fellow citizens
became more and more marked and decided. The ground
which he chose, by his own admission, was less that of a
direct opposition to the national belief, that of a
accusation of having perverted it. He tried to show that
Indian idolatry was in contradiction with the practice
of their ancestors, with the doctrine of ancient books and
authorities whom they profess to venerate and follow. Few
some time after his father's death, he had written in the language
Persian a book "against the idolatry of all religions."
This work was followed, at intervals, by various treatises and
especially the translations of some of the Upanishads.
In the preface to the Mundaka-Upanishad of the Atharva-Vêda,

he says:

"A careful reading of this book, as well as of others
"books of the Vedanta, will convince, I hope, every mind not
"warned, that these books inculcate, with great consis-
"tance, the principle of the unity of God, at the same time as they

"instruct men in the true way of worshipping him in spirit.
"It will also become evident that the Vedas, although they
"tolerate idolatry, as the last concession that one
"can do to men who are totally incapable

"to raise their minds to the contemplation of the invisible god of
"nature, constantly recommend the abandonment of rites
"idolatrous and the adoption of a purer system of religion,
"for the formal reason that the observance of these idolatrous rites-
"tricks can never lead to eternal bliss.
"We leave the practice only to people who,
"notwithstanding the constant doctrine of spiritual guides,
"can be brought to see clearly the majesty of God
"through the works of nature.

"The public, I hope, will remain convinced that nothing else

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"thing, if not the natural inclination of the ignorant to
"the worship of objects that resemble their own nature, and
"for the outward form of rites which fall under their
"crude meanings, combined with the motives of personal interest of their
"so-called guides, led the generality of the Indians,-
"in contradiction with their sacred books, -to the worship of
“idols: worship which is the source of all prejudices, of all
"superstitions, which destroy every moral principle, since it
"allows criminal relationships, suicide of women
"and girls and human sacrifices!

"Perhaps the most important of the points on which he ap=
public attention is the absence of any sanction,
in the Veda, in favor of the immolation of widows on the
corpses of their husbands, the Satti. It is mainly to his
vehement publications against this inhuman use, and to the agi-
public outcry he provoked on this subject, that the prohibition is due
resolution which was brought about by a law in 1829.

"But, long before this period, his publications and

his speeches had the effect of isolating him entirely,
so that, from 1814, seeing himself as an obstacle, even in the
within his own family, to adversaries who had ceased
any relationship with him, he retired to Calcutta. His fortune had
increased; he had an income of around twenty-five thousand francs,
and he was able to buy a residence in that city.

"He could hope that, among the inhabitants of the metropolis,
there would be several intelligent people who could be counted on
sympathize with his higher aspirations. Indeed, he
attracted to him a certain number of adherents, namely Brah-
Manists, or Jainas of high rank, fortune and influence.
They formed a small troop around him, but
united and determined to cooperate with him in the work of puri-
ification of their religion.

"One can well imagine that ideas like those that
Râm-Mohun-Roy worked to propagate, could not be adopted-
not be united by any assembly of Indians, without loosening the ties which

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attached them to their old belief; nevertheless, while
seeking their cooperation, he never departs from the
situation he had taken in the beginning: he continued to decla-
that his sole purpose was to bring his fellow citizens back to
what he considered to be the true monotheistic doctrine,
hidden under the outer bark of Vedic hymns and more
clearly expressed in the Upanishads.

"The first act of the assembly was to found a BERT
private organization whose aim is the spiritual improvement of its members
The association was named Atmiya-Sabhå or spiritual society-
tual; it was founded in 1816. It was mainly composed-
personal friends of Ram-Mohun-Roy, among whom
was Dwåraka-Nåth-Tâgore. She met to discuss,
certain intervals, in his own home. But the hostility
Brahmins and Pandits (scholars), who presented themselves there
sometimes and who was deeply hurt by the refutation of their
arguments by the members of the association, did not allow him
not to exist for long: one by one its members withdrew
and left the founder alone. But he was not a man to
to be disconcerted by this failure; on the contrary, he resolved to con-
continue alone and with more energy than ever, the work he
had undertaken; his ardor and his industry to publish
books, pamphlets and speeches only increased in
Vehemence.

"It is evident that his studies of Christ's words in the
New Testament had led him to accept Christia-

nism to a certain extent; for he published in 1820, in an-
In Bengali, a book entitled: The Precepts of Jesus,
guides to peace and happiness. He said in the Preface: "This
"so simple a code of religion and morality is so admirable-
"mentally calculated to elevate men's thoughts to
"liberal and sublime notions of one God..., so proper to
"to regulate the conduct of humankind in the accomplishment
"of his duties towards God, towards himself and towards the
"society, which I can only predict the best results of
"its promulgation in its present form."- In a letter

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which serves as a preface to one of his last works, he does there
following statement: "The conclusion of my long and con-
"daily searches for religious truth, is that I have
"found the doctrines of Christ more suited to establishing the
"moral principles and better adapted to the use of rational beings-
"able; that any other teaching that has come to my knowledge-
"sance."

"Some people have not hesitated to assert that Råm-
_Mohun-Roy, although he had not abjured caste, was nevertheless-
less a true Christian; but there is no appearance that he
ever had the slightest inclination towards Christianity
Trinitarian (4). He says in his Final Call: “Having since
"long abandoned any idea of the plurality of gods
"or persons of the supreme God, as she is in-
"Bleeded in several systems of modern Brahmanism, I
& cannot consciously and logically embrace a doctrine
"of a similar nature, although it is greatly purified
"in the religious reformations of the present times. The
"arguments that can be brought against the plurality of gods
& fight with equal force the doctrine of plurality
"persons in one supreme God; on the other hand, the
"excuses that can be alleged in favor of the plurality of
"persons in one God apply with the same con-
"come to the defense of Polytheism." In fact, his

sympathies for the Unitarian sect were always very evident,

-and it is certain that, when his mind could clear itself
from the influence of Vedantic doctrines, he turned to
a form of Unitarian Christianity.

But in reality, the predominant disposition of Ram-Mohun-
Roy consisted in the search for a kind of Catholicity

eclectic. Throughout his life he refrained from associating with

(1) Protestants, especially in England, are divided into two classes: Trinitarians who believe in the Trinity of persons in God; and the Unitarians or Antitrinitarians who deny the existence of the three divine persons and reserve the name and glory of God to one divine person.

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whatever school. He seems to have enjoyed being claimed by the Indians as a Vedantist, by the Uni- silent as a Monotheist, by Christians as a Christian, by Muslims as a Mohammedan. His idea about inspiration was that it was not exclusively reserved for no age or race, but that it was a gift inherent in humankind: he believed that it is a kind of divine illumination, or an intuitive perception of truth, which is granted to a greater or lesser extent to any | good man in whatever country he lives. According to him, | all that is good in the Vedas, in the Holy | Scriptures of the Christians, in the Quran, in the Zend-Avesta, or in the sacred books of all peoples, was to be almis and adopted as coming from the “God of truth,” and being regarded as a revelation; and the only criterion was to to be found in its conformity with natural and healthy action of human reason. "My opinion on Christianity, "he wrote to a friend, is that, by declaring all men "children of one Eternal Father, he commands them to love one another "one another without distinction of country, caste, "color or creed." It was easy for a man of a such a Catholic (?) and liberal spirit of making itself everything to everyone. It is therefore not surprising that he was united in friendship with Christian missionaries of all denominations (1). They helped in the translation of the Bible and assisted sometimes at their religious services. It is known that everyone that he helped Doctor Duff to establish his institutions- educational institutions in Calcutta, recommending that work each day began with the recitation of the Prayer Dominicale, and declaring that his studies of the Vedas brahma- niques, from the Quran of the Muslims, from the Tripitaka of the Buddhists had not made known to him any other prayer so brief, so concise and at the same time so perfectly adapted to the needs of man.

(1) Except Catholic Missionaries.
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"In 1828 an event occurred which can be regarded
as a decisive circumstance in the history of the movement-
monotheistic ment: a Mr. W. Adam, Protestant missionary,
having entered into friendly relations with Râm-Mohun-Roy, was
led by his influence to adopt a form of Christianity
decidedly unitary (1). Not content with having changed
belief, he worked to propagate his new opinions in
public assemblies. For a time, Ram-Mohun-
Roy, with some of his friends, used to attend,
when they were struck by the idea that instead of depending on a
foreigner to obtain a religious reconstruction, they could
to found a meeting house of their own. Dwäraka-
Nâth Tâgore, Prosonno Kumär Tâgore and others provided
funds; apartments were rented temporarily and
meetings were held there every Saturday evening to recite
prayers. The office consisted of four parts; the rec-
reading of certain texts of the Vedas, the reading of a portion
of an Upanishad, a sermon and the singing of some hymns.

"This is how the germ of the first monotheistic church
was planted in Calcutta in 4828; but it did not take a se-
laughing only two years later: it was in the month of January 1830 that
the new era of religious thought in India was inaugurated,
and that the work of the most important change appeared which
ever operated in the minds of the Indians!!! A not-
new phase of the Hindu religion then took on a character
defined, a phase which differed essentially from all those which
had preceded it; for no other religious form had
proceeded, to the same degree as this, from the influence of education-
European tion and Christian desrides. (2)

_« New contributions allowed Räm-Mohun-Roy
to buy a large house and create a fund for the enter-
hold, and the first Hindu Monotheist Church or, as
as the English-speaking Indians called it, the Unitarian Church,
was opened in Calcutta in the year 1751 of the Salivähana era, or 1830
immune |

(1) That is, anti-mitigation.

(2) Protestants:

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of the Christian era. The name given to him by Ram- ~“
Mohun-Roy indicated its unitary character and maintained its
union with the national faith; he called it Brehma-Sabhd, or
Brähma-Samdj that is to say assembly, society of those who
believe in God, Brâähma or Brahm being, among the Indians
Orthodox, the name of the one and only God,
same. The deed of purchase and foundation stated that the building
was to serve as a meeting place to worship the One Being,
eternal, inscrutable and immutable, the author and the preserver

of the universe; to promote piety, morality,
charity, to strengthen and strengthen the bonds of union among the
men of every religion and belief. And conse-
As a consequence of this principle, it is said that young people from Earâs (4)
came to sing the psalms of David in English and |
Indian musicians sang hymns in Bengali. It was settled in |
besides that no image, whether printed or painted, no portrait |
could not be introduced into the establishment, unless there |
could offer no sacrifice, and that it would never be spoken of

with contempt for any object recognized as god or honored |
as such by other men. |

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"At the same time Räm-Mehun-Roy continued to keep
the attitude he had taken from the start; he kept repeating
to the members of his society that he had no intention of |
create a new religion, a new system, or
to found a new church in the ordinary sense of the word;
he claimed nothing other than to have established the first |
a purely monotheistic cult in a building where men
of all castes, of all classes, of all beliefs, |
Hindus, Mohammedans, Christians, were invited to meet
to worship God, the only belief required being faith in |
the anity of God. He also wanted to establish in his association
an order of men consecrated by God to the teaching of

(1) That is, Indo-European. The Eurdsian word is |
composed of the terms European and Asian and used to designate |
individuals born to a European father and a European mother
Indian or Asian,

divine truth, and it is assured that the house of Samåj
contained a special room that was only accessible to
Brahmes and where they applied themselves: particularly to the study
of the Veda. In a word, his attitude towards the national religion-
nale has always been, until the end of his life, that of a reforma-
benevolent teacher, who wanted to retain everything: what is good

in Brahmanism and remove only what it
contains false and corrupted material.

"But the weak side of this plan is obvious: the form of
theology he proposed was too vague, without dogma, too
concise. He was too patriotic by character not to
to be carried away by an ardent love for national ideas,
He had repudiated caste as a demoralizing institution;
he had adopted a roughly exact (?) theory of unity and
of the personality of God; he had abandoned the doctrines
of transmigration and absorption of soul; he had
professed belief in a Day of Judgment; he had accepted
the miracles of the Gospel, and even declares that Jesus Christ
was the founder of truth and a true religion; well
moreover, he had admitted that the Son of God had received from God
even the power to forgive sins. But he had not
never been able to free himself from his old prejudices; purity
his supposed monotheism always remained tainted by
pantheism; he remained a Brahmin under the law; he con-
served the Brahmanic cord; he had too much feeling
keen on the value of money to risk losing one's fortune
and consequently to weaken its influence by renouncing its
caste. In short, although much ahead of its
contemporaries, as a thinker, he had no pretensions
to perfection, to perfect selflessness as a man.

"Unfortunately for the interests of India, the career of Ram-
Mahun-Roy was arrested prematurely in 1820.
the former emperor of Delhi, who had long considered himself to be in bad health
treated by the Government of India, chooses Räm-Mahun-Roy.
to go and file his complaints before the Court of: the Great:
Brittany, and on this occasion conferred on him the title of Raja.

He had always ardently desired to visit England

To exchange ideas with Western thinkers.
He also wanted to oppose a threatening call that had
was sent from India against the law that abolished the Sattis,
{that is to say, the custom according to which the widows of certain
classes burned themselves with the corpses of their husbands), law
which he had provoked the publication and which he did not fail to
only royal approval. He still knew that the Par-
ment was to discuss a new concession charter in
favor of the East India Company, and he felt the
need to closely monitor the discussion on behalf of the
natives of India and in their interest. He therefore embarked
for Liverpool in November 1830 and arrived there in April 1831,
being the first native of rank and influence who had the
boldness to trample underfoot the age-old prejudices of its
compatriots while crossing the "Black Sea." His lofty views,
his courteous manners, his dignified attitude attracted the atten-
tion of the English...He was presented to the King and attended the cere-
coronation ceremony. The depositions he made before a
committee of the House of Commons were of great
Value...In his answers to the questions addressed to him-
seated, he asserted that the best way to ensure attachment
of the intelligent portion: from Indians to supremacy”
English, was to make regulations under which they
Could be promoted to jobs of trust and
respectability according to their abilities and merits.

"Unfortunately, the physical strength of Ram-Mohun-
Roy were not in a condition to withstand the rigors of a climate
European. After visiting Paris and some other pro-
Vinces of France in 1893, he began to feel the
Symptoms of the disease that was to take him away. Invited to
Visiting Bristol and residing in the vicinity of this city, it
He went there in September 1833 and soon fell ill.
fever. Despite all the care given to him,
He died in Bristol on September 27, 1833. His death was that
of an Indian Brahmin in respect of observances

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external; the Brahmin who served him accomplished all the
ceremonies required by the caste; at the time of his death, the
Brahmanic cord was wrapped around his body; despite
all his opposition to Brahmanism, he remained Brahmin
until the end....

After the death of Ram-Mohun-Roy, the work he had founded
languished for a time, despite the efforts that were made,

to support her, her friend Dwärkanâth Tâgore and his coadju-
Râma-Chandra-Vidyä-Bâgish. Finally, after an interval
for a few years, Râm-Mohun-Roy had a worthy success-
sister in Debendra-Nath-Tagore, son of Dwârkanât-Nâth. But,
instead of entering into the society of Brâhma-Samäj, or Brahmo-
Somaj, he began, in 1829, by founding another which he
named Tattva-Bodhini-Sabhâ, or Society for Research
of truth, which aimed to continue the work of
Râm-Mohun-Roy and to help in the restoration of the mono-system
theist, as taught in the ancient sacred books
of India. This particular association lasted about twenty
years and finally united with the Brâähma-Samääj in 1859. However,
without abandoning it, Débendra-Nâth had entered, in 1841, into
the one that Ram-Mohun-Roy had founded. He soon
understand that, if the monotheistic movement were to continue-
to hold it permanently, it was necessary for him
to give an organization, a president, a recognized minister,
a precise form of worship, a rule of faith and conduct.
He therefore set about preparing a declaration of principles
which the candidates who apply had to explicitly admit
were to be admitted into the association.

The most important of these principles were: 1° that all
member of the Brâähma-Samäj had to take the commitment of
to abstain from all idolatry; 2° that he should not worship any
created object, but God alone, by loving it and practicing the
works that are pleasing to God, the creator, the preserver
and the destroyer, the cause of emancipation, without parts,
the only one without a second; 3° To lead a holy life and to seek-
seek forgiveness in fleeing from sin. He published at the same time

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times of short formulas of adoration and worship, consisting
in prayers, invocations, hymns and meditations.

It was at the end of 1843 that this kind of constitution was
established. Chandra-Vidyà-Bâgish was elected minister of the new
church, and some time after Debendra-Nath, with a
twenty of his friends; swore fidelity, in his presence, to the declaration=
ration of principles that we have just outlined. Three years later
Later, in 4847, the number of members of the association was
of seven hundred and sixty-seven.

But soon, with the addition of new members,
diversity of opinions and aspirations was born; while
that some sought and embraced the truth everywhere
where they hoped to meet her, others claimed that he would not
should not go beyond the Vedas, and maintained that they had not

not sufficiently examined with the aim of finding the rule there
of faith. So four young men were sent to Benares
intelligent and educated, with the mission to copy themselves
and to study each of the Vedas thoroughly. But this measure
does not restore the unity of feelings in society: what:
Some continued to support authority and even in-
The books were rejected by the libels, while the libels rejected them.
sum being full of errors. Finally, after long
discussions, it was decided, by majority, that neither the Vedas nor
ks Upanishads were not to be accepted as guides
Fallible, but that one would only admit Your precepts and
ls. ideas which are in harmony with monotheistic truth,
Truth which is based on the double foundation of nature
external and internal intuition. This double foundation
was not very solid and left a wide open field to appreci*
&personal relations.

This decision was taken in 4850: in the meantime a few
Other associations affiliated to the Samdj of Calcutta, had been
established in the province, in Midnapur, Krishnagar and Dhaka.

In the meantime, Debendra-Nath published a sort of
directory which he titled Brâhma-Dharma, or the Religion of

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God (Brahm). It contained a Sanskrit exposition of the four
fundamental principles of Indian Monotheism, with a
new wording of the seven declarations, extracts from the
Veda, Upanishads, Iso-Upanishad, Satapatha-
Brâhmana and Manu. The aim of this work was to establish
clearly the doctrines of the association and, by showing
that it was based on national traditions, to help its
strengthening and its development among the populations
of India. The four fundamental principles are thus
formulated:

“1. In the beginning, before this universe existed, exist-
"was the only Supreme Being (Brahm); he existed absolutely-
"There is nothing else; it is He who created this universe.

“2. He is eternal, intelligent (or spiritual), infinite, happy;
"dependent only on itself, without form, unique without
“second, all-pervading, all-governing, all-protecting,
“-4out-powerful, immutable, perfect, above all coms
"parison."

“3. It is only by worshipping Him that one can ensure the
"happiness in this world and in the next.

“4. His worship consists in loving him and practicing the works
"that he loves.

The doctrine which can be reduced to the following propositions
is developed in this Directory. Intuition and contemplation-
tion of the book of nature form the fundamental bases of
belief in one God (Brahm); but one must accept
with gratitude all divine truth contained in the "
ancient sacred books of India, as well as in any other -
good book. -In accordance with the truth thus received, the man
must consider God as his heavenly Father, endowed with a
distinct personality and moral attributes - appropriate to his -
nature. God never became incarnate, but his providence
takes care of his creatures. The prayers addressed to him
are effective. Repentance is the only way to obtain the
forgiveness of sins and salvation: The condition of man is

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progressive. Good works, charity, the acquisition of
science, contemplation, devotion are the only rites
meritorious religious. Austerities and pilgrimages are
useless. The only sacrifice is the sacrifice of oneself,
the only place of pilgrimage is the company of the good, the only one
The true temple is a pure heart. There is no distinction
of castes.

It is easy to recognize in these principles the influence of
doctrines or rather Protestant errors.

The claim of the innovators was, like that of Räm-
Mohun-Roy, to purify and not to destroy the ancient religion
of India. They also left their adherents a great
latitude with regard to ancient national customs, and recommend-
did they demand a benevolent attitude towards the old woman?
religion.

But soon this moderation of views, these compromises of
doctrines and conduct seemed unbearable to the members
younger and more ardent members of the association. Under the influence
and the direction of Keshab-Chandar-Sen, who entered the
Samäj in 1858, they soon launched into
attempts at more radical reforms. They began with
request that the Brahmins give up wearing the cord
sacred, which is the distinctive sign of the castes of Aryan origin.
They wanted to correct, in accordance with the new ideas, the

ceremonies and prayers of Sräddha, or ancestor worship
deceased, the ritual of births and burials or rather of
the cremation of the dead, of initiation into Brähma-Samääj. In
At the same time, they undertook the work of educating the
women, the reform of wedding ceremonies and marriage
young children, the abolition of polygamy and
the custom which forbids widows from remarrying, marriage
between people of different castes.

These bold attempts, one would expect, were not lacking-
not to cause dissensions and divisions
deep within the association. Former members

although they theoretically admit the necessity of these reforms,
did not dare or could not practically associate themselves with it.
Consequently, Keshab-Chandra-Sen, at the head of a number
considerable number of younger members, separated from them in
1865 and organized a new monotheistic association, in
which, to distinguish it from the old one, he gave the name
of Bârata-Varshiya-Brähma-Samâj, or Brâhma-Samäj of the country
of Bârata, that is to say of India. In an assembly held
On the day of the official inauguration of this society, he exhibited
to his associates that the goal he set himself was to unite in one
single body all the Brähmas or Monotheists spread in
the whole of India, to found a central Brâhma-Samäj and
metropolitan, to which all other associations in the country
would be affiliated, or with which they could enter into
friendly relationship.

| This idea was not new: a similar attempt
had already been tried in 1864; a general meeting had
was convened; out of the fifty Samåj which existed from-
At that time, twenty-eight had sent representatives there; but
That was about all that could be done. Keshab-Chan-
dra-Sen was no happier, and his enterprise had no
'no follow-up.

At the same time he published an exposition of the doctrines that
had to profess the new association: they can
summarize in the following points:

“God is the first cause of this universe. It is through a
"act of his will that he created all objects from nothing and that he
"continually supports them. H is spirit and not matter.
“He is perfect, infinite, all-powerful, all-merciful, all-
"holy. He is our Father, our Preserver, our Master,

“-our King, our Savior.

“The soul is immortal. Death is only dissolution.”
"of the body. There is no new birth after death;
"the future life is the continuation and development of
"the present life. The men who live now are
"the embryos of men who are to be in the future.

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e The true Scriptures are of two kinds: the book of
"nature and natural ideas engraved in the soul or
“the spirit. The wisdom, power, and goodness of the Creator
- "are written about the universe. All the ideas that concern
"Immortality and morality are primitive convictions
“rooted in the human constitution.

"God himself never became man by taking a
"human body. His divinity resides in every man and
"shines more brightly in some. Moses, Jesus-
"Christ, Muhammad, Nanak, Shaitanya and other great Pre-
"acceptors, quint appeared at special times, have brought
"to the world of immense benefits. They have the right to recognition-
"birth-and to the love of all.

“The religion of Brahma is distinct from all others
"religious systems; yet it is the essence of all
"others. She is not hostile to any other belief. This
"what is true in others, she accepts. EHe- is based
"on the human constitution; it is, consequently,
“eternal and universal.

"The whole human race is a family of brothers. The
"Brahma religion does not recognize any distinction between
"high castes and lower castes, its aim is to unite all
"men in one family.

“Duties are of four kinds: 4° duties towards
x God, such as faith in Him, love, worship, submission;
"20 duties towards oneself, such as the preservation of the
"bodily health, the acquisition of knowledge, sanctification
"of the soul; 3° duties towards others; truthfulness,
"justice, gratitude, zeal to procure the well-being of
"crazy men; 4° duties towards animals and
"inferior creatures, that is, the care of treating them with
" kindness.

“Every sinner will bear the consequences of his own sins.
"sins, sooner or later, in this world or in the next:
“Man must work for his sanctification by honoring

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“God, by subjugating his passions, by repenting; by
"studying nature and good books, frequenting
"good company and indulging in contemplation
"in solitude. These means will lead him to salvation, with
"or by the action of divine grace.

"Salvation consists in the deliverance of the soul from the roots
"(links) of corruption and its perpetual progress
"in purity. This progress continues throughout eternity,
"and the soul becomes more and more holy and happy in him
"who is the source of all holiness and all joy, The
"The society (company) of God is the paradise of theists
"Indians."

Concerning the worship of God, it was declared that it is "an act
purely spiritual." This cult, however, had an ex-
interior; it consisted of the following exercises; we recited
first a hymn; the minister then addressed to God a
invocation followed by another hymn; after which, the assembly
The whole congregation sang a formula of adoration, which the minister con-
continued and ended alone]. There followed a silence of a few
minutes during which we communicated (?) spiritually,
After this silent communion, the entire assembly chan-
was the following invocation: “Lead us, O God, from
"from error to truth, from darkness to light, from death to
"immortality. O you, Father of truth, reveal yourself to
"us. You are good; protect us in your kindness without
“boundaries. Peace! Peace! Peace!”

The minister then recited a prayer, standing
for the well-being of the whole world. This prayer was followed by
the recitation of a new hymn and passages borrowed from the
sacred books of India or other books. Finally, the offering
ended with a sermon, followed by a prayer, a benediction-
tion and an anthem.

At this exhibition of principles, where it is revealed in a way
so evident the influence of Christian doctrines, although
that altered by Protestantism and mixed with Brahma- ideas

II. SECTION. MODERN BRAIHMANISM, J40

niques, Keshab-Chandar-Sen added the spirit of proselytism;
He himself made several trips to India to earn

members and even went to England in 1870,

On his return to India, he applied himself with ardor
new to the moral and social reform of his fellow citizens.
To this end, he first founded an "Association for the
reform of India," the object of which was to work for the improvement-
ration of the condition of women, to the suppression of
intemperance, to the diffusion of education in all
classes of society, His efforts were directed more special-
towards the reform of marriage; to this end he provoked a
movement of opinion and petitions to obtain that the
Government issued a law that guaranteed all Indians
full freedom to marry outside their castes, without
run the risk of losing their social status and civil rights.
This attempt met with strong opposition; the struggle was
long and relentless. Finally, in 1872, the English Government
of India sanctioned a law which introduced into the country the
civil marriage, but optional however, made legal the
unions between people of different castes, fixed the age at-
that one could get married at 148 years old for boys and at 14
for girls, defended bigamy, allowed widows to
legally remarry and establish certain impediments
of consanguinity.

The results of this law have not been as considerable
that it was expected, even among the members of the Samäj; a
few people comply with it, except among
Christians; few widow marriages, even fewer
of unions between people of different castes.

In 1877, the two branches of the Samäj, the conservative, under
the direction of Débendra-Nâth Tâgore, and the progressive under
that of Keshab-Chandar-Sen, had in India more than
one hundred local companies, affiliated with one or the other. But
around this time the seeds of serious disagreements com-
began to occur in the second. The main cause

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was the absolute, unchecked authority that Keshab exercised
on the members, doctrines and affairs of the association;
he alone administered the interests: he alone fixed the
beliefs; he alone had the direction; and, when one
allowed him to address some observations to him, he withdrew

behind the divine inspirations with which he said he was favored.
He was accused of accepting divine honors with complacency;
he denied it with indignation, while recognizing or pretending
that he had relations with St. John the Baptist, with St. Paul and
Jesus Christ, who favored him with personal revelations;
he even assured that the Lord had promised him assistance-
perpetual tenure and had declared that all his actions

were directed by divine orders, that, consequently,

those who opposed his decisions opposed the
the very will of the Most Holy God.

If his way of acting and his pretensions met with
opponents, they also had supporters; while the
The first ones blamed them with vivacity as contrary to the
very principles of Samäj, the latter accepted them with
enthusiasm and did not hesitate to consider their author
as a divine character, an incarnation of divinity,
to the legal of Nanak, of Chaitanya and of the other reformers
who had preceded him. The division was therefore sharp and deep

within the association, when an unexpected event occurs.

came to bring it to a head and precipitate the crisis.

In 1878, Keshab-Chandra-Sen granted his daughter, aged
less than fourteen years old, in marriage to the young Mahäräjäh of
Kuch-Béhar, who was not yet sixteen, and the ceremony
The wedding was celebrated in accordance with Brahmanic rites.
This was a formal violation of the doctrines of Samäj, a
public repudiation of the efforts made by the reformer
himself to reform child marriage. Pro-
Testations were addressed to him from all sides; but he did not heed them
no account and simply said that he was acting under the ins-
divine inspiration and in obedience to the orders of heaven. For
try to restore its prestige, which this event had

shaken, he embarked on new reforms. Among other things
novelties, he introduced into the association the custom of passing
days and nights in spiritual conversations and
imaginary pilgrimages in the company of the great prophets,
apostles, saints from all over the world, for example: Moses,
Socrates, Chaitanya, the Richis, Mohammed, Buddha, who were

expected to be present and answer questions from their
interlocutors. Later, he invented the doctrine and the cult
of the divine Mother of India, and even came to exhort her
compatriots to accept Christ, but an Indian Christ of a
very particular conception. "Christ comes to us," he said,
"as an Asian by race, an Indian by faith, a
"parent and a brother...Christ is a true Yoghi; he does not
"will not fail to help us realize our national idea
"Yôghi...By accepting it you will do nothing other than
"to accept the fulfillment of our national scriptures and
"of our prophets..." Later still, he solemnly announces-
ally the approach of a new divine Revelation of which he
is the prophet, and who will unite in one faith and one
same worship all men who profess the unity of God,
Either Hindu, Muslim or Christian.

However, his opponents, after having tried in vain
to have him deposed, had separated from him and his members-
rents, and had founded a new association, with the title
of Sidhârana (general) Brahmâ Samääj of India, to which
A fairly large number of local societies united. But
the spirit of particularism is too inherent in the Indian character
So that it is possible to establish a lasting union between them.
That of Madras, founded in 1871, under the name of Véda-Samäy,
languishes uncertain in its doctrines and aspirations. That of
Bombay, is called Prérthand-Samdäj or prayer association,
where prayers taken from the Veda, from the
Upanishads, from the Christian Bible, from the Quran, from the Zend-Avesta.
In Guzarat, another Samäj, while claiming to be mono-
theist and opposed to pantheism, accepts the Vedas as
so divinely inspired, the hymns addressed to Agni, Indra,

Surya etc, as addressing one and the same God, and
claims to worship only one God under these different names.
In a word, each society follows its particular ideas, in such a way
so that in reality there are as many distinct churches as there are asso-
local agreements.

Today (1887) we can say that Ram's idea-
Mohun-Roy is already dead: no doubt, all India is
covered with Samâj or Sabhas; but, or one does not take care of it
more religion, or, if one deals with it, it is almost uniquely-
to demonstrate to oneself and to the population that
the whole religious truth is contained in the Brah-
Manism, that it is from him that all other religions, in
especially Christianity, have borrowed everything they
possess truth, goodness and beauty; and that, consequently,
we can and must continue to support and practice an-

ancient cult. It is even among the members of these Samåj and
These Sabhas are where the most bitter enemies of the...
Christianity and especially the Catholic Religion. In a word,
Ram-Mohun-Roy's monotheistic attempt suffered the desti- .
born from those who preceded it; it fell back into the
old pantheistic rut, that, from the first pages of this
work, we reported as the incurable wound,
India's indelible mistake.

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CHAPTER EIGHTH.

GENERAL CONCLUSION.

: We have applied ourselves, at the end of each of the chapters or
even of the paragraphs which make up this Third Part,
to deduce the conclusions and consequences that flow from them
were. These conclusions and consequences all lead

- to prove, by various means, the truth of the thesis that

we have undertaken to demonstrate, namely: "The institutions
"and the sacred books of India are later than Moses.and, in
"many cases, to Jesus Christ; consequently, if there has been em-
€ loan, it is Brahmanism which must have borrowed from the
"Judaism and Christianity: Similarities and Analogies
"which exist between it and the two other religious systems-
"gieux. (1)

… But, due to the multiplicity and variety of ques-
tions that we had to study in turn, it is to be feared
that they do not present themselves to the reader with all the clarity and
all the desirable evidence; and that there remains in his mind a

Some confusion. It therefore seems useful to us to bring together under another form and in a restricted framework, the results of our research. We will place them in order chronologically, interweaving the historical facts to which we have touched here and there in the course of our work, way of constituting a sort of abbreviated, religious history, literary and social history of India, as accurate as possible to compose it with the documents which are currently

(4) Preface p. IV.
FROM BRANIM JE, 45

| known. This quick table will fully confirm what
| we have already said elsewhere (1), at the end of our study on

| the sciences, literature and arts of India: “All that
| "relates to the present state of religion in this country, is
Al "of a relatively modern date; language, grammars and
ill "lexicons; real and current eras; astronomy and knowledge-
ll "mathematical sessions; literature and monuments: all there
|! "falls within the known limits of world history;
Ig "nothing is prior to what we see in others
[ii "peoples and could not serve as a model for them...He therefore did not
jin "liew to be surprised that one meets there a large number of
"maxims; of legends, of theogonic institutions, which relate-
"so strikingly contrast the stories of Moses, the
“Christian dogmas and the stories of our Gospels.”

3,101 BC: Beginning of the true era-
historical situation of India. (2}

Sanskrit books assume that the total duration of the world or Kalpa, consists of fourteen Manwantaras, or periods A each of which is presided over by a Manu. Each Manwantara p is in turn divided into four Yugas or ages, called res- respectively Kreta, Trėta, Dwapara and Kali. At the end of each Yuga occurs, according to them, a partial flood which destroys a portion of created beings; at the end of each Manwantara, the destruction is more extensive; at the end of the Kalpa, it is absolutely total.

We would now be in the seventh Manwantara, and the fourth age of this period, or the Kali-Yuga.

Kali-Yuga, the dark age, the age of misfortune, the only one there is held to be real by the Indians themselves, began in

the year 3,101 BC. This calculation, which is
based on an infinity of incontestable and uncontroversial documents

(1) T.IJ. p.108. —(2) TI p. 18, 24, 338. T. II. p. 44
and following.

SECTION 11. GENERAL CONCLUSION. 55€

tested, coincides admirably with the time of the
Noah's Flood. The Greek Text of the Bible and the Samaritan
place this one in the year 3,100 BC. (Some com-
liars melt it in 3,306 or 3,210. The martyrology
Roman, which follows the chronology of the Septuagint, sets it at the year
2,957.

Universal Flood. (1)

The memory and the story of the flood are found in
several sacred books of India, the oldest of which appears
to be the Sathapatha-Brähmana, whose date does not go back,
by the admission of all Indianists, beyond the eighth century before
our era. The Mahâbhäârata, from which we have reported the
narration, was composed between the 15th century BC and the 12th.
or 15th century AD,

Son of Noah; fault and punishment of Ham. (2)

The names of Noah's three sons, Shem, Ham and Japheth, with
the story of Ham's fault and punishment, are given
by the Padma-Purâna, the composition of which is fixed between the
12th and 15th centuries AD.

Nothing opposes the hypothesis that Noah engendered, pos-
After the flood, other children besides Shem, Ham and
Japheth, although the Bible is silent on this subject. But
much less does it deny that certain families
from the Noahide Patriarchs were able to move away from the center
common, where the human race resided, before construction
of Babel and the confusion of tongues. In both cases, these
families could have given birth to the great races,
(Yellow, Red and Black), which would have taken a
particular physiognomy and would have remained outside the
movement of the history of the rest of men.

With the second of these two hypotheses agree the
Asian traditions, which attribute to Japheth three more sons
that the Bible: Djinn, Tchinn or Sinn, father of the Chinese or

(ŁY TI p.29. T, IL. p, 197. 199. — (2) T. I p. 4. T,
AND. p. 124. |

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yellow races; Tur, father of the peoples designated today
under the names of Turanians, Duranis, Turks, Turukkas, Turko-
mans; and Russ or Ross, ancestor of the Russians.

The descendants of Chus or Khus are the first to
populate India. (1)

Chus or Khus, son of Noah, is regarded as the father of the
Ethiopian peoples, faces burned or black. But the Ethiopians
People did not live only in Africa. Herodotus
and, after him, all antiquity divided the Ethiopians into
two branches: the Westerners who were in Africa,
and the Orientals who lived in Asia and India.

"All scholars," says Mr. Fr. Lenormant (2), "are today-
"today we agree to affirm that the banks of the Tigris, the
"Media, Persia, even India were populated by the family
"of Khush, before being occupied by the descendants of Shem
"and by the Aryans descended from the race of Japheth."

Yellow-colored populations invade India. (3)

When the Aryans arrived in India, they found her
already populated by inhabitants, some of whom were black and some of whom were
other yellow ones. The Vedic hymns call them Dasyus,
Pisatchas, Asuras: “Black, bull-faced, noseless,
"(that is to say, with a flat nose}), with shiny skin, with hair
“red and rare, with oblong eyes, prominent cheekbones,
"carnivores, and even authropophages." They admit, however-
while these abhorred Dasyus resisted them fiercely-
ment, that they were organized into kingdoms, carried
gold and silver jewelry, and knew how to wage war.

These yellow populations, which are still found in India,
had come down from Tibet through the Himalayan passes.

Invasion of India by the Scythians or Turanians: 2,400,
2200 BC (4)

According to the historian Josephus, the Scythians were descended from

CESR p. 93 et seq. — (2) History manual an-
Ancient of the Orient TI p.13. — (8) TI. p. 88 et seq.
p. 111,182, — (4) TI p. 103 et seq.

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Magog, son of Japheth. Other authors think that they were
from Thogormah, third son of Gomer, Ezekiel (1)
lists among the peoples subject to Gog, son or descendant
of Magog, Mosoch (the Moschi}), Thubal (the Tiberians or
Iberians), Elamites, Ethiopians, Libyans, Gomer
with his battalions, the house of Thogorma with his forces.
It would follow that the nation of the Scythians was composed of
peoples of diverse origins, and mainly of descendants
of Japheth. This also seems to be the opinion of the ancient geographers
graphs, after Herodotus.

The Scythians or Turanians were, from the beginning,
in national, religious and political antagonism, with the Ira-
nians or Aryans who lived in their vicinity. The historian
Justin attributes to them, over a notable portion of Central Asia,
a predominant influence that lasted about 4,500 years. They
overthrew the Iranian empire around the year 2200, which, two hundred
years before, had replaced the Hamite empire of
Babylon. Driven out in turn, they descended into India
and settled there.

If we can refer to comparative philology, the
yellow-colored peoples, and the Scythian or Tura- tribes
niennes would form only one family, which would include
in India: to the north and northeast the Jats, the Takkas (saces),
the inhabitants of Sirmor, Konawar, Bussahir, the Bhutyas,
the Kiratas, the Abors, the Mishmis, the Nâgas, the Khassyas,
the Garrows, the Kukies, the Paharias; in the center, the Coles,
the Gunds, the Bhills with their subdivisions; to the south, the
Dravidian peoples who speak the Tamil, Telegu or
Telinga, Canara, Maléyäli, Tulu or Tuluva, Toda, Kota, Khu,
Brahui, etc.

At the time they descended into India, the great

monarchies of Babylon, Nineveh and Egypt existed
for a long time; Palestine had several kingdoms
regularly organized; the Pelasgians had invaded Greece;
the Iberians and the Celts penetrated into Gaul and Bapane

(1) Chap. 38. v. 2.

The Aryans settle in India: Between Van 2,000 CE
the year 1500. (1)

The Aryans are descended from Japheth through his third son,
Madai. They inhabited the region of Central Asia, called
from their name Aryana, which included the provinces known
later known as Bactria, Sogdiana and Arya.
originally formed the same nation or corporation
with the Iranians, who later became the Persians; but
political and religious disagreements divided them towards the
24th or 22nd century BC. This resulted in
long struggles, in which the Aryans finally had the
below. Having first withdrawn into the Arya, they occupied
then Drangiana and Arachosia, and entered India
through Cabulistan and the Indus Valley.

Opinions are divided about the time when this was done.
immigration. Wilson believes that royal dynasties men-
mentioned in the Vishnu-Puräna existed for twenty-six centuries
before the Christian era. Colonel Tod dates it back
beginning around the year 2323. William Jones, Heeren, the abbot
Dubois and Bouillet place the arrival of the Aryans in India around
the time of the Patriarch Abraham, that is to say around the year 2000.
Monier William (2) thinks that they settled there between
2,000 and 1,500. This is the opinion we have adopted.

It might be possible to reconcile these diverse opinions, if
it was admitted, as some Indianists have conjectured,
that a certain number of kings, belonging to the dynasties of the
Vishnu-Purana, ruled before their arrival in India.

The Aryans first settled in the plains of Sapta-
Sindu, present-day Punjab, then on the banks of the Saraswati, where
They seem to have stopped for quite a long time. Continuing
their march towards the East, we find them, in the 14th and 13th centuries
century on the banks of the Ganges and the Yamuna. At the time of
the great war sung by the Mahabharata (12th century), they
owned on the Indus the famous city of Multan, Müûla-Stâna,
also called Khasyapa-Pura, (the Caspapura of Hecataeus, the

(1) TIp24et seq. — (2) Hinduism p; 280-282.

Herodotus' Caspatura and Ptolemy's Caspeira); on the
banks of the Ganges and the Yamuna, the cities of Indraprastha
(Delhi), from Hastinapura, Viratha, Mathura, Ahi-Chatra. They
then founded the kingdoms of Kanyacubya (Canoudge) and
of Matsya; that of Kosala or Ayôdhya between the 11th and 8th centuries.
century; that of Câsi or Benares around the 9th. It is probable
that of Magadha was founded around the same time; which it

what is certain is that the first capital of this state,
Rajagriha, was built by Srénika or Bimbisara, a contemporary

and one of the first disciples of Buddha, and that the second
Pataliputra, today Patna, was founded by Ajata-Satru, son of
Bimbisara.

Around the same time they had entered the country of
Vidharba, Berar, and the province of Orissa. It is Singha-
Bahu who founded, in this latter region, the kingdom of
Singhapura. His son, Vijaya, conquered the island of Ceylon,
Even the death of Buddha was a cause for concern.

_ Around the same time, Parasu-Râma conquered the
Konkan and the Malabar Coast; in the following century, Rama-Chan-
dra penetrated as far as Madure and the island of Ceylon.

At the time of the conquest of the Punjab by Alexander the Great,
Great (327-325), there were still many Aryas
in the regions watered by the Indus and its tributaries; but
political preponderance had been taken away from them by the tribes
Scythians, known as Takkis, Sakas (the Saces),
and the sovereigns almost all belonged to these tribes.
This is probably why Manu does not cite the Sapta-
Sindhu among the favorite abodes of the Brahmins, although it
do not prohibit them from staying there.

Period of composition of the hymns of the Rig-Veda (1)

The Vedas or sacred Books of the Aryans are numbered
four: the Rig; the Såma, the Yadjur and the Atharva-Vêda. The Rig-
Veda is undoubtedly the oldest, since the three
others are only the pipes in one or another hour and in

(1) TI. p 276 et seq.

another meaning. The geographical notions it provides de-
show that the composition began at the time when the
Aryan nation was established in Sapta-Sindhu, on the banks
of the Saraswati, the Yamuna and even the upper Ganges,
that is, before the fifteenth or fourteenth century. But
other clues establish with equal certainty that this
composition continued later for a long time
number of centuries, at least until the time of Buddha,
in the sixth or fifth century. We find there, in fact,
frequent mentions of the pious Divodasa who converted to the
doctrine of this reformer. Some hymns have even been
composed by the sons of this prince, and by other personages
who lived at an even more recent date.

This explains the tradition reported by Vishnu-
Purana, and according to which the hymns of the Rig-Veda would have
were collected and put in order by twenty-eight Vyasas or compi-
successive lators, the first of whom lived in the fifteenth or
fourteenth century BC and the last in the eleventh
the Christian era.

Moses lived and wrote the Pentateuch in the nineteenth
seventh, or at the latest in the sixteenth century BC
Christ. He could therefore have borrowed nothing from the Vedas.

Great Mahabharata War. Trojan War(1}) XII
or 11th century.

This famous war took place between the Pandus or Pandavas,

son of Pandu, king of Hastinapura, on the Ganges, and the Kurus

or Kauravas, son of Dritaräshtra, brother and successor of
Pandu. We are generally in agreement to set it aw
twelfth century, around the time of the famous Trojan War.
However, some authors believe that it took place around the
tenth century.

At this latter time reigned in Palestine the great king
David. 1085-1014.

(4) TIp277-78. TT. I. p, 56 et seq.

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SECTION II. GENERAL CONCLUSION, 351

It was after the Great War that the reign began in
Magadha, the dynasty of the Vrihâädatras, the first of the dy-
royal nasties, mentioned by the Vishnu-Puräna, of which
existence offers a truly historical character. (1)

Solomon's trade relations with India. (1014-975).

Long before the time of Solomon, in the eighteenth or
even in the nineteenth century BC, it
carried out extensive trade between regions by caravans
of the Euphrates, Arabia, Phoenicia and Egypt,
as the story of Josephus attests. Several of the merchants-
The words that were thus transported came from India,
either by sea by means of Arab ships, or by the Gulf
Persian, the Euphrates and the desert.

In the time of Solomon, this trade was already considerable,
and he wanted to take advantage of it. To this end, he founded, in the desert
which separates the Euphrates from Palestine, the city of Tadmor,
better known later as Palmyra, where the
caravans found safe shelter from thieves and
supplies to continue their journey, either in one direction,
Either in another. But soon he understood that it would be
even more advantageous to trade directly with
India. David, his father, had taken the city from the Idumeans
of Asiongaber, also called Ailath or Aïla, which was located at
bottom of the eastern gulf of the Red Sea; this is the Gulf of Aqaba
nowadays. Solomon dug a gateway there, with the help of
Hiram, king of Tyre, built a fleet there. His ships and
those of the Tyrians left from this port, went to the
land of Ophir and brought back gold, silver, teeth
of elephants, monkeys, peacocks, precious stones and
fragrant woods (2). These journeys lasted three years,
back and forth, as still continue today
Voyages of Arab ships coming from the Red Sea
in India. These expeditions were continued by the succ-

(1) TI Geogr. XIX-XX. p. 261. Vol. II. p. 32 et seq:
(2) HI. Reg. cap. XV. 7, 8, 22. T. II. p. 93 et seq.

Solomon's successors for two and a half centuries, until the year
7142, the time when Bazin, king of Syria, abducted Asiongaber
to Ahaz, drove out the Hebrews and restored the Idumeans there.

_The Vulgate gives the name of Ophir to the country where they were going
Solomon's ships; the Septuagint call it Sophir or
Sigh. Both appellations were found in the names
of two Indian tribes, the Abhirs or Abhiras, the Saüwirs
or Suüwiras, who, from that time, occupied the sa- coasts
clouds and deserts that extend from the mouths of the Indus
to the Aravali or Abu mountain range and the Gulf of
Cambaye or Barigaza.

On the other hand, it has been found that the words used by the
Book of Kings to designate elephant teeth, monkeys,
the peacocks and the fragrant woods that the Hebrew ships
reported from Ophir, are not Hebrew words, but
Sanskrit or Dravidian words, still used today
in India. Finally the mountains and rivers of this part
of India were very abundant in precious stones, in
gold and silver.

At the end of the tenth century or during the ninth-
me, foundation of the city and kingdom of Ayodhya (Oudh)
by Ikshwaku, ancestor of Parasu-Râma and Râma-Chandra.

During the course of the ninth century, Palestine saw
flourish the Prophets Elijah, Elisha, Jonah, Hosea and Amos. It is
in the time of Elijah that the Schools of the Prophets appeared, these
first attempts at ascetic and cenobitic life.

Eighth century. Period of the Brahmanas. (1) Age of the Olymp-
made: 16 BC

"The period of the Brahmanas," says Monier Williams (2), "is
"probably enclosed between Pan 800 and the year 500 BC
JC ». But it is more likely that several Brahmanas
were composed at a later time and interspersed
then among the elders.

It was during this period that the Supreme Deity received the

(4) IT p. 291-398. (2) Hinduism, p. 41.

name of Brahm and that, in all probability, began the
division of the Arya people into three classes: the Brahmins, the
Kshatryas and the Vaisyas. It is also in a Brahmana,
the Sathapatha-Brahmana, which is the first mention
of the Flood. (1)

In the eighth century, the dynasty of kings also takes place
Pradyotas, who ruled in Magadha following the Vrihä-
datras, provided five kings and lasted about a hundred years.

Towards the middle of the same century, Arbace the Mede seized
of Nineveh and destroyed the empire of Assyria, which was divided into
three kingdoms: that of the Medes, the new kingdom
of Babylon, and the new empire of Nineveh or Assyria.

Around Van 7121 (2), Shalmaneser, king of Assyria, or later
exactly Sargon, one of his generals and his successor,
captured Samaria, destroyed the kingdom of Israel, and in
transported the population to Hala and Habor, on the banks of the
river Gozan and other cities of Media. Tobias and all
the tribe of Naphtali were interned in Nineveh, in Rages, a city
of Media, to Ecbatana and other places. The Jew Benjamin
of Tudela, who traveled in the 12th century to the country of Gozan,
met a large colony of Israelites who had settled there
preserved and multiplied since the time of Shalmaneser. Here
what he reports: “I arrived at the mountains of Nisbar,
"which dominate the course of the Gozan River, and are included
"in the kingdom of Persia. There are a large number
"of Israelites. They say that there are, in the cities of these
"mountains, of the Israelites of the four tribes who were em-
"led into captivity by Shalmaneser, king of the Assyrians, namely:
“Dan, Zebulun, Asher and Nephiali, according to what is
"writes: And he brought them to Lahhlahh and to Habor, in the
"Gozan Mountains, which are Ge Media mountains. The country
"which they occupy has an area of twenty days' march,
"has fifty towns or castles, is mountainous in
"part, and partly watered by the Gozan River. They cultivate

(1) T. II. p.197.—(2) TI p:58 et seq. IV'Reg. c.
XVII, XVII. ;

"the land and are not subject to any foreign yoke; their
"The current governor is called Joseph Amarcaloc of the tribe
"of Levi. Among them are men who study the
" wisdom. » (Itinerarium Benjamini Tudelensis Ario Montano
interpreter. P. 87).

Finally, it was during the course of the eighth century that appeared-
the Prophets Obadiah, Micah and Nahum.

Seventh century. India is invaded by new
Scythian or Turanian tribes. (1)

The political revolutions that had taken place in
the immense empire of Assyria provoked new struggles
between the populations of Central Asia, and as a result of these
struggles, India was invaded by new Scythian tribes
or Turanians that the Sanskrit books call Sakas
or Saces, Tàki, Täkas, Takshasas, Nâgas, Sus, Tusharas,
Haiheyas and others. The Brahmins, weakened by their distribution
into three classes, admire them first in that of the Kshatryas,
in order no doubt to be protected by them; but they did not delay
not to realize that they were wrong. The Sakas, Takis,
Takas settled mainly in the plains of Sapta-
Sindhu or Panjab and founded several kingdoms there.
the time of Alexander's expedition; almost all the memories-
rains of this region belonged to these races. Another
swarm, especially known as Nâgas (serpent)
or Sésha-Nâgas, descended into Magadha and founded an em-
worst flourishing. The Vishnu-Purana attributes to the Nagas of Magadha
ten kings who reigned for 362 years. They still ruled at Padmas
vati, in the Vindhya Hills, in Kantipura, in Mathura. They
spread throughout India and brought the cult of
serpent, from which they claimed to be descended.

Dispersion of the Jews throughout Asia (2). Sixth century.

The dispersion of the Jews throughout Asia, in China and part-
especially in India is one of the most born facts:

(£) TI. Pref: p. X. XV. P. 113. 119, Passim.
(2)T I. p. 455 et seq.

from ancient history, one of those who exercised the most
influence on intellectual and religious development, on
the social institutions of Asian peoples.

In 606 and 588, Nebuchadnezzar I, having taken control of
of Jerusalem and Judea, took captive most of
Jews and distributed them throughout all parts of his vast
empire, from where they spread throughout Asia.

At that time, the Jews already possessed the Pentateuch
of Moses, the Books of Job, Judges and Kings, the Psalms
of David, the Books of Solomon, the Prophecies of Isaiah and the
minor Prophets that we have indicated above. During
their captivity, they were still able to collect those of Jeremiah,
of Daniel and Ezekiel. All this literature, which for the

in substance and form, had nothing equal, or even approaching among no people did they carry it with them, at the same time than their doctrines, traditions and institutions.

When Cyrus (536) promulgated the edict by which allowed the Jews to return to Judea and rebuild the temple of Jerusalem, it is certain that these were scattered throughout all the provinces of his empire, and that a A very large number did not take advantage of this authorization. Those who came to India, in particular, stayed there. and their descendants still exist on the Malabar Coast, Cochin and surrounding areas. We found in their hands a copy of the Pentateuch written on a huge scroll of skins consummated together. Several other families are fixed from time immemorial in Persia, in Arabia, in Tartary, in Media, in China. Traditions and history the Alghans Rohillas leave no doubt about their origin Hebrew. It is evident from the story of Esther, that at the time of Ahasuerus (Xerces 1st 485-472), the Jews were numerous, rich and powerful in his empire, including India northern part was part. Haman promised this prince, if he allowed them to be exterminated, to be paid into the royal treasury, on the amount of their spoils, the sum of 10,000 talents

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which, according to the monetary system of Greece, was worth 96,660,000 francs, and double that, according to that of the Hebrews. When, on the contrary, Ahasuerus authorized them to take revenge on their enemies, they killed 75,000; and the Holy Book (Cap. VII. V. 17) attests that a large number of infidels embrace- were the religion and ceremonies of the Jews.

Philo (Leg. ad Caium) asserts that there were some in his time (4th century AD) a large number spread throughout the East. Josephus (Antiq. Jud. Lib. XI. C. 5.) says that the ten tribes still existed beyond the Euphrates. St. Jerome (In Ezech. XVIII) assures that they were still found captives in Media. We have just seen what in rap- Benjamin of Tudela who lived in the twelfth century.

The former Jesuit Missionaries of China, Fr. Ricci, Adam Schaal and others, claim that there were, in various places from China, quite a number of Jews, who had come there at the time of the captivity, under Shalmaneser; that they kept- had copies of the Pentateuch written on scrolls

gold skins, similar to those found in
Pindus.

To return to our starting point, all of Asia, and in part-
India, which had been conquered by Darius, son
of Hystaspes around the year 522, was able to hear the testimonies that
gave in turn to the sovereign power of the God of
Jews, Nebuchadnezzar (606), Darius the Mede (538), Cyrus (537),
Darius, son of Hystaspes (515), Xerces I, the Ahasuerus of the Bible
(485-472). Artaxerxes (464-424). All of Asia still could con-
to be born, at least by reputation, and to hear the wise mer-
the night, the powerful minister, Daniel, who shone at the court of
these kings from the year 604 to the year 534. It is from his time, between the year 600
and in the year 500, that the first of the Chinese philosophers, Lao-Tzu,
came to the West to seek truth and wisdom, It is at the
same source as his disciple and successor, Cong-fu tseu or
Confucius (515-419) drew knowledge from the saint or sage
par excellence, the Tao or incarnate reason. It was under Darius,
son of Hystaspes, who, according to common opinion, lived Zoro-

star, the reformer of ancient magic. It is towards the same-
same period that, in India, appears in the hymns of the
the idea of a unique, immaterial, eternal God, cause
first of all things; that the first philosophical schools-
phiques are born; that the first drafts of
Laws of Manu will occur; that Buddha will preach his
reform and establish his religion. Would it be foolhardy to think and
to say that the dispersion of the Jews, the diffusion of their books
sacred and their doctrines have not been foreign to the ep-
intellectual, religious and social development which manifested itself
precisely at this time, among the peoples of Asia?
do we not find the most likely explanation of the similarities-
striking studies that exist between certain passages, certain
stories from Sanskrit books and Hebrew books, among cer-
some institutions of Manu and Moses?

Period of the Sutras and Upanishads; beginning of the
philosophical systems. (1)

It was in the sixth century that, according to common opinion,
begins the period of the Sutras, the Upanishads and the sys-
philosophical systems. Some authors think that the pe-
The Sutra period ended around the second century BCE.
Christian, while that of the Upanishads would have continued-

life until the sixth century of this era. These assessments

are arbitrary; there are certainly Sutras and Upa-
nishads which are of even more recent dates.

∗ Djaina sect. (2)

If we refer to the traditions of the Djaïnas, it is in
the course of the sixth century that their sect would have originated;
but this claim appears to be without solid foundation: a-
near certain monuments, the Djaïnas only appear
around the sixth century of the Christian era.

(1) T. 1. p. 299 et seq.
(2) T. 1 p. 475 et seq.

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S64 PART I. DRANMANISM: ITS TRANSFORMATIONS.

Darius I, King of Persia (523-486), conquers India
Upper. (1)

At the same time, Darius 14th conquered India
inner city, which remained subject to the kings of Persia until the ex-
Alexander's expedition. After subduing the country, he ordered
to his Admiral, Scylax of Coriande, to build a fleet at
Caspatyra (Multan). This fleet sailed down the Indus to its
mouth; then, heading west, she arrived
at the northern end of the Red Sea after thirty
months of navigation.

Herodotus, who was writing at this time or shortly after, says that
The Indians formed the most numerous and most
rich of the Persian Empire; they supplied the imperial treasury
an annual tribute of three hundred talents of gold dust (approximately
ron 27,600,000 francs), and sent to the army that Xerces
led a body of troops dressed in uniform against the Greeks
of cotton and armed with bamboo bows and reed spears

fitted with iron spikes,

Buddha. (543-472) (2)

There is far from agreement on the precise time of birth.
Buddha's ance and death. Among the Indians, some
make him the creator and father of the human race; the Bud-
Northern historians place his birth around 4030 BC,
and his death around the year 960 or 950; those of the island of Ceylon
fix his death at the year 543, and as he lived 70 or 80 years, he
it would follow that he was born in 613 or 623.

These latter dates have been generally adopted until
present. But new research and new calculations
today give reason to think that Buddha lived at a
a little more recent period: according to Max Muller, it would be
died in 477; TW Rhys David (Buddhism p. 213) puts his
born at the end of the sixth century and died in 412; Monier
WIRE (Hinduism p. 15) believes that Buddha began around

AYTI p. 335. TI p. 11-12. —(2) T Ip. 390 p. 410
and following.

the year 500 to preach his doctrine. As this preaching lasted
about 30 years, it would follow that his death would have occurred around
Year 470.

This opinion seems to us to be the most probable,
But whether Buddha died in 543 or 472, the thing
seems unimportant to us. The main thing is that this event
either arrived on one of these dates, or even in the interval;
because it allows us to establish, at least approximately,
synchronisms that illuminate; from such an unexpected day
that indisputably, certain points of first order in the his-
religious, literary and political history of India.

Thus, firstly, it serves to fix the time at which
there lived the pious Divodäsa, king of Casi or Benares, who is
frequently celebrated in the hymns of the Rig-Vêda (1 }, and
whose sons, Pratardana and Parutchépa, composed some-
some of these hymns. All the commentators, all the le-
legends state that this Divodâsa converted to the doctrine
of Buddha and that he was dethroned as a result of this conversion.

It follows that all the hymns which mention this
prince are not earlier than the sixth century, and that those

which were composed by his sons are later than this date.

Secondly, at the time of Buddha, Bimbisara or Vidmi-
Sara, the fourth prince of the Sésha-Nâgas dynasty, was
king of Magadha and resided in Rajagriha which he had founded. 2).
Having converted to Buddha's preaching, he was massacred
by his own son, Adjata-Satru. He later repented
of his parricide, embraced in turn the Buddhist doctrine,
and completed the construction of Pataliputra (Patna) which he made the
capital of his empire. This was the eighth year of his reign
that Buddha died.

Thirdly, another sovereign, Prasenajit, king of
Srasvati, in Kosala, was again converted by Buddha (3).
(1) TI p-XIX. p. 402, 466, 488. — (2) TI p. XIX-
XXVIII. p. 405. — (3) TI p. XIL p.405.
OF BRANM II, 41

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366 11 PART. BRAUMANISM: ITS TRANSFORMATIONS.

He had a daughter named Renuka, whom he gave in marriage to the
Brahme Jamadagni. From this union was born the hero Parasu-
Rama, so famous in legends for his exploits against the
Kshatryas, rebels against the caste distinction introduced by
the Brahmins in the very race of the Aryas. (1)

'We can conclude that this innovation was still
recent at the time when Buddha appeared. This connection made

also better understand how this reformer, who was

himself of royal race, and whose family was affected by
this institution, posed as one of the bases of its system
the equality of all men among themselves. (2)

However, Parusu-Rama was a contemporary of Bud-
dha. It was therefore in the fifth century that he made the conquest
of Konkan and the entire western coast of the peninsula in-
dienne. (3)

In our opinion, it is this same Parasu-Rama who is Indian Hercules, of whom Megasthenes and, after him, various others speak ancient authors; it was he who came to Madure, was in turn turn the father and husband of Pandaya, the white one, and the stem of the Pandayar kings or Pandyars.

It was around the same time that, according to tradition, local tions, dates back to the founding of the three kingdoms of India southern: that of Pandyar, that of Chola and that of Cherae or Kera. (4)

This date also provides the date when the wise Agas- tya, who came to South India and helped the first king of Maduré to organize his states. This king was called Kulasékara. His son, Malaya-Dwaja, had only one daughter named Tadâtakai, who was married to a foreign prince, designated in the legend under the name of Sondara (the Beautiful). It is from this prin- ceases that the kings of Madurëé began to bear the title of Pandyar. Sondara and Tadâtakai are obviously the same as the Hercules and the Pandaya of Megasthenes. (5)

(1) TT p. 129. T IL. p. 212 et seq. — (2) TI p. 399- 416. — (3) T. II. pp. 13-20. — (4) TI Geogr. p. XXXIV p. 230, Volume II. p.99. — (5) Part II. p. 99...

SECTION 11. GENERAL CONCLUSION. 367

The era in which Prasenajit lived still provides the ma- to fix approximately that of Rama-Chandra, the hero of the Ramayana. Prasenajit was the younger brother of Dhruva- Sandi, king of Ayodhya, the tenth descendant and successor of Ikshwaku, the founder of this city. Rama-Chandra, at his tower was (depending on the list adopted) the 22nd or 44th descent- dant and successor of Dhruvasandi. In the first case, he appeared in the first century before the Christian era; in the second, which seems most likely to us, he lived in the fourth century. (1)

The list of the Kings of Maduree supports the second supposition: she claims that Rama-Chandra passed through the Ma- lasted during the reign of the tenth of these kings, about 200 or 250 years after the founding of the kingdom, that is to say in the fourth century.

Finally, in the time of Buddha again, a prince of the race of the Nagas, Singha-Bahu, seized Kalinga and introduced Buddhism. He founded the city of Singhapura, which he made his capital. According to the annals of the island of Ceylon, his son Vijya

seized this island in the year of Buddha's death. (2)

Around the year 425, the Nanda dynasty succeeded, in the Magadha, to that of the Sésha-Nâgas: it has ten sovereigns who reigned for a hundred years.

At the same time, Gautama founded the philosophical school referred to as Nyaya. 3

Soon after, the sage Kapila founded the school or system called Sankhya.

Writing of the Laws of Manu. (3)

Opinions are very divided on the time when this was

wrote this famous Collection of Laws and Religious Doctrines - or philosophical. The Indians attribute it to the first man of the present age, Manu-Vaivaswata. W. Jones places the composition-tion in the thirteenth or ninth century BCE.

(1) T. I p.98. and following. -(2) T. I: Geor. p. XXXII-XXXVI. - (3) TI p. 342 et seq.

Loiseleur-Deslongchamps finds that the bases of his classification are very weak. Other authors indicate the eleventh or the tenth century. Em. Burnouf thinks that it predates the time of Buddha. WW Hunier believes that it can be traced back to the fifth century. Monier William (Hinduism. p. 53) says that Manu's book can be assigned, in its current form, to around the fifth century BC.

We have demonstrated at length by nomadic proofs-breuses, that certain passages of this book could not be written before the fourth century BC,
others, after the third, the fifth and even the ninth century of this era; and we concluded that if the writing could have started around the fifth century BC, it must have continued for several centuries after.

Second General Assembly of Buddhist Religious. (1)

Buddhism had spread rapidly, and this development-
The same procedure had caused differences of opinion and of practices among its followers. As a result, a hundred years in-

around after the death of its founder and sixty years before
the invasion of India by Alexander, that is to say around the year 387,
it seemed necessary to hold a general meeting to
to reestablish the Master's doctrine in its purity.

Panini. (2)

The existence of Panini is commonly placed around the year 350,
the author of the oldest Sanskrit grammar that is con-
naked. He had as a disciple and continuator of his work, Kåtyå-
yana or Varraruchi, which flourished during the reign of the “last prin-
this of the Nanda dynasty, that is to say around the year 325,

Conquest of northern India by Alexander,
(927-325). (3)

After having traveled and conquered all of present-day Afghanistan

and having founded several cities there, among others Alexandr rARpI

TEAR p 424 Top T. IL. p. 42-43. Dw À [. p-
425-426. T. 11. p. 12 et seq.

na (Charikar), Nikaia (Cabura, Cabul), Alexandre crosses
the Indus at Embolima (Ohind), subjugated the states in turn
of Abyssares (Ahishåra), Taxila (Takshasila), of those Porus
(Puru), Kathaei (Kåthi), Sudrakas (Sudras), Mal-
li (Muitan), and all the peoples who inhabited the banks of
the Indus to its mouth.

Before leaving India, he established governors with
small Greek garrisons in a number of important cities
carriers: in Taxila, in Nikaia, in Multan, in Alexandria of the Mal"
links, in Pattâla.

Alexander was accompanied by several Greek writers,
who left the account of his campaigns, with observations.
on the countries and nations they had the opportunity to see.
The main ones of these writers are: Onesicritus, commander of the
Triremes; Callisthenes, historian, and Aristobulus, But their
works have only come down to us in fragments.

To these authors we must add Megasthenes who was ambassa-
der of Seleucus-Nicator at the court of Chandra-Gupta (the Sandra-
cottus of the Greeks) and his son, Bimbasara (308 to 296 or 295).

The fragments of their works, which have come down to us

were preserved by Strabo, Pliny, Arrian and Ptolemy.

Chandra-Gupta, the Sandracottus of Greek historians)
825-301 (1).

After Alexander's departure, a young prince of the family
of the Nandas, Chandra-Gupta, overthrew this family, established himself in
In its place, began the Maurya dynasty, which provided ten
kings and lasted 137 years, from the year 325 to the year 188

Having subjugated northern India, Ghandra-Gupta drove out the
Greeks from the cities where Alexander had established them, or subjected them to
his authority and incorporated them into his army. Seleucus Nicator,
one of the four generals who had divided the states of the con-
Petitioner, and to whom India had fallen, having learned this news}
rushed to India at the head of a powerful army, in the

(1) T. I p. 4%.

aim of recovering the provinces that his lieutenants had per-
due (310). But after a few fights, he preferred to do al-
alliance with Chandra-Gupta; he abandoned to him the plains of
the Indus and Afghanistan as far as the Indu-Khush, and sent him
Megasthenes as ambassador.

During the reign of Chandra-Gupta and Bimbasära,
his son (301-276), Buddhism spread throughout the north
of India, and extended south to Canjivaram.

_ Reign of Asoka (276 or 264-222), (1)

_ This great prince, grandson of CGhandra-Gupta, submitted to his
authority over all of northern India, from the snow-capped peaks
from the Indu-Khush to the Vindhya mountains, from the sea
from India to the Bay of Bengal. Having embraced the
Buddhism, he worked actively to propagate and
regularize: he built many religious monasteries
gieux and Buddhist nuns, underground temples,
among others that of Karli, of the Chaityas or Reliquaries
to preserve the relics of Buddha, columns on the-
which he had his prescriptions and instructions engraved.
A large number of these monuments still exist and more-
several dates back to the year 251. In 224, he gathered, in Patna, the third
5th general assembly of Buddhist monks, They stopped there,
it is said, the definitive text of the Tripitaka (the triple basket), or
official canon of Buddhist doctrine. Following this
assembly, he sent preachers of his faith from all sides,

who introduced Buddhism into Kashmir, Afghanistan,
the country of Surat, the provinces of Marwar and Banda, in
Sindh and the Maratta country, in Burma and Siam.
In his time, there already existed in Kashmir the cities of
Khagendra-Pura and Khumanusha-Pura; he founded it himself
that of Vijapura.

The Kala-Yavanas or Greek-Bactrians (181-126). (2)

The Maurya dynasty died out in 188 and was replaced
by that of the Sangas which provided ten kings and lasted 412 years.

GE LD. 427 ff. — (2) TI p. 427,

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"Around the same time, a colony of Greek-Bactrians or
Black Greeks (the Kala-Yavanas), made an irruption into India
northern, under the leadership of Eucratides, conquered Afghanistan
nistan, Punjab, the banks of the Indus to its mouth,
sent expeditions to Catch and Guzarat: Menander,
son or successor of Eucratides, pushed his conquests towards the o-
laugh. He is credited with the siege of Ayodhya and an expedition
against Patna.

Medals of these two princes were found in Cabul, Må-
Thura, Patna and Barygaza. "Until recently," writes
"Arrian (Periplus Lib. LIFE), we find in Barygaza ancient
"coins with Greek characters and the effigies of Apol-
"Iodorus and Menander, who after the death of Alexander, re-
"were in these regions".

Menander was Buddhist; he is the king Milindu of legends
Buddhist. There is reason to think that it is the Kala-Yavana which
attacked Krishna and his tribe in front of Mathura, drove them out and
forced them to seek refuge in Guzarat. (1)

Then pushed back by the Sus and the Tusharas, the Greek-Bac-
Trians withdrew to Konkan and founded the kingdom there
of the Yavanas-Kilakilas, so called from the name of their capital,
Kilakila.

In the fourth century AD, an army or band of
Yavanas invaded the kingdom of Orissa by sea and drove out the
legitimate sovereigns and remained master of this region for
146 years. They were driven out, in turn, in 474, by Yayati-
Kesari, the stem of the Kesaris of Orissa, whose dynasty reigned until-
than in 1132.

Indo-Scythian Empire (126 BC-544 AD). (2)

A new irruption of Sakas or Saces, having irrupted-
tion in the northwest of India, drove out the Greek-Bactri-
ens and founded a flourishing empire, which lasted for about 600 years. His
domination extended from Yarkhand and Khokand, in Asia
central, as far as Agra and Sindh. Zealous Buddhists, the sou-

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(1) Volume II. p. 225. – (2) T. I p: 482.

sovereigns of this state exercised a great influence for the dif-
fusion of Buddhism throughout Asia. We will find them again
Soon.

Admission of Rajputs into the Kshatrya class. (1)

It was during the second century BC
that the admission of Rajputs is placed in the class of
Kshatryas to replace the old Kshatryas who had
made unworthy of this title by ceasing, as the book of
Manu, to listen to the Brahmins, that is to say, by embracing the
Buddhism.

It was then also that the armed struggle between the
Brahmanism and Buddhism.

It is also placed in the same century, between the year 150 and
120, the existence of Patanjali, grammarian and philosopher, au-
which is attributed the foundation of the philosophical school called
Yoga. (2)

…Composition of the Mahabhárata. (3)

The opinions expressed by orientalist scholars on the e-
the time when this immense poem was composed, are ex-
extremely varied. The islands can, in our opinion, be summarized
in the following appreciation of WW Hunter (Indian Empire
p. 125-126): “Several legends of the Mahåbhårata belong-
"to Vedic antiquity, and the history which forms its basis
"recounts events which, in the absence of any evidence
"conclusive, happened around 1200 BC
"yours, and certainly before the time of Buddha. But his
"compilation, in the literary form that we possess
"today seems to have taken place several centuries later,

"Panini (350) makes no clear reference to it. The ambassador
"and Greek historian, Megasthenes (around 300), who sought with
"so much curiosity about all that was interesting in India, .
"seems not to have heard of it, at least, he does not
"no mention. Dio Chrysostème (75 AD)

(1)TI p. 192. p. 434. – (2) TT p. 308-309. T.II. p. 43.
– (3) TH p. 59 et seq.

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"provides the first external clue to the existence of the Mahäbhä-
"failed. The arrangement of this immense mass of legends
"must have covered a long period; and, in fact, the poem,
"as it exists today, bears the trace of three separate eras-
"real and distinct . . . "

Monier William (Hinduism p. 110), in place of the editorial,
in its Brahmanical form, after the third century; Wilkins
(Hindu Mythology) around 200 BC.

Everyone agrees that the compilation of this immense
collection continued until the fourteenth or even the
fifteenth century AD.

It is in the Mahâäbhärata and in the Rämâyana that Vishnu
and Siva begin to take a preponderant rank among
the gods of India, and that the first clues are found
of the evolution that led to the religious system that flourished in-
today in this region. However, nothing indicates that this evo-
lution began at the time when historians were writing
Greeks, Companions of Alexander, and Megasthenes, ambassador
of Seleucus at the court of Chandra-Gupta. It seems to coincide
with the adoption, by the Brahmins, of the Rajputs who were
the armed apostles. (1)

Kanwa dynasty ị 76-51).

Around 76 BC, the Sangas dynasty
of Magadha was replaced by that of the Kanwas, which lasted 45
years and provided four kings.

Around the year 70, the Scythian tribe of the Sus or Suars, founded
in Guzarat an empire that lasted about 400 years. This
are the Sus who gave their name to this country, the Surahtra or
Surastrene. They were replaced in 319 by the Wallabhas. (2)

Vikramaditya. Samvat era. Composition of the Râämäyana. (3)

Vikramaditya, king of Udjein in Rajputana and of the

princely family of the Pramaras or Puars, was the first of the

(1)TI p- 194. T. II. chap. 19. —(2)T. I- Geogr. p. XIX

p. 194 435. — (3) TI p. XXII p. 435. T. IT p. 43-45 pp. 104.
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Rajput rulers who fought Buddhism with armed force
and the Sakas who professed it. Hence his nickname of Sakari,
or the winner of the Sakas.

In memory of his victories, he established a new era,
that of Samvat or Vikramaditya, which begins in the year
3,045 of the Kali-Yuga, therefore the year 56 before the Christian era-
yours. (1)

The court of this prince was, according to legend, the meeting place
philosophers, poets and all the great minds of
time. Among others, his own brother, Bhartri-Hari, is mentioned,
author of a Sanskrit grammar; the poet Amara-Singha, who
composed the oldest Sanskrit lexicon; and particularly,
the king of Sanskrit poets, Kalidasa, author of a great number
of remarkable dramas. In our opinion (2) Kalidasa
was none other than Valmiki and the true author of the Ramayana.

In the year 3t of the same century, the Andhra dynasty supplanted,
in Magadha, those of the Kanwas. These Andhras were originally
naries of Kalinga; they are the same as the Andaræ of the geo-
Greek graphs. Pliny reports that they were very powerful and
possessed large armies. Andhra, which seized Ma-
gadha was called Sipraka or Sudraka. He is credited with the composi-
situation of a famous drama, the Mrichhakati, or the clay chariot.
He was the prime minister of the last king Kanwa, whom he killed for
reign in his place. The dynasty he founded produced 34 kings, who
reigned from the year 31 BC until the year 429 or 436 AD
Jesus Christ. They were called Andhrabrityas, (servants of the

Andhras) to distinguish them from the Andhras proper who

ruled the eastern coast of the peninsula. They were Bud-

religious dhists, and it is to them that the construction is attributed-
tion of the magnificent temple of Amaravati.

Strabo (3) on the faith of Nicholas of Damascus, reports
that a king of India, whom he calls Porus-Pandion, sent
an embassy to Augustus around 25 BC. This

(1)TI p. 62-194. T. IL. p. 45. — (2) T. II. p. 90-105, —
(3)T. II. p. 37.

Porus-Pandion may have been the sixteenth king of the dynasty of
Pandyars of Madure. 1} bears the name of Puru-Guta or Gutajit
Pandyar.

At that time and in the following century, the Romans and others
peoples of the West maintained trade with India
very considerable and very active, either on land by means of
caravans, Soil by sea by means of fleets which made cha-
that year the journey from Egypt to India and from India to
Egypt. (1)

In the year 3,101 of Kali-Yuga, birth of Our Lord Jesus-
Christ, in whom and through whom God was pleased, according to the mystery of
his will, to restore, in the fullness of time, all
the things which are in heaven and which are on earth.
(Ephes. I. 9. 10.)

Political state of India in the first century of Christian Father.

The northwestern region, from Agra to the Indu-Khusb,
from Kashmir to the mouths of the Indus, was com-
taken from the Indo-Scythian empire that the Saces had founded in
second century BC.

The Rajputs, newly adopted by the Brahmins for
to be the armed supporters of their religion, established themselves in the
country which, from their name, is today called Rajputana,

It even seems that a colony of Raiputs had penetrated
in the countries located south of the Narbadda. It is there, in Pathan,
towards the sources of the Godavery River, where King Saliva reigned-
hana, Sulastha or Mandaviah whose legends we have recounted-
legends in the first part of this work. (2)

He established a new era, which began in the year 78-79

after Jesus Christ, and which is called Saka, in memory, believes-

on, great defeats inflicted on the Sakas or Saces. Others
authors, on the contrary, assume that Salivahana was of race
Saka, and that he founded his era to recall the defeat of Vikra-

(T. IL p. Het seq.,-(2)TI p.52 et seq.

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maditya. This opinion is more in line with the legend that we
we reported.

The Sus or Sahs had founded on the western coast a
vast empire and had given their name to this country, the Su-
rashtra, the Surastrene. There was the port of Barygaza, which
had a great trade with Europe through the Red Sea and
Egypt.

In northern India dominated the Magadha Empire which
was ruled by the Andhrabrityas, servants or relatives
of the Andhras of Kalinga.

To the north of Kalinga existed the kingdom of Orissa which possessed
a dynasty of its own. If we refer to the traditions of the
Country, this is where Salivahana reigned.

Central India was occupied by the Coles, the Bhills, the
Khonds, the Curumbars, summer. The Curumbars were formed,
around this time, in monarchy and elected a king who was the
root of a powerful dynasty; it reigned in Kanchi or Canji-
puram, until around the middle of the 44th century. (1)

The coast of the Bay of Bengal was subject to domination
of the Andhra or Ganga kings of Kalinga.

In the south flourished the kingdoms of Chola, Pandion and Che-
ra, and at that very moment the new state of Kongu or Kon- was formed
ga, which included the present provinces of Salem and Coim-

bator.

The western coast, north of the Cheras, was occupied by the Nalas, the Mauryas, the Kadambas, the Matangas, the Yavanas-Kilakilas, the Kalatchuris or Katatchuris.

Split among the Buddhists. (2)

The Indo-Scythian kings of northern India, for example of almost all the peoples of Scythian origin, had embraced-Buddhism. Around the year 40 of Christian Father, Kaniksha, one of them held, in the capital of his states, an assembly-general assembly of Buddhist doctors. This assembly intro-

(1)T. Ep: 146 et seq. — (2) TED 433,

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led, in the doctrine and discipline of the sect, to changes-considerable changes, as a result of which the Buddhists divided themselves-are managed in two sections: the Buddhists of the north who embrace-were the new reforms, and the Buddhists of the south who remained attached to the old teachings.

This division became fatal to Buddhism in India; she disunited the followers, armed them against each other tres, and put them out of a position to resist the efforts and attacks Brahmanists. Moreover, by the fact that the original races Scythian had almost all adhered to Buddhism, the The struggle between the two cults was political and national rather than than religious. Shake off the yoke of the Saces and all the new-come, enemies of their gods, such was the war cry Brahmins.

Preaching the Gospel in India. (1)

The most important event of this century in the history of India is that the Gospel was brought and preached there by the Holy Apostles Bartholomew and Thomas.

Concerning St. Bartholomew, here is what the Breviary reports:
Roman: "The Apostle Bartholomew, a Galilean, having come into
“the following India which, in the distribution of the universe,
"had fallen to the lot for the preaching of the Gospel of
“Jesus Christ announced to the peoples of this country the coming of the
“Lord Jesus. He converted a great name in these lands-

"bre of people to the faith of Christ, and, having endured many-

"a blow of works and calamities, he went to the great
"Armenia."

By the inner India, which is spoken of here, we must understand
India located on this side of the Indus compared to Europe.

Eusebius and St. Jerome have preserved the same tradition for us:
€ It is reported, says the first (2), that Pantene penetrated as far as-
"that in the land of the Indians, and that he found there in the hands of
"certain individuals, who had knowledge of Christ,
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(1)TI p. 457 Passin. — (2) TV c, X. 33.

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"the Gospel of Matthew which had been brought there before him.
"According to fame, this is Bartholomew, one of the twelve Apostles,
"who had formerly preached Christ there, and had left the Gospel there-
"Matthew's gile written in Hebrew characters."

St. Jerome is more explicit: "Pantenus," he says (1), "was of a
"such prudence and such erudition that his reputation par-
"came to India, and that at the request of persons deputed
"from that country, he was sent there. He learned that Bartholomew, one of the
"twelve Apostles, had announced the coming of Our Lord
"Jesus Christ, according to the Gospel of Matthew, and, when he returned
"to Alexandria, he brought back with him the copy of this Gospel-
"gile, written in Hebrew characters, which he had found there."

The apostolate of St. Thomas in India is supported by testimonies-
almost innumerable generations. We must first mention
place that of the Roman Breviary: "The Apostle Thomas, we read there-
"we, who was also called Didymus, a Galilean, having received the

"Holy Spirit, traveled through a great number of countries to
"preach the gospel of Christ. He first taught the pre-
"cepts of faith to the Parthians, the Medes, the Persians, the
"Hyrcanians, to the Bactrians, and finally went to the In-
"people whom he instructed in the Christian religion. But as-
"say that the holiness of his life and the greatness of his miracles
"inspired in these peoples the admiration of his person and
"the love of Jesus Christ, they inflamed the king with anger
"of that nation, which was a fervent worshipper of idols.
“Condemned to death by this prince, he was pierced with arrows
"Calamine, and added the crown of Martyrdom to the honor of
"the apostolate."

Every century, since this event until the arrival of the Portuguese in India, attest to this tradition. In the second and to the third, Origen (apud Eusebium. Lib. HI. CI); — Hippolytus, Bishop of Arabia; — Dorotheus, Bishop of Tyre.

Fourth: Eusebius (Histor.); — Socrates (Lib. IV. c. 18); — Rufinus (Hist. Lib. II.);— St. Gregory of Nazianzen (Or. XXV ad Arianos); — St Jerome (ad Marcellam, Ep. 448).

(1) De Viris ill, 36.

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In the fifth; Sozomen (Hist, Lib. VI. C. 18); — Gaudence of Brescia (Serm. 17); —Theodoret, (Serm. IX p. 125); Sophronius. — St. Ambrose.

Sixth: Venance Fortunat, — Saint Gregory the Great, (Homilia 47); — Gregory of Tours, (Histor.)

Seventh: St. Isidore of Seville (De ortu et obitu).

In the ninth: Nicephorus, (Histor. II. c. 4); the Chronicle of the Saxons; the Tales of two Mohammedan travelers who were translated by Abbé Renaudot.

In the thirteenth: Marco Polo and the Chronicles of the Missionaries Dominicans.

The reader may perhaps see with pleasure these last four testimonies.

The Chronicon Saxorum (1 } reports that in the year 883, Bishop Sijhelm Schireburn, was sent by King Alfred the Great to

tomb of Saint Thomas, in India, to venerate him in his `

name and bring back relics.

The Mohammedan travelers whose re-
lation, say that they arrived in a town called Bei-
Touma, town or home of Thomas.

"The body of Saint Thomas," we read in Marco Polo
"(2), is in the province of Maabar (Malabar), in the vicinity
"of a poor little town where the inhabitants and merchants
"are few in number, because there is little traffic to be done;
"but devotion attracts a multitude of Christians there.

“The Saracens also have a deep veneration for this place;
"They say that the Holy Apostle was a great prophet, and they

"they call it Averrëa, which in their language means holy
" man.

Around the same time, a Dominican Missionary, passing

through India to bring the faith to Tartary, wrote to the
religious of his order: "In this kingdom of India prescha

(1) De Gestis regum engl. p. 44. William. of Malm, —
(2) TI Travel Collection p. 208.

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"the faith of Monsignor Saint Thomas the Apostle, and converted to
"God has many princes. But, for what these princes are
"far from other countries, where people believe in God, for this it is many
"the Christian faith diminished, and there is only a small
"city where the Christian faith holds. All other cities
"and quote from the said country have left the faith of God." (The story
wonderful of the Great Caan II).

The traditions and liturgy of the Syro-Chaldean Christianities-
from the Malabar Coast corroborate these testimonies

and leave no doubt about the coming of Saint Thomas and
his martyrdom in India.

These traditions report that the Apostle first went to
the surroundings of Cranganor and that he founded seven Christian communities there
main ones, which still exist today. From there, it
went to Calianapur, which was already a considerable town, and there
converted a large number of people. It is from Caliâänapur
that he went to Calamine on the eastern coast of the pros-
that island, where he was martyred.

The name of this locality has been searched for difficulties and
objections against the truth of the tradition which places the
martyrdom of St. Thomas. It is certain that this city does not exist
more, or at least that no place today bears the name
of Calamine. But for anyone who is even slightly in the know-
In the case of Indian antiquities, this difficulty is of no consequence.
value: indeed, a large number of cities and localities
ancient in India changed their names after the introduction
of Brahmanism, and this one may have been one of them. The word
Calamine belongs, moreover, to the Tamil language, that is
which it means, as the abbot ingeniously supposed
Dubois, a place where fish (mînn) called Cåla is caught;
either it means stone (callou) and sand (mann.) It is
It is still possible that the city that existed at the time of St. Thomas
was destroyed by the invasions of the sea, in accordance
similarly to a prophecy attributed to the Apostle.

The body of the Saini was taken by the clergy and

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the faithful, and placed in a small oratory located some
distance from the city, in which the Apostle celebrated the Saints
Mysteries. Later it was, at least in part, transported to
Edessa in Mesopotamia. The Acts and the Book of the Passion of
St. Thomas attributes this translation to the Emperor Alexander
Severus (222-235) who, at the prayer of the Christians of Syria, en-
sent an embassy to the king of the country to ask him for the
Relics of the Saint. (1)

The Church, founded at Calamine by St Thomas, was quite long-
flourishing time; it had its Bishops, its Priests, its
deacons; the king who had ordered the death of the Apostle had con-
verti with his son. But, following poli-
ticks, the Christian princes were expelled; pagan kings

took their place; the Christians were violently persecuted-
Those who were able to escape death fled into the

(1) There are three works that tell the life, the tra-
valleys and the martyrdom of St. Thomas. The first and most
ancient is written in Greek it is titled: Acts or Travels
of the Apostle Saint Thomas. The other two are in Latin;
one is titled: Miracles, the second: Passion of Saint
Thomas.

The first is included in the Collection of Lives of
Saints, composed by Simeon Logthetes or Metaphrastus in the
tenth century; but it is much older since it
was designated in the decree by which Pope St. Gelasius (492-
496) banned certain apocryphal works. St. Epiphanes
(310-403) mentions it; St Augustine (354-430) in
Yes three times, and even reports the officer's trait
Indian king, who, having struck the Apostle, was torn to pieces by a
ion.

The Latin Acts are more recent; they are believed to be from the
fifth or sixth century.

These books are obviously apocryphal in their de-

details; but they are nonetheless based on the fact, or

at least the belief that already existed in the third century
key, that St. Thomas had preached the faith in India and there
had crowned his apostolate with martyrdom.

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mountains and forests that separate the eastern slope from the
western slope of the Indian peninsula, and went to re-
to join the Christians whom the Holy Apostle had converted to the
Malabar Coast.

Preaching of St. Pantheus in India.

Around the year 187, St. Pantheus, who held with extra-
ordinary the school of Catechesis of Alexandria, and whose rep-
The transmission of knowledge and wisdom had penetrated as far as India
received a deputation of Brahmins who invited him to come
to instruct them in their own country. Having complied with their desire,

He followed them to India and stayed there for a few years.
when he found the Gospel according to St. Matthew, written in charac-
Hebrew territories, which St. Bartholomew had brought there. St. Pan-
Thene stayed in India for a few years; but we do not know
the fruits of conversion that he produced there. He then returned
to Alexandria, where he resumed the direction of his school.

It was during the course of the second century of the Christian era
that the geographers Arrian and Ptolemy lived, who spoke
of India; the Roman emperors Trajan and Antoninus, who
received embassies from several Indian princes; and that
began the construction of the underground temples of Nas-
sick and Kanchori, on the island of Salsette near Bombay.

Beginning of the period of the Gospels and other Books
apocrypha (1)

It was in the second century of the Christian era that Comseienite, s
in a certain way, the period of the Gospels and others
Apocryphal books of the New Testament. Some of them-
may date from the first century; but one can hardly dis-
distinguish. The last ones are from the fifth or sixth century.

These works are quite numerous; they have been very popu- …
among the Christian, but heretical, populations of
Syria, Egypt, Chaldea and almost all of Asia.
some are the work of heretical sects, particularly- 5

(1) T. IL. p. 224.

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ment of the Gnostics, the Manicheans, the Nestorians. These spread them throughout the East and as far as India.

To this category of books belong the Pseudo-Evan- Giles who tell the legends of childhood and youth of Our Lord Jesus Christ; a number of these legends have were introduced into the stories of Salivahana's childhood and Krishna, as we have observed in his place. (1)

The Bhägavat-Ghita. (2)

According to Monier William and Dr. Lorinser, the composition of This magnificent episode of the Mahabharata dates back to the third century of the Christian era. This assessment would suffice fully, according to Dr. Lorinser himself, to explain the presence, in this book, of numerous borrowed passages almost word for word to the New Testament, which was intro- produced in India around this same time. However, other

indices and, in particular, certain philosophical doctrines that we find there and which seem not to have flourished in India that at a later time, give rise to the thought that the Bhàgavat-Ghita was written in its present form around the twelfth century.

Beginning of the Curumba-Pallava kingdom. (3)

It has recently been discovered that, around the thirteenth century,

M perhaps even earlier, it was founded west of Madras a . a fairly considerable kingdom, whose sovereigns bore the title of Pallavas or Curumbas-Pallavas. The capital of this king- . soul was Canchi or Canjipuram; its sovereigns embraced

in turn Buddhism, Djainism and Brahmanism, H existed until the eleventh century, when it was conquered by Adondaï, bastard son of Koulottunga 1st, king of Tanjore.

Manes and Manichaeism. (4)
During the third century, Manes was born in Persia. the founder of Manichaeism. He spread his doctrine as far as

(1) TL p. 53. 54. 57 et seq. GT. IL. p. 65 et seq.—
(3) T: L p, 146 and following, — (4) TI p. 458.

in India and China. However, according to the Bishop of Kasghar, St Archelaüs, who lived at the same time, Manès was not the true author of the heresy that bears his name; It owes its origin first to a certain Scythianus, the Seythien, then to an Egyptian called Terebinth or Terbinth, who had taken the nickname Buddha. Dr. WW. Hunter and the pro- Professor Wilson confused this Scythianus and this Pseudo-Buddha with the Indian Buddha and with Manes himself, in the aim of proving that Buddhism in India exercised, at this period, a serious influence on Christian doctrines. This is a complete misunderstanding.

Vallabha Dynasty in Guzarat. (1)

Around the year 319, the Sahs, or Sus, who reigned in the Guzarat and had given their name to this region, are deenthroned by the Vallabhas. These Vallabhas were Rajputs, who claimed to be descended from the solar race of Ayodhya. They were the lineage of the Salonka or Chalukya kings that we will soon meet again in the Deccan.

The foundation of the school is placed in the fourth century. philosophical called Vêdanta (2); the composition of the Raghu- Vamsa and Kumära-Sambhava (3); the construction of wonderful Buddhist temple of Amaravati, in the province of Krishna (4); and finally the first appearance of the Triad Indian, as it is composed of Brahma, Vishnu and Siva. However the word Trimurti, by which she is today designated, is later and belongs to the litera- | Puränic culture. (5)

Did Saint Frumentius evangelize India?

It seems generally accepted today that St Frumence only evangelized Abyssinia. However, an Opinion formerly very common attributed to him at the same time the preaching of

the Gospel in India proper. This was the opinion of the

scholar Baronius, de Pagi, de Raynald, and other writers

(1) TL p. XIX, 135-147, 200. — (2) TI p. 320. — (3) T. IL. p. 106. — (4) T. IL. p. 166. — (5) T, II. p. 175.

of great authority, which are based on what is reported
Philostorge (II. No. 6), Nicephorus (Hist-Eccl. I. p. 719) and Ruf-
end. Some authors, to reconcile the two opinions, have
supposed that there were two Frumentius, one who evangelized and
converted Abyssinia, the other who came to India. Wilford,
in his Essay on the Origin and Decline of Religion
Christian in India, admits that the same Frumentius was
at the same time Bishop of these two countries.

Anyway, here is what is reported from the apostolate
of St. Frumentius in India. A certain Meropius, philosopher
Tyrian, wanting to visit India, took with him two young
his people, his nephews, the eldest of whom was called Frumence, and the
younger Aedesius. The uncle, having visited the provinces of
South India and satisfied his curiosity, embarked with his
two nephews to return to his homeland. But the path is slow-
While sailing along the coast, the ship was attacked by pirates;
Meropius was killed; Frumentius and Aedesius owed their youth
the preservation of their lives. Having been presented to the king of the country,
They gained his good graces and were raised to the first
dignities of the kingdom. Frumentius took advantage of his position to
preaching the Christian religion, converted a large number
of Indians and built several churches. After a few years-
born, they returned to Egypt, where Frumentius was consecrated
Bishop of India, by St. Athanasius (331). Having therefore returned
in this country, he resumed the course of his apostolate, converted a
great multitude of pagans, founded new churches and
established Bishops and Priests. He died in 360.

It also appears that he introduced monastic life there and that
Soon the country was filled with ascetics and religious people. These were
two Christian religious who brought from India to the empe-
Justinian (527-505) the first silkworm cocoons
which have appeared in Europe. St. Jerome, writing to Leta (Ep. XV)
said that he arrived every day from India, Persia and
Ethiopia has large troops of monks.

Could we not place the existence of
St. Joseph and the monks who lived in his time in

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` monastic. He was called the black monk, because of the color

India? (1) We are ignorant of most of the events that were happening there then; every day archaeological science and the patience of English scientists makes discoveries there marvelous; royal dynasties whose existence was a question ten years ago, are reconstructed and their history is revealed; the dates are fixed and classified; and this fravail has not yet said its last word.

Théophile de Diu, Bishop of Greater India.

What is certain is that among the 318 Bishops who attended the Council of Nicaea, there was an Indian, Theophile of Diu, in Guzarat, who signed as Bishop of the Persia and Greater India.

This Theophilus was taken to Constantinople, not yet being as a child. There he embraced the Christian religion and life

of his skin. Having been raised to the episcopate, he attended the council of Nicaea, whose canon 28 he subscribed. (Part. 11). Under the reign of Constance, he was sent by this prince to Arabia to look after the interests of the Christian religion. There built, for the benefit of Roman traders, three churches: Pune to Taphar or Dafar, the second to Adena (Aden) and the third at the entrance to the Persian Gulf.

From there he went to Diu, his native country; visited several parts of India, encouraging and strengthening Christians, but spreading the errors of Arius which he had embraced for to gain the emperor's good graces. He finally withdrew- He lived in Antioch and died in 354.

Around the same time, 360, if we can believe a Greek work falsely attributed to Callisthenes, and to a apocryphal speech which is found among the works of St. Ambrose (T. IV. p. 1,131), India was again visited by a Bishop named Museum and by a certain Scholastic of Thebes, which reached the port of Musiris on the coast Malabar.

(L)T. 1. p. 395 et seq., – Note.

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St. John Chrysostom (Ep. XIV ad Olymp.) mentions
of another Indian, Marutha, who became Bishop of Suphara
(Sulferdam) and attended the Council of Constantinople in 381 and
that of Seleucia.

In the fifth century, from Van 399 to Van 413, the traveler
Chinese Fa-Hian visits India. (1)

Fa-Hian only traveled through northern India, since
Afghanistan to the mouths of the Ganges. According to the account
that he left from his journey, the Buddhist monks were
honored at that time as equal to the Brahmins, and the temples
of Buddhism stood side by side establishments
Brahmanic.

Around the same time, a royal dynasty of Sudras, who
claimed to be descended from the Guptas of Patna, founded the kingdom
of Canodje (Canya-Kubya), which survived until the end of the
seventh century. (27

Around the same time, the Rajput Salankas where
Chalukyas, of the Vallabhas family of Guzarat, settled-
. blirent. in the Deccan, They had as their first capital
* InduKanti and Vatâpi, (the present city of Badani in the
Belgaum district). They then transported the seat of
their empire in Kaliâna or Kaliänapur in Canara, in
north of Mangalore; either united under one scepter, or
separated into two states, they dominated in the ty until the
thirteenth century. (3)

Astronomer Arya Bhatta, author of the airy EA and,
The Arya-Bhatta-Sutra flourished around year 476. (4)

On the same date, (474) Yayati-Késari expelled the Yavanas
from the province of Orissa, and founded the Kesari dynasty there or
Lions, which survived until 1975, when the king-

orissa became feudatory of the Mughal emperors.

Birth of Nestorianism; Christians in India become-
Nestorians.

4) T. 1. p. 434.— (2) T, I. p. 435. —(3)TI AND OTHERS
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The heretical doctrines of Nestorius having been condemned-
born at the Council of Ephesus in 431, nevertheless found
defenders in Constantinople and Mesopotamia.
Banished by the emperors, they withdrew into the land
kings of Persia, who protected them as defectors
dissatisfied with their sovereign. A certain Bar-Suma, Bishop
of Nisibis, reached, through his influence, the court of the kings of Persia,
to establish Nestorianism in different parts of
this kingdom. The Nestorians founded a large number there
of churches; they had a famous school in Edessa, then in
Nisibis; they held several councils at Seleucia and Ctesi-
phonte; they erected a Patriarch under the name of Catholic.
His residence was first in Seleucia, neighboring Babylon, from where
he took the title of Patriarch of Babylon; then in Mosul
and in Baghdad.

As the Christian churches in India came under the.

Patriarch of Babylon and received their Bishops, he

followed in his errors, perhaps without realizing it, and

thus fell into Nestorianism. The seat of Kaliänapur,

and then that of Angamaley, was counted among the metro-

poles subject to the authority of the Patriarch of Babylon.

In the sixth century, from 530 to 587, astro-
nome Varaha-Mihira, author of the Brihat-Sanhita. He followed the
astronomical principles of the Greeks, and was the leader of a new
new school which became famous. To this school belong the

Siddhantas that the Arabs of the eighth and ninth centuries...

translated under the title of Sindhenos. Among these Siddhantas,
there is one called Raumaka-Siddhanta or
Siddhanta-Roman, and another, the Paulisa-Siddhanta, which
is only the translation of the Eëæywy# of Paulinus of Alexandria. (1}

Around the same time the construction of temples began
Adjunta undergrounds. |

In the second half of the same century, the Kadambas
are starting to make a name for themselves. They were divided into three
principalities: that of the Kadambas of Palâsika (Halsi in the

CELT. I, p. 55. to

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district of Belgaum); that of the Kadambas of Banavasi in
North Canara, and that of the Kadambas of Goa. These
principalities seem to have disappeared in the thirteenth century.

When Cosmas Indicopleustès composed, around the year 535,
his Christian Topography, he reports that "in the island of
"Taprobane (Ceylon) at the extremity of India, as far as it extends
"In the Indian Ocean, there is a Church of Christians, with
“Clerics and the Faithful; but let him not know if there are any beyond that.

"Similarly, in the province called Male (Maléyälam), where
"pepper grows; also, in the city called Calliâna, it
"There is a Bishop who is consecrated in Persia. Likewise
"again, in the island which bears the name of Dioscorides (Socotora?},
"which is located in the same Indian Ocean, whose inhabitants-
"so many speak the Greek language and were deported, for
"colonize this place, by the Plotemae, successors of Alexander
"from Macedonia, we find clerics who are sent there from
"Persia where they are ordered, and a great multitude of
"Christians."

Elsewhere he notes that there were "stupid churches."
"Bishops, Christian peoples, many martyrs,
"of anchorites, among the Bactrians, the Huns, the Persians, the
"other Indians, the Persian Armenians, the Medes, the Ela-
"mites, and in all the region of Persia... in the
"Hyperborean lands of the Scythians, the Hyrcanians, the
"Heruli, of the Bulgarians . ..(1)

As we said above, the town of Calliäna, which
mentions Cosmas, is the same as that of Kalianapur,
located north of Mangalore. But of the ancient city there is no
_ only ruins remain. It was destroyed in the eleventh century at the
following the dissensions which arose between the sovereigns
Djainas and the followers of Bassava (2), and was then recognized
Built a little further up the river. It was probably at the
following this event that the metropolitan seat of India was
transferred to Angamalé, not far from Granganor. From this metro-

(E) TI p.460. — (2)T. HI. p. 277.
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300 ME PART. BRAIMMANISM: ITS TRANSFORMATIONS.

pole raised the various other episcopal seats which could-
were to exist in India, but which do not appear to have had
nothing very fixed.

Seventh century: Political events. (1)

Around the year 608 or 610, the Chalukyas split into two
dynasties: the Western Chalukyas retain the first
family estates; a younger branch will seek
fortune on the eastern coast, seizes the kingdom of Vengi,
between the rivers Godavéry and Krishna, and founded the dynasty there
of the Eastern Chalukyas. They established their capital at Rajah-

Mandri and extend their conquests to the north and south. Hs died out around the year 1298.

In Guzarat, the Rajput dynasty of the Chauras expelled the Vallabhas, and established the seat of his empire at Analwara, today-present-day Patan, in Rajputana. The last raja, having died around the year 931 without leaving a male heir, was succeeded by his son-in-law, prince of the Chalukya tribe of Kaliänapur.

In the same century appeared the Rashtrakutas, who founded a fairly flourishing state on the borders of the kingdom of the Chalukyas. This dynasty lasted from 650 to 972.

At this same time, according to some authors, there lived the Prince Bhoja-Râja, whom legends often confuse with Vikramaditya; the astronomer and mathematician Brahma-Gupta and the dramatic poet Bhavabhutti. (2)

It was also around the same time that the Pallava kings of Canjipüram had the marvelous temples of Mahabalipuram. (3)

Relative situation of Buddhism and Brakmanism: Rela-tion of Hiouen-Tsang (623-646). (4)

The struggle between Buddhism and Brahmanism continues with varied alternatives; but it becomes evident that

This one will eventually triumph: the Buddhist monasteries

begin to be deserted and fall into ruins, while

1) IT p. 147-200: — (2) T. IL. p. 44 p. 55: p, 107. —

Brahmanical buildings become more numerous; among the sovereigns, some are Buddhists, others Brah-Manists; the people, left to their own devices, have fallen back in ancient superstitious practices or adopted the institutions of the Brahmins.

Foundation of Mohammedanism: First Arab Invasions Muslims in India. (632-712).

During the course of this same century, Arabia gave birth-to a new religion which must exert an influence

considerable on the destinies of India: Mahomet, born in 570, died in 632, founded the warrior and conquering cult, known under the name of Mohammedanism. Within a century after his death, his followers invaded and conquered nations Asians as far as the Indu-Kush. In 636, Usman sent a expedition against Broach and Thana, near Bombay. In 662 and 664, other attempts are made against) Sindh > but it was not until 712 that the Muslim Arabs succeeded to settle in the Indus Valley. Around the same time, Arab merchants obtain permission to settle in the ports of Western India and introduced their religion there.

In this same century we find only one document- ment which speaks about the state of the Christian religion in India: This is a fragment of a letter written around the year 660 by Jeshujabi- Adjabeni, Catholic or Nestorian Patriarch, to Simeon, Bishop of Ravadsciri, who titled himself metropolitan and primate of the Persia. He complains that the Bishops of Persia and India shook off the yoke of the Patriarch of Seleucia, whom they constitute themselves metropolitans of their own authority and re- fuse to obey the Catholic of Seleucia, from whom their mission: "It is," he writes, "through the channel of the legitimate Prelates and "by way of the sacred canons, that the gift of God flowed and "still flows throughout the entire universe and is filled "of Bishops. But since, in your {country,!you have "trampled on ecclesiastical canons, succession "priestly life has been interrupted among the peoples of India. "It is not India alone, from the maritime limits of the

"kingdom of the Persians as far as Colan, but also Persia "she herself who was deprived of the light of the divine "doctrine which the Bishops of truth make shine, and which "remains plunged in the darkness of error." (Assemani. E VST er Tr. UI, c 431.)

In the seventh and eighth centuries, Christianity was flourishing in China; the emperors favored it pu- typically: Bishops and Priests were honored, numerous faithful, the churches frequented and wealthy. (Inscrip- tion of Si-gan-fou). (1)

Eighth, ninth and tenth centuries: Beginning of the period of the Puranas; first flowering of the Brahma- current nism. (2)

It is in the eighth and ninth centuries that we place commonly the composition of the early Puränas, in especially those which have as their object the Linga and Siva, the Linga

and the Markanda Purana. Which gives reason to believe that it is
It was at this time that the cult of the Linga was introduced into the
Brahmanism (3). It was also around the same time that there appeared
the great promoter of the cult of Siva, Sankara Atcharya, the
founder of the Dandis and Brahmin Smartas sect. (4)

Around the year 720, a prince of the Pabhlava tribe founded the
magnificent city of Elapura, or Somnath, and established the cult there
of Siva in the form of a Linga. This city and the temple
were plundered in 1024 by Mahmoud the Ghaznavid. (5)

The first constructions were built around the same time.
temples of Elephanta (6), Undawali m, Karugumalé
(8), of Kaïlasa, of the Hypogea of Ellora (9), of Sidambaram and
from Avudeyar to Puducotta, all dedicated to Siva or his Linga.

Kumarila-Bhatta and Sankara-Atchärya fight the Bud-
dhism fiercely and deal him mortal blows. (10)

(1) TI p. 460 et seq. — (2) T. IL. p. 117 et seq. p-
236 et seq. — GE IL. p. 242 et seq. i (4) p.270 et seq.
anw — (5)TIP XIX. — (6) T.Il. p.165.— (7)

. (8)p. bia. — (9)ibid, — (10) TI p. 438.

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Around the same time, or perhaps at the beginning of the
tenth century, two Bishops came to the Malabar Coast, Mar-

Sapor, Mar-Proudh or Mar-Perozes, sent by the Patriarch.

or Nestorian Catholic of Babylon. They had as successor-
sisters John III, John IV, Jaballaha, Joseph I, Junabus, Mar-
Joseph II, Mar-Joseph II, Mar-Abraham, who was the last
Syro-Chaldean bishop of Angamalé where he died in 4596. (1)

In the tenth century, a Christian Armenian merchant, named
Knaï Thomas or Thomas Canna, having come to settle in
the same country, acquired great wealth through trade
and considerable influence. He used it nobly to
protect Christians and bring them together in groups. Enjoying
of great consideration among kings and in particular
with Ghera-Perumal, founder of the city of Calicut, he

obtained, for his co-religionists, titles of nobility and great privileges.

It is around the same time that the composition is placed of the Skanda-Purâna, which is devoted to celebrating the praises of Siva and the excellence of his worship.

Eleventh century. General situation.

Before mentioning in detail the events that took place accomplished in India during the course of this century and the next, it is not useless to take a quick look on the political and religious situation in which he found himself the country.

In the northwest, the Rajputs dominate in the plains of of the Indus, on the banks of the Jamna, in the provinces of Bundelkund, Guzarat, the land of the Marats. The plains arro- Rivers drained by the Ganges and its tributaries are divided into several kingdoms placed under the suzerainty of the Gupta king of Canodje. The Ganges della and the surrounding areas are still subject to Pali or Buddhist princes.

The mountains and forests of central India are inhabited by the wild and warlike tribes of the Bhils, the Koles, the

(1) India Christiana p. 21.

Gunds. In the peninsula itself, we can distinguish the kingdoms of the Western Chalukyas, the Pallavas of Canji- puram, Cholas, Pandyas, Cheras. But, in the center from this same peninsula, the dynasty of the Hoysala Bellâlas of Maïssur who did not take long to acquire a considerable situation.

Buddhism is expiring; Jainism has taken its place in in some western regions; Brahmanism dominates almost everywhere,

Muslims settle in India.

The Muslims had subjugated and converted the Afghans: their leader, Subuktijin, had established himself in Ghazni. In 997, provoked by Jaipal, ruler of Lahore, he wins victories over him and settled in Peshawar. His son, Mahmoud the Ghaznavid, succeeds at the age of sixteen; after having employed four years to consolidate his power, he directs his weapons against

India. During the thirty-four years that he reigned, he invaded it seventeen times, and when he finished his career he was master of the Punjab. His expeditions were more like the errands of a leader. of brigands and an enemy of paganism, than those of a conqueror in the true sense of the word; he especially prided himself on de- destroy idols and plunder temples. Among those from which he won the richest treasures, we cite the temples of Thaneswar, Nagarcote and Somnath in Guzarat (1024). (1)

Development of the Chola kingdom in the south.

The revolts that existed in the north between the princes Indians and prevented them from joining forces against the enemy common, contributed powerfully to the successes of the Maho- metans. It will be the same later in the south. At the time where we arrived, the kingdom of the Cholas, thanks to a series of enterprising and distinguished princes, acquires a situa- predominant tion. In the ninth century, Adityavarma- Chola had conquered the kingdom of Kongu or Chera. Rajaraja Chola (1023-1064/, first united with his states, by means

(TI p. 219

of a marriage, the territories of Vengi and Kalinga which belonged to the Eastern Chalukyas; he then invaded the island of Ceylon and seized it. His son, Vira-Chola or Kalot- Tunga I, conquered the kingdom of the Pandyas; by the through his bastard son, Adondaï (1064-41443) (4), he destroyed the monarchy of the Garumba Pallavas of Kanjipuram and annexes their statements.

Composition of Vishnu-Purdna, Bhavishya-Puränæ, The legend of Narasingha-Avatara. (2)

It is in the year 1045 that Wilson places the composition of the Vishnu-Puräna, the most complete of the Puränas, the one which has served as a model for all who followed him; and the opinion of the learned Professor is generally adopted. It is in this book that brings together for the first time the stories of the birth and childhood of Krishna, which offer so much rela- ports with the events of the birth and childhood of NS Jesus Christ. (3) It is therefore not possible to support that our Evangelists borrowed these stories from the books Indians.

At this date the composition of the

first Tantras and the beginning of the Sakta sect,
which aim to specially honor the symbols of the
generation. (4)

the foundation of several remarkable temples, those of
Tanjore, from Rämanädapuram in Maïssur, is also
attributed to this century. (5)

Finally in this same century appeared Bassava, the founder of
the sect of Lingadaris, Lingaïtes or Djangamas, whose
special deity is the Linga (6). He resided in Kaliänapur
where a Christian Church had existed for a long time. As a result
internal dissensions that the new sect provoked,
This city was destroyed. It was rebuilt later in the
neighborhood.

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Twelfth century. Political events.

After long struggles, the family of the Afghan Mohammedans
of Ghore managed to dethrone that of the Ghaznavids (1152),
and the famous Mahomet the Ghorid undertook the conquest of
India on its own account (1186); completely defeated
in 4191 at Thanesar, he returned to the charge in 4191, and, profi-
so many of the dissensions that existed between the Rajput princes
of Delhi and Canodije, he defeats them in turn and seizes

of their states. His general, Khatiyar-Khilji, conquers for him Behar in 1499 and Bengal as far as the Delta in 1203. The Rajputs, driven out of Hindustan, then took refuge in the sandy plains of present-day Rajputana, and melt there more- lords of the principalities which still exist.

In the south, the power of the Hoysala Ballalas of Maissur is growing day by day. They successively seize the states of the Kongu Gangas, the Kadambas and the Kalachuris and contribute to the fall of the Western Chalukyas around 1184.

At this time the kingdom of the Ganapatis of Orangal arose, in central India, which plays, to the south of the Vindhya Mountains, a a fairly considerable role until the fifteenth century.

Remarkable men in Brahmanism.

In the twelfth century flourish: Jainini, the founder

of the philosophical school called Mimansa (1); the mathemati- ancient Baskaar-Atchârya, otherwise known as Nimbarka, founder of the sect of the Nimbarkas or Nimandis (2) Jaya-Dèva (3), author of Ghîta-Govinda; the dramatic poet Harsha-Dêva (4);

Ramanuja, the founder of the Sect and the philosophical system-

adwaita phique of the Ramanujas or Vishnuvites (5); Madhava-

Atchåryas, founder of the Madhava-Atchâryas Sect. (6)

Beginnings of the worship of Krishna and Rama. (7)
At the time (eighth or ninth century) or Ananda-Ghiry wrote the history of his master Sankara-Atchärya, the cult of

(1) T.Ip. 315. – (2) T. IL p.45: – (3) ibid, p. 8. – (4) ibid. p. 107.– (5) T. ibid. p. 581.– (6) T. ibid. p. 288. –(7) T. IL. p. 272.

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SECTION. GENERAL CONCLUSION. 997

Krishna of Rama, of Sita, of Hanuman did not yet exist.
It was at the time we arrived that we noticed the
first traces. In the previous century, the Vishnu-Purana had
narrated the wonderful facts of Krishna's birth; in
this one. the Ghita-Govinda, composed by the poet Jayadêva (14),
the Sri Bhagavata Purana, which is best known through its translation-
Hindustani region, Prem-Sagar (2); the Brahma-Purana
(3); the famous episode of the Mahäbhärata, known as
title of Bhâgavat-Ghita (4), come to affirm and popularize
the divinity of this character. At the same time, they are born-
ance of sects which have the special object of honoring him
as god and to spread his worship: the Nimbarkas or
Nimandis whose founder is Nimbarka or Baskara-Atchà-
rya (5); and the sect of the Vishnuvites or Vaishnavas, founded
by Ramanuja. This religious movement corresponds to the cons-
construction of several sanctuaries specially dedicated to him
dedicated.

Finally, we place in the same century the writing of a part
of the Padma-Purâna, and that of the Varaha-Purâna. (6)

Thirteenth century: Political events.

In 1206, Kutab-ud-din, one of Muhammad's generals,
Ghoride, had himself proclaimed sovereign of the Muslims in Delhi,
and founded a dynasty known as the Slave Kings, which
lasted until the year 1290. At that time, it was supplanted
by the Khilji dynasty, whose founder was Jalal-ud-din,
and which lasted only thirty years (1290-1320). The events
which characterize this period can be summarized in some-
some words: rebellions of generals or governors
Muslims and Hindu populations; repression of a
unheard-of atrocity; first Mughal invasions of India.

One of these invasions was led by the famous Genghis-

()T. IL p.84. — (2)T. 1, p. 7. T. II. p.124. — (3)
T. II. p.123. — (4) T. II. p. 66 et seq. T. II. p. 229 and
following, — (5) T. II. p. 280. — (6) T. II. P, 122 p. 124.

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9398 PART III. BRANMANISM: ITS TRANSFORMATIONS,

Khan (1203), whose court and army were filled with
Christians. (1)

Literary and religious events.

The deep disturbances produced by the Maho- invasions
metanes in Hindustan and Bengal result in
to force almost all activity back into southern India
intellectual and religious of this time. We have already
since the great reformer or organizer of the sect
Saivite of the Dandis, Sankara-Atchârya, was born and had preached
his doctrine in Malabar, in the eighth or ninth
century. Likewise Bassava, the founder of the Lingaite sect

or worshippers of the Linga of Siva, was born in the eleventh century,

in Bijapur, in the Deccan, and had spent most of
of his life in Kaliänapur, in Canada.

It is still so, in the twelfth and thirteenth centuries,
of Ramanuja-Atchârya, the founder of the Vishruvite sect
of the Ramanujas or Sri-Vaïshnavas, and of Madhava-Atchärya,
the author of the Brahma-Sampradayis sect.

The first was born in Sri-Parambatur, a town located in the west
from Madras, and studied at Canjivaram or Canjipuram, which
was then a great center both religious and literary.
Having retired to the island of Gri-Ririga, or Siringam, near
Trichinopoly, he laid the first foundations of the famous
pagoda that we see there today. He traveled all the pro-
vinces of the south, preaching and establishing everywhere the cult of
Vishnu. He is, in philosophy, the founder of the school of
near dualist called Visishta-Adwaïta. (2)

From the sect he founded another sect soon arose,
which soon in turn divided into two branches,
that of the Vadagalai and that of the Tengalai, which are still
our very lively days in the south of India. (3)

Madhava-Atchärya, the founder of the sect which bears his

name and also called Brahma-Sampradayis, was born

LUE T; I: p: 467. — (2) T. II. p. 281 et seq. — (3) ibid.
p. 285 et seq.

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near Mangalore in 4199, at the latest, in the thirteenth century. He is, in philosophy, the author of the doctrine clearly dualist, Dwaita. The object of worship of this sect is Vishnu or Hari.

It is also to the works composed during this same period which are due the theogonic doctrines which pre-

still dominate in India today: the Vishnu-Puräna,

the Padma, the Sri-Bhâgavata fix the theories which constitute the Indian triad and give it the name of Trimurti (43; the same books attribute to Vishnu and his incarnation in the person of Krishna the first rank among the gods; they divinise the human heroes Parasu-Râma, Râma-Chandra and Krishna, and lay the foundations of the worship rendered to them. (2)

Beginning of the great Apostolic Missions in Asia and in India.

We have seen previously that the Christian Religion had been preached and supported in Asia by the followers of Nestorius. In the eleventh century, the sovereign or great khan of the Tartars, Thogruel-Ung-Khan, was a Christian and even a Priest. In 1176 he sent an ambassador with a letter to the Pope Alexander II, who replied to him in 11717.

In 1245 Pope Innocent IV sent to Tartary numerous Dominican and Franciscan missionaries. The first stopped near Batchou, a Mughal prince; the seconds, under the leadership of Brother Jean du Plan-Carpin, parcame to the residence of the great khan Batu, grandson of Genghis Khan, who received them with honor. His son and successorsister, Kaïouck, whose mother was Christian, followed his exampleple.

In 1249, Saint-Louis, having received an embassy from
of Ilchi-Kathai, Batchou's successor, sent him another one,

composed of three Dominicans, two secular priests and

of secular people.

In 1253 he sent a second one under the leadership of
Franciscan William of Rubruck or Rubruquis.

(1) ibid p. 172 et seq. — (2) T, IL. p: 207, 217, 220.

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In 1260, Kublai, great khan of the Tartars, raised to the dig-
royal unit the Bodi-Dharma, who then lived in Tibet.

In 1271, the same Kublai sent an embassy to the Pope,
who dismisses her laden with gifts for the emperor and accompanies-
accompanied by Dominican Missionaries.

In 1274, sixteen am-
bassaders sent by Abaga, khan of the Persians and nephew of
Kublai. Two of these ambassadors converted and were
baptized in the presence of the Council.

In 1276, new embassy of Abaga. Pope John XXI
sent her away with large presents, and added five
Franciscan Missionaries.

In 1285, a new embassy from Argam, son of Abaga, who
asked the Missionaries.

In 1287, Brother Jean de Montcorvin, a Franciscan, left for
Asia with many companions; in 1291, he left the
Persia to go to China, passes through India, stays there
thirteen months and reaches Cambalu.

We will soon see that India was from then on considered
like the road to China, and that it did not remain foreign to
the action of the Missionaries. Among the secular travelers who,
in this same century, followed this road, we count the
brothers Nicolas and Mafféo Polo, with Marco Polo, son of one

of them. The first two made a first trip to China, from 1260 to 1271, crossing Central Asia. In 1271, they undertook a second accompanied by Marco Polo; they arrived- arrived in 4275 at the court of Kublai-Khan; from where Marco was en- traveled to Cochinchina and the Indian seas.

Fourteenth century. Political events.

It is impossible for us to note, in such a res- treint, all the political events which took place in India during the duration of this century. It will be sufficient to indicate the more important. Jalal-ud-din Khilji had succeeded in 1295, on the throne of Delhi, his nephew Ala-ud-din. In 1297, he re- conquered Guzarat; seized, in 1300, Rintimbur on the

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Rajputs of Jaipur; stormed the fortress of Chittour, At the same time, he victoriously repelled five successive invasions of Mughals. In 303, he sent his General Malik-Kafur, across Bengal to attack and destroy the kingdom of Orangal in the Deccan. In 1306, Ma- lik-Kafur, crossing the Malwa and the Khandeiish as a victor, invaded the country of the Maratts, seized Deogiri, their capi- tale, destroyed the monarchy of the Hoysala-Ballalas of Maissur, and overthrew the Chola and Pandya kingdoms in the south.

In 1336, established on the ruins of these various princi- pautés, the kingdom of Vijayanagar (Bisnagar), which, during about two centuries (1336-1564), held in check the power of the Mohammedans and dominated the southern peninsula from India.

In 1320, the Khilji dynasty disappeared in the north and was replaced by that of the Tughlak, who reigned until 1414. The reign of the second emperor of this family, Muhammad Thughlak, 1324-51), is only a long series of projects insane, of revolts repressed with unheard-of atrocity, and barbarities against the Indians. His son and successor, Firuz-Tughlak, (1351-88), is more humane. In 1398, the famous invasion of India by the Mughal Timur-Leng took place (Tamerlane), who is content to massacre a multitude of people and take countless treasures into the

deserts of Central Asia.

Facts of the Bralkmanic religious order.

It is in the course of the fourteenth century that we place
the construction of the fortress and temples of Gingi,
Vellore Fort and Pagoda, temples and statues
colossal Jainas in Maissur; of the great temple
Brahmin of Kanjipuram. (4)

At the same time, Ramananda founded the Ramai sect.
nandas or Râmävats, whose main object is to honor
Rama-Chandra with his wife Sita. However, the religious

(1)T. II. p. 197-8,

of the sect, called Vaïraghis, regard as superfluous
all forms of worship and are content to invoke Rama and
Krishna. They are very numerous in Hindustan and particularly-
ment in the vicinity of Agra. (1)

Preaching the Gospel in India: Martyrs.

The Religious of St. Dominic and St. Francis continue
their Missions in Central Asia and China. A large
number, to go to this last country, take the
road to India. In 1320, four brothers arrived in Tauris
Minors: Thomas of Tolentino, James of Padua, Peter of
Siena and Demetrius of Tiflis. Brother Jourdain Catalan, domini-
Cain, who was in Tauris at that moment, joined them
pious expedition. They set off together on the road to India
crossing Persia and along the eastern coast of the Gulf
Persian. Arriving at Hormuz, they embark for Coulam,
where they were to take another ship that would take them to
China. But, having reached the height of the island of Salsette, the
The ship carrying them stops at Thana.

There were fifteen Nestorian families in this town and
a church dedicated to St. Thomas. A few days after their
arrival, learning that there were a large number of people in Broach
of Christians entirely deprived of priests and sacraments,
The Missionaries send Brother Jourdain there. Along the way,
he stops at Supéra, where there was also a chapel of
St. Thomas, and in Surat where he baptized ninety people.

While he was in this place, the companions he had
left at Thana, were put to death for the faith by order of the

Muslim judge (4% and April 3, 1321). Their remains venerated were collected by Brother Jourdain, who placed them in the chapel of St. Thomas of Surat. They were then removed by Blessed Oderic of Friuli, who transported them to China and deposited them in one of the two monasteries that the Franciscans already possessed in Çaytoun (Tsinen-Tchean-Fou } north of Canton.

(1) P. 291 et seq., ,;

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It SECTION. GENERAL CONCLUSION: 403

Brother Jourdain, left alone, courageously continues his work-
Aposolic valleys and converted a number of infidels.
Soon new Dominican Missionaries will come
join him; they spread throughout the southern peninsula-
dionale, in Mang galore, in Maïssur, the Malabar Coast, the
Travancore; in Collam, in Meliapur, and baptize more than ten thousand unfaithful.

The progress of his faith led him to return to Europe.
to ask for and bring back a greater number of workers
evangelicals. It was in 1326: Pope John XXII was seated
on the seat of Saint Peter and resided in Avignon. He welcomed
the pious Missionary with marked benevolence,
granted everything he asked, and created him Bishop of Coulam:
When he dismissed him (1330) he gave him Letters for the souve-
rains of Delhi, of Gouläm, the Lord of the Nascarins (the
Nazarani or Syriac Christians of the Malabar Coast}) and the
Nascarins themselves. He left with many companions-

gnons for his distant Mission, and stopped again at
Thäna, where it is believed he was martyred by the Muslims around
year 1336.

After him, other Dominican Missionaries continued
his apostolic work, converted and baptized a great
number of idolaters, and also received the crown of
martyrdom.

At the same time, the Franciscan Jean de Marignolli,
returning from China, visited the tomb of 5. Thomas at Melia-
pure in 1349, and left an account of his journey.

Fifteenth century: Political and religious situation.

The Muslim Tughlak dynasty died out in Delhi in
1414, and is replaced on the throne by that of the Lodis who
is in turn overthrown by that of the Mughals, 1526.

It was during the course of this century that were composed,
according to Professor Wilson (4), the Padma, the Vayu and the Vama-
na-Puräna. Later still the composition of the Braka

(A) T. IL. p. 124 et seq.

ma-Vaivarta, Agni, Kurma, Matsya, Garuda-
Purana. (1) All these Puranas belong to the sect of
Vishnu, and most celebrate the glory in a special way
of Krishna as a child and young man. ,

In the same century several new sects were founded:
that of the Kabir-Pautis, or followers of Kabir, who lived in
Benares between the year 1488 and the year 1512 (2); that of the Vallabhass
Alchäryas, to whom is due the Prem-Sagar, or ocean of love,
Hindustani translation of the Sri Bhagavata Purana, which sings
the loves of Krishna and Radha (3); that of the Chaitanyas,
Baïsnabs or Satanis, whose founder, Ghaïtanya (1485-1527),
contributed powerfully to making the increasingly popular
cult of Krishna (4); that of the Sikhs, founded by Nanak
(1469-1538), reformed by Arjun (1581), transformed into
nationality by Govind (1685-1708). (5)

Arrival of the Portuguese in India: 1498.

The end of the fifteenth century was marked by one of the most
most considerable of modern history in general, of that
of India in particular: a Portuguese fleet, having discovered

and rounded the Cape of Good Hope, landed at Calicut on
May 20, 1498, under the leadership of Admiral Vasco da Gama.
Favorably received by the Zamorin or sovereign of
Calicut, Vasco da Gama stayed there for six months. In 1500, a
new Portuguese fleet, under the command of Cabral, was
sent to India. She carried many Missionaries.
Cabral founded factories and built Christian churches.
stay in Calicut and Cochin. From that moment on, the
preaching of the Gospel has not ceased for a day to be-
actively follow in India through all the vicissitudes
and difficulties of all kinds.

(1) Ibid. p. 126-7. — (2)ibid. p. 298. — (3) T. II. p.
293. — (4) ibid. p. 298 et seq. — (5) ibid, p, 313 and

next.

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ii SECTION. GENERAL CONCLUSION. 405

We intended to tell in detail the story of
this preaching; but Providence seems to have decided
otherwise; the weakening of our sight forbids us
henceforth all work of this nature. Another will be able
take our place and will fill it better than we do. We
let us hope that the following facts gathered in this
last chapter will be fully sufficient to demonstrate that it has been
easy for Indians to borrow from Jews or Christians,
as well as to their Sacred Books, the similarities which
exist between their institutions and those of Moses, between their
legends and stories from the Old and New Testaments.

END OF THE SECOND VOLUME.

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